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OF
Bible Truths

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STUDIES

OF

Bible Truths.

BY

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DEDICATION.

—
TO THE

Superannuated Ministers of Southern Methodism:

WE HAVE WORKED TOGETHER
IN THE LORD'S VINEYARD, HAVE REJOICED TOGETHER,
AND GROWN OLD TOGETHER.

Your Brother in Christ,

THE AUTHOR.
(iii)

Preface.

THE wisest of men has said: "My son, be admonished: of making many books there is no end; and much study is a weariness of the flesh."

With these admonitions, one should be able to give a reason for swelling the vast store of books already made. But for this book I am not wholly responsible; for had it not been for the encouragement and help of the editor of *The Methodist Review*, Dr. Tigert, I do not think its pages would have seen the light.

It has been my purpose to present in these "Studies" only that which is original, and to exclude error, not by controversy, but by constructing truth.

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Introduction.

Is it not possible to construct an arch that would cover the entire space between RELIGION and SCIENCE, one that would connect and cement the two?

The sensation of being at rest, when in fact we are moving through space in one direction a thousand miles an hour, and in another direction sixty thousand, is in evidence of the utter unreliability of our mental impressions. The deception is aided by everything around: the trees are quiet, maybe not a twig moves, for there seems to be no wind, though we are going fast enough to make all nature an Æolian harp. Then, too, we think we are standing upon our feet, vertically, whereas we are like flies on the ceiling, walking feet upward; if we are up, the Chinese are down; if they are up, we are down; but whether up or down, we know no difference. The whole earth seems to be still and resting upon solid foundations, only the stars and the moon and the sun seem

to be moving; though, in fact, they are still, and we are moving. So far from being solid, we rest upon the "empty place," upon thin air, hung up over depths fathomless. How vast the wisdom that could devise a system of motion and rest, of emptiness and solidity, for the comfort and habitation of intelligent life, so complete and so complicate! And how infinite the power that could create, start, and hold up such a system of worlds without weariness or waning from the "beginning" until now!

But how may one be sure that the astronomers are correct in all their statements in regard to the celestial mechanism, the roundness and motion of this earth? Why, by the almanac which tells in advance the month, day, hour, minute, and second of an eclipse, a year before it takes place—indeed, many years before, if necessary. By telescopic observation and algebraic equation, by parallax and geometry, by mathematical calculation, Kepler and Newton, Laplace and Copernicus have fixed the shape of the orbits of planets, the rates of their motion, their distances, their measurements and solid contents. Yet they have stretched no lines,

only imaginary ones, by which they arrive at these tremendous and accurate truths. What is the secret of their power? It is that the mathematics of the human mind corresponds to that of the heavens. The same One who created man created the heavens and the earth. Nature was submitted to human thought, and man was endowed with powers of reason adequate to the sublime labor of discovering the wisdom and power and presence of God in nature.

It would seem impossible to apprehend the world, in all nature, and not be able to apprehend its Creator. "Canst thou by searching find out God; canst thou find out the Almighty unto perfection?" Yet such is the fact. St. Paul, in his history of faith (Heb. xi.), sets forth, among its achievements, the ability to understand God's method of creating and framing all visible things out of that which does not appear—something out of nothing; that by his word the worlds were framed. The efforts of the most advanced scientific mind to conceive of creation are seen in the introduction of the principle of growth, as illustrative of the force which originated the universe. The difficulty

seems to be the starting point of such a force. Was it an egg, a seed, or a jelly?

Not only an inability to discover the Almighty appears, but a desire not to know, lest it should prove a person! This personal knowledge, not speculation, that "He is" (Heb. xi. 6) is declared to be a resultant upon the gift of faith, a supernatural personal apprehension of the Divine person, the Maker of all things. To believe that God exists, and is a rewarder of those that diligently seek him, is and was an absolute necessity at the earliest hour of human history: the hour when Abel obtained the witness that his sacrifice was accepted, the period of Enoch's translation, when before his disappearance he had the testimony that he pleased God: this was the instant when God added to man's natural powers the gift, potentially, of supernatural perception and conscious knowledge of the Almighty.

If there need be a mathematical correspondence between the human mind and the celestial universe to enable man to measure the mechanism of the skies, is it not reasonable to suppose that higher powers must needs be imparted to

man to understand the heavenly things—the upper realm of intelligent being? To accept the personality of God, the Maker and upholder of all things, that he is the “Word of God”—the Christ; to believe that he has offered “one sacrifice for sins forever”; that he has resided in the world, and now sits in heaven—a man, a divine-human person; that he has loved me, and died for me, and has, by his Spirit, witnessed the fact to me, all this can only be by a supernatural belief, which is natural belief raised to a higher power, by the “operation of God,” and that is faith.

Whatever comes within the range of our natural powers is outside of the region of faith; for faith only exists in the region of the impossible. So long as the eye or the mind can grasp the object, it belongs to the purely natural field of human intelligence, and is neither strictly invisible nor future. But “faith is the evidence of things not seen, and the substance of things hoped for.” It supplies the wants of a spiritual life, an apprehension of truths that no thought could discover and an experience that only the “Spirit of truth” could reveal.

A consciousness of the personality of God would seem to lie entirely beyond the precincts of earth; but when we read that "He was in the world, and the world was made by him," the wonder is that "the world knew him not." Or when we learn that "He had by himself purged our sins," and that he now sits at the right hand of the Majesty on high, the wonder is that a world of sinners is not drawn to him by the loadstone of a mighty love. The love of man's heart can only move toward a person, not toward a principle, however sublime, not toward height or depth, or angelic regions; not, it may be, toward the Creator, as only the Maker of all things, but toward him who is Father of men, of our Lord and Saviour Jesus Christ; toward him by whom we have received the atonement.

Faith would be worth little to us if it did not "work by love." We are made to love, to love persons; we were constituted with ties of blood, with relationships of protection and dependence, stronger than death, sweeter than life. These mysterious natural ties are but the prelude to the still more wonderful spiritual

ties between us and our God ; for “he is not a God of the dead, but of the living ; for all live unto him.” How strongly are these ties accented in Christ’s last interview and prayer for the disciples (John xvii. 14), “that the love wherewith thou hast loved me may be in them, and I in them. . . . Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me.”

CARROLLTON, LA., *February 11, 1899.*

I.

The Creative Glory in Its Two Distinct Realms—The Natural, The Moral.

FROM a human standpoint the greatest of all problems is that of the presence of the Son of God in this world—a point in creation so small as to be at the distance of Sirius, and in comparative size, scarcely more than a single ray of light: Who was not barely present, but abode here in person, in speech, action, and passion; nor simply abode, but upon leaving the earth bore away with him, into an eternal life, his manhood and ours. There can be no greater “problem”; save only the Son of God in GETHSEMANE—GABBATHA—GOLGOTHA! Any problem of earth that for its solving secures such Presence becomes an infinite wealth to humanity. No wonder then that “the things” which “angels desired to look into” were the “sufferings of Christ, and the glory that should follow”

(1)

TWO REALMS.

These two—the moral universe, and the natural—are far apart in their creative glory. The apostle has separated them by the order of time in the creation of man—“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual” (1 Cor. xv. 46).

The natural universe is the realm of One will; the moral universe is the realm of Two wills: (1) the will of the Lawgiver, and the will of man to whom the law is given. The realm of one will is as distinct from the realm of two wills as “the heavens and the earth” are distinct from “the law and the prophets.” The lack of those who have attempted a *Theodicy* has been a clear definition of these realms, which, while appearing intimate, are really far apart. One may ask, What divides them? Are they not the creation of One Mind? If we know the laws of nature, their wisdom, order,

stability, have we not an exact statement of the Divine will in the realm of grace? are not its laws as fixed, and were they not as wisely determined in advance and as easily calculated, as the angles and curves of a celestial mechanism?

Moral law is flexible, natural law is fixed; the one illustrates the other. Moral law is indivisible, pressing with its whole weight upon each offense: "He that offends in one point, he is guilty of all" (James ii. 10). Natural law goes by measure and weight, and is therefore divisible. Moral goodness is the assent of man's will with the will of God; moral evil is the dissent of man's will from the will of God.

The school that would relieve the moral universe from the cast-iron necessity of natural law finds its citadel in the constitution of the will; that it is a cause, therefore free; that it cannot be fixed and free, no more than a geometric square can at the same time be a triangle; that a conscious freedom

could not exist in the atmosphere of absolute necessity, and in that of absolute truth, at the same instant.

THE WILL.

The will is so early an expression of man, on his mother's lap, that any definition of it would be but a waste of words. Whether it be the will of a responsible being subject to law, or the will of the Creator himself, it is the supreme expression of personality, of conscious personal existence. Two wills imply two persons. ⁽²⁾ The realm of two wills is that in which God and man coöperate—the will of man with the will of God. The realm of one will is that in which God's will is the one ever-present, all-determining principle; impossible of change, except by Jehovah himself.

What then can be farther apart, theologically, metaphysically, naturally, morally, than these realms? The one cannot be measured by the other; the one was de-

clared by Christ to be the least conceivable expression of the stability of the other; that in its firmness the world was as nothing to the word of God. The Master has put these two realms so far apart that no metaphysician may wisely venture to merge them in any system of speculative theology. The one includes the sum of angelic and super-angelic being; and all those of the yet higher plane, the redeemed, whether in heaven or earth. These are they who, while conscious of freedom, have lived and obeyed; have suffered and loved. The other includes all the imponderables: electricity, light, heat, gravity, and all chemical affinities; all forces that hold the weight of moving worlds together; all those vital forces which keep animate natures to their physiological bounds, whether of (³) instinct, or reason, or other subtile sense; so that the bloom of spring, or the harvest of autumn, the color of the rose, the whiteness of the lily, the nest of the bird, the flight of

the crane, the roar of the lion, the wax of the honeybee, the "flower basket" of the silicious sponge, are as unchangeable as the spectrum of stars or the orbits of planets. Here the Divine mind reigns supreme; whether amid dews and butterflies (4) or amid the illimitable spaces of the Milky Way, that river of worlds released by the hand of the Spirit from the womb of the morning.

THE REALM OF NATURE.

The order of nature must be to every one the earliest and weightiest lesson of life. The sun rising daily, holding his speed through the sky, and then going down in a bed of gold and crimson. The moon steadily growing from a bow of silver to a full round shield, and then, night by night, changing back again, becoming less, and presently disappearing altogether. The tide rising, wave after wave, on the shore, until it is full; then in the same measured way fall-

ing off to low tide. The spring with its opening bud and leaf, then the full bloom of summer, and then autumn with its billows of grain, all ready for the sickle. All which gives the impress of a law too great to be disturbed. Even if one should die, these changes would go on. The moon would shine on the sea, just as it now does. In fact, the very stars that Job saw, Orion and Arcturus, and the Pleiades, we see. And Abraham and David watched the Seven Pointers to mark the passage of time, and needed no better timepiece. This mighty motion overhead, so far, so high, so steady, fills the soul of man with the thought of an infinite Life and Power somewhere. Can all this go on forever; and how long has it been going on this way? This dome of quenchless fires, and clusters of stars, all marching with the even step of armed hosts, at the command of an unseen Majesty, across the field of the sky—it is the first lesson that God gives the shepherd boy.

The glory of the Maker of worlds, his eternal being, his bounty, his strength, are all written on the face of this upper deep, in the bright sea, and in the rich fields, and would fill the mind of a boy with the thought of heaven: whether there were flocks and pastures there, or only persons; by what route one might come to such a height and distance; whether a cloud could carry us in sight of God's home; and if so, would it be town, or only country? would there be high buildings with towers, and princely palaces for great people, built of what—diamonds, or rubies, or pearls? or would they be like the air, or solid like stone? And who can wonder if that boy became a poet, who daily saw such fields of light and beauty?

God is pleased to reveal himself in such large letters even in the earliest lessons of life, that before anything else the spirit of man may be filled with the glory of the Creator. The earth by itself is not large enough to give full expression of his wis-

dom, so the work of his hands in other worlds is added, that the mind of a boy even may be lifted above the ground upon which he stands, and drawn out toward our immortal home. It would be quite different with a heathen man or boy. The motion of lights, orbs, and clouds would suggest life; and he would look to see where it was most likely to center, or in how many distinct things it could be lodged. Each of these things, stronger than himself, would be the object of awe, the dread mystery of an unknown power.

What a mercy, when with the revelations of the firmament there goes "the testimony of the Lord, which is sure, making wise the simple"! (5) The work of God and the word of God explain each other. The law is not nature, though many come to think that nature is itself law, and law is nature. From this strange perversion, many otherwise wise men see no God, excepting in the machine-like movement of nature; will

ing to get rid of a Divine Person, they reason that once a start was given, and a law fixed, and after that only law remains. All the unbelief in the world sooner or later takes this shape, that under this pretext it may secure the liberty of living without responsibility to a Divine Person. In ten thousand things it would seem there could be no change. The pine tree cannot change to a cedar; the persimmon cannot become a peach; a gourd will never round up into a pear. Some strange law of life, as strong as that which rules the laboratory of the universe, holds each of these plants to its own foliage, flowers, and seed. And if we could go back to the garden of Eden, we should find the roses, lilies, camellias, violets, four-o'clocks, tulips, and the sweet olive, with their tints and perfumes just as we now have them. Amid all the whirls, earthquakes, and disturbances of sea and land, these frail beauties have held their own for six thousand years, and have

brought to us the fragrance of that sinless region, built by God for the entertainment of the most beautiful man and woman that ever breathed the breath of heaven.

And as to the birds: how could the peacock's rich train be more beautiful? and surely it was never less. The wren, the sparrow, and the swallow build as near the house and in the exact style of their ancient custom; nor is there any likelihood of change. The hen with her chicks can yet give lessons of care and solicitude to the young housekeeper, as well as to erring Jerusalem. No beast, no bird, has materially changed. The leopard has the same spots. The elephant, of ungainly build, yet swift in motion and instinct, is still a beast of burden or an ally in war. The horse, the dog, the ox, and the sheep remain the companions and conservators of man. The destructive creatures, that constitute the police of nature, have not changed their hideous features. The whale and the sea-

lion, the seal and the dolphin, continue to give life and majesty to the illimitable deep: the cod, the mackerel, the herring, the mullet recur, year by year, to their hatching and feeding grounds, and supply all nations with their exhaustless wealth of food. The invisible elements of oxygen, hydrogen, nitrogen abide in all their movable yet immovable strength, for the security of animal and vegetable life. Even upon the dull clods of inorganic matter there abide the grace lines of His touch and a record of His final purpose in creation.

This natural universe is a changeless expression of the ONE WILL. For who could divide with him the weight of Jupiter or Neptune, and countless worlds that are "the dust of his balance"? Who else can hold back the typhoon, or the storms that gather for a thousand miles upon the seas and shake their iron coasts? who can check the throb of the earthquake, or stay the flow of lava? whose will can give a limit to

the sun's photosphere, or say to its lightnings, "Go," that they may say, "Here we are"?

THE MORAL REALM.

But far away from these fields of magnificent expression there is the yet more wonderful realm of "the excellent glory"; that which is to remain when the foundations of the earth and the heavens shall perish. "For they shall all wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed."

The realm of angels and of men, how enduring! and on the other hand, how transitory is all else in the comparison! "If we consider," says Bentley, "the dignity of an intelligent being, and put that in the scales against brute inanimate matter, we may affirm, without overvaluing human nature, that the soul of one virtuous and religious man is of greater worth and excellence than the sun and his planets."

God has been pleased to give to man his own breath and a personal will; but with it a law of harmony with the Divine will; or if otherwise, a law of death—that is, of freedom with responsibility. Without such “a law of liberty,” it is doubtful if God ever created immortal beings. (6) The angels that were overthrown, and are held in chains of darkness, left their first estate; they wanted to be something higher than the stars of God, but were cast down with Lucifer. Their fate establishes the fact of an original freedom.

This responsibility of a moral nature met Adam and Eve on the instant of their creation. “The Lord planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. . . . And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of

the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." All law is condensed into this simple statement of God's will. How long the folly of the first man and woman was gathering we know not; possibly threescore years and ten. Let us hope that they dwelt in the favor of God a long while. Their dissent from his will we may be sure was not an accident. It was doubtless intelligent and willful, if not deliberate. It arrayed man against his Maker, and put him in concert with the tempter; it asserted man's personality at the cost of his life. No wonder the sky darkened, or that thunder rolled round the garden. Some think the heavens and the earth should have collapsed, rather than such a bankruptcy should have overtaken the fortunes of humanity.

THE ARCH OF MERCY.

But now it was that mercy's arch was

thrown far over the fathomless abyss that separated man from God. A Son was promised—the unity of a Divine life with the human—and the defeat of man's enemy forever assured. In the natural universe such an event as the fall could not have occurred, unless God should hold himself responsible for disobeying his own will. An effort to make God responsible for Adam's fall has been the struggle of the centuries; not merely between believers and unbelievers, but also in the theological metaphysics of spiritually-minded men. It has been held that the fall was but a necessary step in the direction of God's ultimate purpose of redemption; that before the foundation of the world his wisdom "ordained it unto our glory."

That God arranged, before the creation of a being free to stand or fall, a plan that in either event should display his own loving nature, we cannot doubt. But that would only be in accord with his infinite

wisdom, and is very far from the compelling force of a definite means to a definite end. What his sublime purposes were, in the event of Adam's obedience, we shall know when we see the Redeemer in his incarnate glory. Possibly the same result might have been attained by a different route; one without the shame, peril, and agony of a dying life, or the darkness of Calvary, or the martyrdom of myriads "of whom the world was not worthy." It is certain that whatever arrangements were made to meet a possible disaster, when it came God was grieved at his heart, and "it repented him that he had made man on the earth" (Genesis vi. 6). Language could not more exactly define the distance between God's will and man's disobedience. Not a few find that the will of man while seeming free to himself is not really so; constructively (7) free, but nothing more. Such freedom makes God responsible for the result, and removes the whole transaction from the

moral to the natural universe. It enlarges the one at the expense of the other.

The school of Scotch metaphysicians, represented by Dean Mansel, does not hold God responsible for the moral quality of a divine purpose; as something beyond our just powers of estimating it, because we are incapable of conceiving the extent of the natural universe! This of course brings every question of human freedom within the precincts of the One Will. Such theorists would leave nothing but a region of absolute necessity. All would be held by its adamantine chain. The moral universe would cease for lack of expression, and the moral nature of God himself be held in doubt. (⁸)

A region where seraphs cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory," and veil their faces the while—if they do this by constraint, and not of their own great will—would be but part of the natural universe.

WHY FREE?

This all leads to the plain question, Why did God create a universe that is so far away from his own control? The answer is, that Love, in its nature, is not of necessity; it must be free, or else cannot be at all. God wills to be the supreme object of love.⁽⁹⁾ He delights in the anthems of angels, but lives in the love of those who have loved his Son. Those mighty hosts that were led forth to witness the laying of earth's corner stone, that by anthem and chorus celebrated this act of infinite love, and "shouted for joy," composed the habitation that God delighted to dwell in. And it is among such free and grateful intelligences that Christ, by the Spirit, has prepared the mansions of the redeemed.

THE FLEXIBILITY OF MORAL LAW.

The conduct of Israel through the desert is one long and vivid illustration of the nature of moral law. The fourteenth chapter

of Numbers specially recounts the changes in God's purpose, as provoked by the rebellion of the people: "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and make of thee a greater nation, and mightier than they." But Moses would not suffer it. He importuned God to dismiss the thought—"Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, as thou hast forgiven this people from Egypt even until now." And the Lord said: "I have pardoned according to thy word. . . . Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. . . . Your carcasses shall fall in this wilderness, and your children shall wander in this wilderness forty years. . . . *And ye shall know my breach of promise.*"

The illustration, on a national scale, of this flexibility is in the history of Nineveh. ⁽¹⁰⁾ By God's command, and by the force of mighty miracles thereto added, Jonah gave notice, "Yet forty days, and Nineveh shall be overthrown." "But the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. . . . And God saw their works, that they turned from their evil way, and God repented of the evil that he had said he would do unto them, and he did it not." (Jonah iii. 10.)

The effect of man's repentance upon the purposes of God is the philosophy of the Scriptures—specially those of the New Testament: "Repentance toward God, and faith toward the Lord Jesus Christ," is the exact text of the moral law, in its sublime flexibility. ⁽¹¹⁾ But while God secures the freedom of man, he is careful to secure his own freedom. "It is a faithful saying, If

we be dead with him, we shall live with him; if we suffer, we shall also reign with him." Faithful and wonderful is this identity with Christ, sacrificial, vital, and eternal; but the sentence ends, "if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself." He does not hold himself bound to unbelief, or to covenant-breakers. He cannot deny himself! Such is the freedom of moral law.

THE HISTORY OF FREEDOM.

So important a fact as the perfect freedom of man in his relation to the will of God must have a history of obedience or disobedience, with its attending results. Lying as it does at the base of man's nature, and at the foundation of the moral universe, it must needs exist in objective expression. It was therefore seen in the garden of Eden, and in the terrible experience of man outside of that blissful region.

Though long years intervened between man's expulsion and the full expression of God's displeasure, yet by and by the hour came! The seas became a winding-sheet for the solid land and for all that lived on it; tornadoes plowed the deep as one might plow a field; lightnings filled the air, the earth, and the sea with their threads of fire; death was in every cubic inch of matter. Great sea monsters died, with the trilobite and the nautilus, and in the instant they died left the fossil record of their existence. Amid the groans and cries of nature, the voice of man could not be heard. The depth opened down to the bowels of the earth, and the height opened upward to the throne of God. Upon that wide terror a single bark floated off, in which were shut up the fortunes of a single family. Its helm was the hand of God. Under flash and storm, above wave and current, it went forth to its appointed place; leaving far behind a continent filled with all that God had

done to make man happy, but steering steadily for another continent, where there might be a new beginning of responsible being.

Amid the universal curse, one man, Noah, had found favor with God. To suppose that there was no other principle at work in this huge disaster, but the Divine Will, is to suppose that God created the human race only to destroy it—an inconceivable thought. The time between Adam and Noah was not less than sixteen hundred years, say about the time between Constantine and this century. During this period the race multiplied, and the continents were filled with beasts, flocks, and herds, and the deep with creatures of incredible size and ferocity. Nature was unchecked in her production of life and food. Men of great stature appeared, and of great age. Two generations were enough to cover the antediluvian period. Adam lived nine hundred and thirty years, Methuselah nine

hundred and sixty years, and Noah six hundred years, before the flood. If all animal life bore the same proportion to the life of man that it now does, we can scarcely estimate the herds of buffalo and horses that ranged over the two Americas. Starting from one center, they pushed their way to every height and plain, in countless myriads. But the flood came and destroyed them all! They too left their fossilized bones and teeth to tell the story of their existence.

Despite the violence and corruption of earth's inhabitants, God in mercy held nature to its beneficent laws. The spirit of Christ the while strove day by day with man—as Jonah with Nineveh. Great preachers of the judgment made but little impression upon men removed nine hundred years from natural death. Before them stood that marvelous structure, larger than our largest ocean steamer; built of oak and pine, and copper-fastened; of superb model and finish; more convincing than the impassioned

sermons of Noah that some huge catastrophe awaited mankind. And yet as it will be in the days of the coming of the Son of man, so was it in the days of Noah: "they ate, they drank, they married wives, and were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all." At the edge of this awful abyss of ruin we may well believe that "the judgments of God are a great deep"; we may see that "by one man's offense death reigned by one; and we may measure thereby the reign of grace and the gift of righteousness, by which we shall reign in life by one—Jesus Christ."

The record of this event imbedded in Genesis bears upon its face the exact and plain statement of a seaman; it is much like the log book of the *Santa Maria*, the flagship of Columbus, on its voyage toward a new world. The items noticed of the ship's behavior, the events of that long and perilous drift, of the grounding on Ararat, and

the discharge of its living cargo, are such a record as the marine insurance offices of England examine after every equinox. It was probably the oldest history that fell into the hands of Moses while writing Genesis.

THE LORD OF GLORY.

In his arguings against Job, Zophar describes the futility of man's intellect, in its searchings after God: "Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea."

That which is matter of revelation has been placed beyond the reach of discovery. This intellectual mirage is the *Fata Morgana*, where metaphysicians see wonders in the clouds that overhang the deep. And not only they, but theologians, from the days of St. Augustine to those of Sir William Hamilton, having no clearly defined

line by which the kingdom of nature can be distinguished from the kingdom of grace, illogically force one upon the other in their solution of the moral universe. ⁽¹²⁾ But there is a Center in which both the natural universe and the moral meet; where the glory of the one is but tributary to the glory of the other. IN CHRIST their vast content of law and life, of matter and spirit, meet. He that made an eye commands light; he that raised the dead commands life; he that walked on the sea commands the universal law of gravity; he that pronounced the Sermon on the Mount is the One Lawgiver; he that spoke to the "Father" in the presence of the Greeks, and was answered by a voice from heaven, is the Son of God; he that cast out devils was the King of Israel; he that was manifest in the flesh was "the fullness of the Godhead bodily." No wonder then if we find in him the true Cosmos—the universal, all-comprehensive order and harmony; embracing the realm of intelli-

gences and the realm of nature, heaven and earth, God and man, matter and spirit: "*For in him all things consist.*" (13) And lest one should draw back from engrossing in a Person space and time, all wisdom, all power, all that is abstract, and all that is concrete, let him read the eighth chapter of Proverbs, by Solomon.

Truth is, all atheism, materialism, pantheism, fatalism, positivism, and unbelief in its many phases, are engrossed and entrenched in the denial of a Divine Person in nature. And on the other hand, Christ came to show that there was a Divine Person at every point of the universe.

In the night, on Galilee, the disciples realized that the Creator of the world was in the boat, and that they were alone with him! "And they feared exceedingly, and said one to another, What manner of man is this?" Such sublime demonstration of so great a truth as "God manifest in the flesh" could be given only by the Mighty

Teacher himself, in the wildest part of nature.

In the detailed account of the cure of the man born blind, Christ revealed his command of light by creating an eye; and of the "true Light," by telling the man that it was the Son of God who had healed him. The revelation of the Sonship, with all that it implies, demanded confirmation on the "highest part of the earth"; even among the sources of light, and amid those galaxies and clusters of suns which lie far out on the road toward heaven. This miracle transports us into those distant fields of ether, and brings us to the abode of the "Father of lights." In this instance the Saviour reveals the final cause of the man's blindness; that the glory of Christ might be revealed in healing him, body and soul; that he might be a conscious witness to the Son of God throughout the ages to come.

One of the difficulties in separating between the moral and the natural universe is

in the fact that their lines cut each other in the constitution of man. Nature goes forward in all the functions of his physical economy, from the instant of birth until death, without his thought or consciousness, as in all animals. But it is not so with his moral nature. That Light "which lighteth every man that cometh into the world" seizes upon the law of Horeb, at its first mention, as a law of life and death. So with the Sermon on the Mount; one might as soon think to quench Sinai by casting it into the Red Sea, as to shake off this law from the mind.

In healing the man of Gadara the Son of man seems to have descended, by his power, into depths as fearful to contemplate as those awful heights to which he reached in healing the blind man. The disciples might have asked with much propriety, Why was this man of Gadara so fearfully infested with devils? The subject of the tyranny of Satan is in itself beyond human discovery,

and was therefore a fit matter of revelation by Christ. The disease of epilepsy offered an approach to a theory on this problem, but the whole depth of this marvelous abyss waited upon the detecting power of the Son of man. Humanity could not be introduced to the plane of fallen spirits, in the depths of hell; but the possession by them of the bodies of men might be allowed to intensify the horror of sin and display the extent to which the fortunes of men had been damaged by angelic malignity.

The condition of a spirit held in eternal bondage to Satan might be measured by the body of one poor wretch in which a "legion" of them had kenneled. Such a number (6,666) must have disposed themselves upon his every fiber and nerve as a trichina. No wonder the Saviour left the multitude where he was healing many, when he heard the cry of one in the mountains and tombs of Gadara writhing under this knotted power of evil. Though it was at the close of a

day of toil, he said, "Let us go over to the other side." This he did, relieved the possessed, and returned directly; showing that the relief of this one poor wretch was the objective point in view. The entire passage transcends the powers of the human imagination. This semi-responsible creature's light intermitted; now he was a man, yet presently a wild beast that could neither be tamed nor held. One can see him in the smithy while the irons were being fastened with many a rivet. Yet soon again he is the terror of the mountain. The fiends assumed to be but one. But the Saviour's question, like Ithuriel's spear, detects the imposture: "What is thy name?" The answer is a startling one: "Legion, for we are many; send us not away, send us into the swine." Christ by a word hurls them into the home of Abaddon, but suffers them to go by the route they select. With shriek and plunge they went, by the way of the herd and the sea, to a fathomless abyss. It

was a culminating instant of ruin and of deliverance for humanity. By a single movement, the Son of God had lifted the man of Gadara from the gates of hell to those sublime regions where the Spirit panoplied him and sent him forth to tell the story of Christ's compassion.

St. Paul himself had no more wonderful story to tell, of arrest, conversion, and apostleship. Probably this terminated the possession of men's bodies by Satan, and delivered earth from its huge tyranny.

CAUSE AND EFFECT.

God could impart to man a will as free as his own. And lest man should mistake his own free will for God's, the divine will was written on tables of stone by his own hand, and given to Moses. In the first instance, in the garden of Eden, the law was given in the objective form of a "tree of the knowledge of good and evil," and of a "tree of life." Whether on trees or tablets, the law

of God was objectively stated. The law of the natural universe is within the creature; that of the moral universe is without. In this region of moral law no place is found for the law of cause and effect—that mighty chain whose adamantine links hold all nature to its appointed bounds. Within its grasp there is no freedom, and there can be none. Even the planets that move on such yielding cushions, with all their majesty and momentum, cannot vary either course or speed the millionth part of a spider's thread in a thousand years. The heavens declare this glory of God. And it is no wonder if the human intellect should think to find throughout the entire creation the same exact machinery controlling spirits as well as spheres.

But besides this firmament of fixed law, there is a domain where its unyielding qualities are not permitted to enter, where another law reigns of equal harmony: that in which “the word of God makes wise the

simple, and his statutes rejoice the heart; in which the fear of the Lord endures forever, and his judgments are true and righteous altogether." In this moral empire there is more evidence of divine wisdom in an infant's hand than in all the mechanism of the heavens. It is the region of love, of hope, of memory, of peace, of escape from the power of darkness into the kingdom of God's dear Son; above all, of absolute conscientious dependence upon God. (14)

If the law of cause and effect is wholly outside of the moral universe, no wonder that Hobbes, Leibnitz, Spinoza, Hegel, Spencer, *et al.*, find themselves lost in this "labyrinth of the free will." They attempt a region that to the intellect of man is as impassible as the vacuum is to the wings of a dove. In 1710 appeared the only complete and philosophical work of Leibnitz, "*Essais de Théodíceé sur la bonté de Dieu, la liberté de l'homme, et l'origine du mal,*" undertaken at the request of the late Queen

of Prussia, who had wished a reply to Bayle's "Opposition of Faith and Reason." (Encyclopædia Britannica, vol. xiv., p. 420.) His solution of this problem of evil was to be found in the nature of the "*monad*." Mr. Stewart says: "After studying with all possible diligence what Leibnitz says of his *monads*, in different parts of his works, I find myself quite incompetent to annex any precise idea to the word as he employed it. It is simply the 'protoplasm' of the evolutionists."

One of the grand purposes of the Son of God while upon earth was to bring man consciously out of this region of despair, and raise him to that of faith; to show man that he was to find life in the covenants of God with man. He showed that over the justice of God there presided an infinite mercy, and a love that spared no sacrifice in order to save mankind. This he followed up with the tragedy of his own death, and with the power of his own resurrection.

By all this we can realize that we are in a region of divine eloquence, in which mind persuades mind; where there is the full play of a nature as free as God's own nature; where in the hour of a kingly triumph he cries, with tears: "How oft, O Jerusalem, would I have gathered thee, and ye would not!"

THE ATONEMENT.

We cannot expect therefore to bring the atonement under the law of cause and effect, so as to insure the salvation of those for whom Christ died, *nolens volens*. Nor can we prove the doctrine of substitution, in its sublime justice, by any chain of intellectual sequence. Else where would be room for faith, even that justifying faith which has its sole object in Christ crucified? All that can morally support the truth is set forth—evidence enough to convince a world—but nothing more: no mathematical claim as being of the number redeemed, nor mercantile claim as being bought by the pay-

ment of so much precious blood. All these ideas of some necessary *vinculum* between the Crucified One and the soul of man have no place in the Spirit's application of Christ's death to the repenting sinner. The thought that we live in a region of faith carries the mind constantly up to God, and makes him our daily study. That all things are possible with God, is the sufficient answer to a world of prayerful anxiety; and the thought that a true faith lives only in the region of the impossible, is often the sufficient stay to a wavering heart.

A power intended to be the instrument of discovery in the realm of nature is likely to be quite distinct from the one employed in the realm of spirit. And this we learn is the case. Faith is the instrument for understanding God; and the intellect is the instrument for discovery of the laws of nature. ⁽¹⁵⁾ Through a long period faith was the main reliance of the patriarchs: in times of partial revelation, of fierce antagonism

with the aliens, of bondage, of torture, of absolute failure in all human resources, until it achieved a history of proof equal to any human demand. This tried weapon Christ has perfected, and has united it with his death as the only ground of an acceptable righteousness; and is alone capable of giving relief to a guilty conscience—"whom God hath set forth to be a propitiation through faith in his blood." Could such a truth be left in trust to the intellect of man, to be discovered as a law of nature? What power of the mind could reach to this truth, or could value it when discovered? ⁽¹²⁾ Not the reason, but the heart, is the region of faith—"with the heart man believeth unto righteousness. . . . Keep thy heart with all diligence, for out of it are the issues of life."

The bodily presence of the Son of God brought the Godhead within range of intellectual apprehension. But as had been foretold in Isaiah, "having eyes they saw not,

having ears they heard not''; nor with their hearts did they respond to him. He was to them but the demonstrator of unbelief. His miracles excited wonder, but no real trust in the truth of his divine nature. Still the body of Christ gave to men an idea of the personality of God, in that it showed the personality of the Son. It gave a tangible expression of God's holiness by the life of Christ; by its lofty purity, its faultless obedience, its unwavering faith, its universal sympathy, and its intense hatred of evil. The priesthood after the order of Melchizedek, the offering once for all for sin, the power of a resurrection, the ascension to God's right hand, all demanded the presence of the body, the bones and the flesh of the Son of man.

These were the truths to be inwrought by the Holy Spirit into the fiber of our spiritual life; but unless they had actually existed, they could never have been used to that end. They were to find entrance to

the heart of man from without, and not to be evolved from within. The Spirit would witness to the spirit of man these wonders of life; so that man could know them as a gift, from a new and divine source. The two were confirmatory of each other; but they were distinctly two, and not one; God's Spirit, and man's. The amazing flood of light that Christ brought with him we should suppose would have been convincing, but it was not. The natural power of man seemed not equal to the reception of spiritual truth.

One should not therefore be surprised at the despair of an assumed agnosticism, which because it cannot know all things professes to know nothing—that is, in the direction of Spirit and Christ; or that it scouts the idea of revealed truth, or of the presence of a Divine Person on the earth, or the fact of a miracle. ⁽¹⁶⁾ No, it will not condescend to entertain any truth which professes to be outside of the region of fixed

law. For consistency's sake, it refuses to consider the things that are; only things as they ought to be. This supercilious being does not confine itself to scientific investigation, but presumes to measure a moral universe by geometric and algebraic equation. Fatalism, starting from the same source, resolves all in the straight-jacket of natural law; it allows no flexibility of divine purpose. It gives no place to conscience, because only the Maker of all is answerable for all. Nothing, therefore, is bad, because bad is but the shady side of good. Well has the prophet pronounced a "woe" against all who school themselves this way, in the face of conscious freedom. (17) This is the logical result of assuming that the realm of nature is the whole of creation; that conscience is nothing, that revelation is nothing, spirit nothing; that there is no future, in fact no real present; that all exists only in dream and imagination. This disintegration of man by himself is but the

obliquity of an evil nature, through which man hopes to quiet those fears that are themselves in evidence of his future accountability.

FAITH.

Faith makes no account of either time or space. It penetrates both, but like a telescope its power is measured by the distance of its object. The faith of Abel and Enoch, of Job and Abraham, surprises, because they discerned the Messiah at the earliest period of sacred history, and received the witness that by faith they pleased God. This explains the coöperative method of Christ's system: that without him we can do nothing, and that without man he does nothing; that he has committed to men the work of salvation; that upon their faithfulness the kingdom of heaven waits; that the light of the glory of God, in the face of Jesus Christ, goes no faster than the messengers of the gospel; if they linger, it lingers; while the shadows of death may

hold in their somber embrace one-half of a world which has been bought by his blood! There can be no greater mistake than to suppose that God will save men with or without human instrumentality. When the Son became incarnate, the whole system of Christ became essentially human. In the midst of his great labors while on earth, he never lost sight of faith as the essential quality of spiritual life. Unless he could excite faith in those whom he came to save, he could do nothing. Unbelief was a barrier the Son of God could not pass even in his great mission to save.

“THE GLORY THAT EXCELLETH.”

The conception of a universe of persons who should be conscious of God; persons recognizing the love of him who gave them life, and endowed them with the wealth of his own happiness; conscious of a personal dependence upon him, was worthy of the Almighty. Only Infinite Love could con-

template the possible cost of such a universe, and be willing to pay it.

Could the Creator afford to follow those who in very willfulness should abuse the gift of life, and wreck its vast inheritance? could he afford to pursue them to "the lowest parts of the earth," in order to bring them to repentance? We should think not. But the thought of a universe in which every person should be held to his bosom by such a tie was worthy of One who so loved the world that he gave his only-begotten Son to save it. (18)

A universe of intelligent beings is indeed "the glory that excelleth"; the one to which all else of the Divine purpose is tributary. It is the "glory that remaineth"; all else is transitory. In thinking of the pains God has always taken to provide his children with a home, the mind naturally recurs to the garden of Eden, in which were so many inviting fruits, and cedarn alleys; so many beautiful creatures, and pebbly brooks; a place fit for fellowship with the

Father of men and of angels; and we ask, What became of this Eden, when Adam was driven out and cherubim with flashing swords kept the way of the tree of life; did it fall into decay? The inspired record has preserved it in all its charm, that our thoughts may be ravished by the story of its beauty and fragrance. And it does aid us in conceiving the place that Christ has prepared for his people.

Only less than the hour that created Eden was the hour that introduced the Babe in the manger to the shepherds; when the light of the throne roused them from their slumbers and circled the landscape of Bethlehem with its glory; when shepherd boys heard the rushings of myriads of wings and the mighty anthem that rang up from earth's altar to the court of heaven, winding its melody back into the heights of Godhead, uniting men and angels in the one symphony, "Glory to God in the highest, and on earth peace, good will toward men."

The revelation of Christ was perfected historically in the heights of the greater Hermon, at midnight, a few weeks before his crucifixion. He stood on "the holy mount," in the glory which he had with the Father before the world was. The radiance of Godhead interpenetrated and interfused every vein and fiber of his body. His limbs were solid light; his countenance shone as the sun; his vestment was as white as the abyss of holiness. It was the inaugural instant of his majesty, announced long before: "Yet have I set my King upon my holy hill of Zion." In Eden, Gethsemane was first announced. The prophetic statement was then made of the will of God and the will of man, in mutual anguish and in perfect assent. Its fulfillment was the triumph of Infinite Love over all other divine or human purpose; the love of the Son for the Father, and the love of the Father for the Son: "And he was withdrawn from them about a stone's cast, and kneeled

down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done. And there appeared an angel unto him, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as great drops of blood falling down to the ground.” In the words of Dr. W. Burt Pope, of England, “*God’s own Theodicy*, a vindication of himself, is exhibited in the free gift of the Second Adam.” (19)

“The whole race of man condemned in Adam receives in Adam also the promise of recovery for all. And in the Second Adam, the special *Seed of the woman*, the recovery of the whole race is effected, inasmuch ‘as in Adam all died, even so in Christ shall all be made alive.’ And thus, in truth, the mystery of sin can only be cleared up by the mystery of redemption; whilst both exhibit the justice of God, brought out into its fullest relief only under the light of

his love.” (Speaker’s Commentary, vol. i., p. 48.)

’Tis myst’ry all! th’ Immortal dies!

Who can explore his strange design?

In vain the firstborn seraph tries

To sound the depths of love Divine!

’Tis mercy all! let earth adore:

Let angel minds inquire no more.

(Hymn 459 : C. Wesley.)

NOTES.

HUMAN WILL AND GOD'S WILL ALIKE IN MORAL LAW.

NOTE (1), page 2: "Of a sensation which I have, another may be the source: the movement which I unconsciously execute, another may propel; but of the thinking, the choosing, the willing, which I do, there can be but one subject, and that subject is myself: they cannot be predicates at the same time of two minds, God's as well as my own. . . . Human will is the same as God's will, that is free determination; and is so regarded in moral law: will is the same."—(Dr. J. Martineau, *Study of Religion*, p. 175.)

THE WILL OF MAN AND OF GOD: TWO CAUSES.

NOTE (2), page 4: "If God is personal, we should expect him to reveal himself in the domain of personality. In a sphere of created spirits, by whom he can be believed in, known, and loved. We should expect him to prepare for himself, in the midst of the kingdom of nature, his own holy kingdom."—(Bishop Martensen, *Dogmatics*, p. 84.)

"All cosmic power is Will, and all cosmic will is His."—(Dr. J. Martineau, *Study of Religion*, p. 139.)

"The Dual disposition of our universe, between ourselves and all else, acquaints us then with two causes,

and no more: and the Divine cause administers all that is not vacated on our behalf.”—(*Ibid.*, p. 171.)

CREATURE INSTINCT; NOT KNOWLEDGE.

NOTE (3), page 5: “I cannot reconcile myself to a use of language which identifies phenomena so unlike as the blind instinct of the caterpillar and the foreseeing and discriminating intellect of man; and which separates processes so allied, nay blended, as the moral choice of the higher principle of action, and the moral effort to give it effect—you cannot attribute to the insect, to the salmon, and to the migratory bird, a *knowledge* of what they are about, of the future, even posthumous, offspring they are providing for, of the distant latitudes they seek, and the relation between the ends they pursue and the methods adopted for their attainment. This absence of knowledge from operations which *we* could perform only by means of it needs to be marked by some distinctive term; and in calling them *instinctive* as opposed to *voluntary*, we mean to claim for the latter precisely the *elective and foreseeing* element which characterizes self-conscious agency.”—(Dr. J. Martineau, *Study of Religion*, p. 211.)

INSTINCT NOT INHERITED.

NOTE (4), page 6: “In those creatures in which instinct seems most fully developed, it is impossible that it should have grown by cultivation and successive in-

heritance. In no animal is it more observable than in the bee: but the working bee only has the remarkable instinct of building and honey-making so peculiar to its race. It does not inherit that instinct from its parents, for neither the drone nor the queen bee builds or works; it does not hand it down to its posterity, for itself is sterile and childless. Mr. Darwin has not succeeded in replying to this argument.”—(Speaker’s Commentary, Genesis, p. 43.)

THE ENGLISH BIBLE.

NOTE (5), page 9: “Three hundred years ago, by one of the greatest acts of real government ever exhibited, the public reading of the whole Bible was imposed upon Englishmen; and by the public reading of the lessons on Sunday alone the chief portions of the Bible, from first to last, have become stamped upon the minds of English-speaking people in a degree in which as the Germans themselves acknowledge they are far behind us.”—(Henry Wace, *Nineteenth Century*, May, 1889.)

RELIGION A VOLITIONAL WORSHIP OF GOD.

NOTE (6), page 14: “Personal religion is not complete till it assumes the form of religious volition. Through feeling and knowledge God seeks to draw men into his kingdom; but only through the WILL does religion become on the part of man an actual

worship of God.”—(Bishop Martensen, Dogmatics, p. 11.)

TWO WILLS.

NOTE (7), page 17: “This is simply the old suggestion that by dispensing with a moral world, he might have excluded moral evil: what in that case he would have included that was worth having, only the brutes could tell. As it is, there are two Agents from whose concurrent or conflicting Wills all history arises: and in estimating the character of each we must not charge upon one the preference shown by the other, but look simply to his own end in view and the plain drift of his activity.”—(Dr. J. Martineau, Study of Religion, p. 128, vol. ii.)

“While there is One will in nature, there are two that meet in man.”—(*Ibid.*, p. 172.)

PERSONS ARE NOT “THINGS.”

NOTE (8), page 18: “It tacitly assumes that a *necessitated* absence of evil must be in itself good, or alone good, so that only impossibility of its ever making its appearance is consistent with the moral ideal of a universe. But such a universe would be a world of non-moral *things*, or automata, and would exclude the existence of *persons*, who as moral beings must be *able to make themselves immoral*. The real question therefore is, whether the existence of individual persons is itself inconsistent with the divine goodness. A person

who is under an absolute necessity of willing only what is good is not a person in the sense of possessing morally responsible freedom.”—(Venture of Theism, *London Quarterly*, No. 187, p. 85.)

HOLINESS AND FREEDOM.

NOTE (9), page 19: “It is because He is holy, and cannot be content with an immoral world where all the perfection is given and none is earned, that he refuses to render guilt impossible, and inward harmony mechanical: were he only benevolent, it would suffice to fill his creation with the joy of sentient existence; but being righteous too, he would have in his presence beings nearer to himself, determining themselves by free preference to the life which he approves: and preference there cannot be unless the double path is open. To set up, therefore, an absolute barrier against the admission of wrong, is to arrest the system of things at the mere natural order, and detain life at the stage of a human menagerie, instead of letting it culminate in a moral society.”—(Dr. J. Martineau, *Study of Religion*, p. 102.)

“Faith, finally, is the profoundest act of the will, the profoundest act of obedience and devotion.”—(Bishop Martensen, *Dogmatics*, p. 11.)

CALVINISM AND HISTORY.

NOTE (10), page 21: “From Calvin’s point of view, man has *no history*, so far at least as history includes

the idea of a temporal and free life, in which what is as yet undecided will be decided. All *is* decided already; existence, life, destiny—every individual man with his distinctive lineaments of character, and outward circumstances—already have been present before the eye of the omniscient God with a necessity as fixed and certain as the paths in which the planets move: . . . for in reality Christ is come into the world to fulfill an eternal election for the fall and rising again of many—for the rising again of those who were created for the resurrection, for the fall of those who were created for destruction.”—(Bishop Martensen, Dogmatics, p. 364.)

THE “LORD OF THE AGES.”

NOTE (11), page 21: “Taking therefore for our starting point, The idea of creation as a free revelation of the love of God, we exclude the dead conception of the divine unchangeableness which represents God as too exalted, too lofty, to come into contact with time, that is, with the actual life of his creatures; too exalted, one ought indeed to say, to create at all. We also equally exclude the idea of a God who is himself sunk and lost in the great stream of time. For as God has subjected himself to the conditions of *history* not from any necessity of nature but from free love, he remains at every moment of his mundane life the ‘Lord of the Ages.’”
—(Bishop Martensen, Dogmatics, p. 125.)

SCIENCE CANNOT REACH GOD.

NOTE ⁽¹²⁾, pages 28, 40: "It is well that we should be convinced on rational grounds that science simply as science can never reach God. To him who insists on a purely scientific solution of the problem of man's life and destiny and will accept no other, there is no solution; and for this reason: the highest concerns of humanity, the greatest objects with which the soul has to do, cannot even be apprehended by the scientific faculty. If apprehended at all, it must be by the exercise of quite another side of our being than that which science calls into play. 'No telescope will enable us to see God.' . . . Indeed, scientific men who are also religious will be the first to acknowledge that their faith in God they did not get from science, but from quite another source; although this faith, when once possessed, invested with a new meaning and illumined with a higher light all that science taught them." (Principal Shairp, *Culture and Religion*, p. 73.)

THE TRUE COSMOS.

NOTE ⁽¹³⁾, page 29: "Jesus Christ is the most sacred, the most glorious, the most certain of all facts; arrayed in a beauty and majesty which throws the 'starry heavens above us and the moral law within us' into obscurity, and fills us with ever-growing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure,

too perfect to have been invented by any sinful and erring man. . . . He is the most precious gift of a merciful God to a sinful world. Mankind could better afford to lose the literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. He is the glory of the past, the life of the present, the hope of the future.”—(Philip Schaff, *The Person of Christ*, p. 143.)

CONFORMITY TO GOD'S WILL.

NOTE (14), page 36: “The animating principle in the best men is that ‘their soul is athirst for God.’ The desire to have their will conformed to his will, the hope that they shall yet be brought into perfect sympathy with him, is what in their estimate makes the chief good of existence. They believed that they could know something of the character of God, and that they might reasonably aspire to grow in likeness to that character.”—(Principal Shairp, *Culture and Religion*, p. 68.)

PHYSICAL FAITH IMPLIES A MORAL TRUST.

NOTE (15), page 39: “When I try to think out an ethically skeptical conception of the universe, I find myself becoming scientifically and practically paralyzed. Intellectual system in the universe disappears in the dissolution of moral faith in it, with the consequent dissolution of *all* faith, even that without which a human understanding cannot be so applied to

presented phenomena as that they may be recognized as things. Man is rescued from universal skepticism through trust finally in the divine synthesis. The individual ego and the outer world are unintelligible, unless God is tacitly presupposed.”—(Philosophy of Theism, Fraser, p. 36.)

“THE MIRACLE OF GOD IN NATURE.”

NOTE (16), page 42: “The weakness of the old argument was its failure to recognize ‘the constant miracle of God in Nature,’ and to treat God merely as an *antecedent* cause of the world-system. But so to understand the divine causality is to reduce God to a phenomenon or event, supposed to be reached in the course of the causal regress from one phenomenal antecedent to another. There is no stopping, however, in the infinite regress which the conditions of thought impose upon us. . . . No true cause can be reached in this way at all. It is not by proceeding backward in time, and refunding one natural phenomenon into another, that we can lay hold of God. The nature of true causality is revealed in our own moral experience; and applying this to the divine existence and the relation of God to the world, we are enabled to realize him as a present fact—as the supernatural sustaining Power immanent in all existence, and operative in all change—as Professor Fraser expresses it, ‘the eternal presence of Providential Mind.’”—(*London Quarterly*, No. 187, p. 73.)

REPLY TO AN AGNOSTIC SCIENTIST.

NOTE (17), page 43: "Do you really hold that the world with which science deals is the whole world of existence? If there is a world of truth outside, or perhaps rather inside, of that which science is cognizant of, is no part of it to be believed till science has made it her own, and given us scientific grounds for believing it? You say that you do not find God in the world with which you have to do. Is, however, this world of yours the only world that really exists? Is it even the most important world—important, that is, if you consider all that man is, all that history proves him to be and to need?"—(Principal Shairp, *Culture and Religion*, p. 190.)

THE TRUE ADAM.

NOTE (18), page 46: "The true Mediator 'must set forth human nature in its purity, in its susceptibility to God'; in other words, he must be the true *Adam*. At the same time, while revealing the depths of human nature, he must also reveal the depths of the divine love—that is, he must be the revelation of the perfect self-communication of the divine to the human nature. God must be in him, not merely relatively, in finite degree, but absolutely and fully. . . . As the Person who renders it possible not merely for a single nation, or a single age, but for the entire human race and every separate individual, to develop his humanity in his right relation to God, and whose activity is ac-

cordingly destined to surmount every limit of time and space, Christ is more than the founder of an historical religion—he is the world-redeeming Mediator who must be conceived as holding a necessary and eternal relation both to the Father and to mankind.”—(Bishop Martensen, *Dogmatics*, p. 260.)

REDEMPTION.

NOTE (19), page 49: “Divine love, that knew from eternity the possibility of the Fall, found also from eternity the way of Redemption. In free grace and love the Father gives up the Son to humiliation, obedience, and suffering; and by his willing obedience the Son, as the Second Adam, satisfies the demands of holy and righteous love, offers up the sacrifice which our sinful race should have offered but could not, drank to its dregs the cup of suffering for sin which must needs be emptied that the growth of sin might be retraced and destroyed and that a new life might begin.”—(Bishop Martensen, *Dogmatics*, p. 307.)

APPENDIX.

Opinions in Support of the Wide Distinction between the Universe of PERSONS and the Universe of THINGS; between Natural and Moral Law; from Distinguished Writers.

THE SPIRITUAL HIGHER THAN THE INTELLECTUAL.

“It is a fact that we all feel the intellectual part of man to be ‘higher’ than the animal, whatever our

theory of its origin. It is a fact that we all feel the moral part of man to be 'higher' than the intellectual, whatever our theory of either may be. It is a fact that we all similarly feel the spiritual to be 'higher' than the moral, whatever our theory of religion may be. There is no doubt that intellectual pleasures are more satisfying and enduring than sensual—or even sensuous. And, to those who have experienced them, so it is with spiritual over intellectual, artistic, etc. This is an objective fact, abundantly testified to every one who has had experience; and it seems to indicate that the spiritual nature of man is the highest part of man—the (culminating) point of his being.”—(Thoughts on Religion, Romanes, pp. 152, 153.)

THERE IS NO CAUSE FOR BOASTING IN UNBELIEF.

“It is much more easy to disbelieve than to believe. This is obvious on the side of reason, but it is also true on that of spirit, for to disbelieve is in accordance with environment of custom, while to believe necessitates a spiritual use of the imagination. For both these reasons, very few unbelievers have any justification, either intellectual or spiritual, for their unbelief. Unbelief is usually due to indolence, often to prejudice, and never a thing to be proud of.”—(Thoughts on Religion, Romanes, p. 155.)

FIRST PRINCIPLES ARE KNOWN BY INTUITION, AND NOT BY REASON.

“We have seen in the Introduction that all first prin-

ciples, even of scientific facts, are known by intuition, and not by reason. No one can deny this. Now, if there be a God, the fact is certainly of the nature of a first principle; for it must be the first of all first principles. No one can dispute this. No one can therefore dispute the necessary conclusion, that, if there be a God, he is knowable (if knowable at all) by intuition, and not by reason. Indeed, a little thought is enough to show that from its very nature as such reason must be incapable of adjudicating on the subject, for it is a process of inferring from the known to the unknown. Or thus: it would be against reason itself to suppose that God, even if he exists, can be known by reason; he must be known, if knowable at all, by intuition. Observe, although God might give an objective view of himself—*e. g.*, as Christians believe he has—even this would not give knowledge of him, save to those who believe the revelations genuine; and I doubt whether it is logically possible for any form of objective revelation of itself to compel belief in it. Assuredly one rising from the dead to testify thereto would not, nor would letters of fire across the sky do so. But even if it were logically possible, we need not consider the abstract possibility, seeing that, as a matter of fact, no such demonstrative revelation has been given.”— (Thoughts on Religion, Romanes, p. 156.)

THE REALITY OF CONVERSION.

“This doctrine of the inward Christ, ‘Christ in us

the hope of glory,' is a doctrine of which the New Testament is full. Mystical as it is, and transcending as it does our faculties of intellectual analysis, it has been ridiculed as fit only for enthusiasts, in a rationalistic age such as the last century; but every revival of vital Christianity brings it to the front again, and roots it anew in the consciousness of serious and devout Christians, though they be 'plain men' and unimpassioned. It will become real to each man in turn, as he meditates and acts upon it; and in it he will find the explanation of three very commonly felt difficulties." —(The Incarnation, Gore, p. 240.)

OBJECTIVE PROOF OF THE REALITY OF CONVERSION.

"St. Augustine, after thirty years of age, and other Fathers, bear testimony to a sudden, enduring, and extraordinary change in themselves, called conversion. Now this experience has been repeated and testified to by countless millions of civilized men and women in all nations and all degrees of culture. It signifies not whether the conversion be sudden or gradual, though, as a psychological phenomenon, it is more remarkable when sudden and there is no symptom of mental aberration otherwise. But even as a gradual growth in mature age, its evidential value is not less.

"In all cases it is not a mere change of belief or opinion. This is by no means the point: the point is that it is a modification of character, more or less profound.

“Seeing what a complex thing is character, this change therefore cannot be simple. That it may all be due to so-called natural causes is no evidence against its so-called supernatural course, unless we beg the whole question of Divine in nature. To pure agnostics the evidence from conversions and regeneration lies in the bulk of these psychological phenomena, shortly after the death of Christ, with their continuance ever since, their general similarity all over the world, etc.”—(Thoughts on Religion, Romanes, p. 173.)

THE ONE SATISFYING PORTION.

“The negative evidence is furnished by the nature of man without God. It is the roughly miserable, as shown by Paschal, who has devoted the whole of the first part of his treatise to this subject. I need not go over the ground which he has so well traversed.

“Some men are not conscious of the cause of this misery; this, however, does not prevent the fact of their being miserable. For the most part they conceal the fact as well as possible from themselves, by occupying their minds with society, sport, frivolity of all kinds, or, if intellectually disposed, with science, art, literature, business, etc. This, however, is but to fill the starving belly with husks. I know from experience the intellectual distractions of scientific research, philosophical speculations, artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent

reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man. He may cheat himself for a time—especially if he be a strong man—into the belief that he is nourishing himself by denying his natural appetite; but soon finds he was made for some altogether different kind of food, even though of much less tastefulness as far as the palate is concerned.

“Some men, indeed, never acknowledge this articulately or distinctly even to themselves, yet always show it plainly enough to others. Take, *e. g.*, ‘that last infirmity of noble minds.’ I suppose the most exalted and least carnal of worldly joys consists in the adequate recognition by the world of high achievements by ourselves. Yet it is notorious that

It is by God decreed
Fame shall not satisfy the highest need.

“It has been my lot to know not a few of the famous men of our generation, and I have always observed that this is profoundly true. Like all other ‘moral’ satisfactions, this soon palls by custom, and as soon as one end of distinction is reached another is pined for. There is no finality to rest in, while disease and death are always standing in the background. Custom may even blind men to their misery, so far as not to make them realize what is wanting; yet the want is there.

“I take it then as unquestionably true that this whole negative side of the subject proves a vacuum

in the soul of man which nothing can fill save faith in God. Now take the positive side. Consider the happiness of religious—and chiefly of the highest religious, *i. e.*, Christian—belief. It is a matter of fact that besides being most intense, it is most enduring, growing, and never staled by custom. In short, according to the universal testimony of those who have it, it differs from all other happiness, not only in degree, but in kind. Those who have it can usually testify to what they used to be without it. It has no relation to intellectual status. It is a thing by itself, and supreme. So much for the individual. But positive evidence does not end here. Look at the effects of Christian belief as exercised on human society—first, by individual Christians on the family, etc.; and, second, by the Christian Church on the world.”—(Thoughts on Religion, Romanes, pp. 160-162.)

GOD AND MAN IN ONE PERSON.

“In the person of the Incarnation we see how true it has been all along that man is in God’s image; for this is man, Jesus of Nazareth. His qualities are human, love and justice, self-sacrifice and desire and compassion; yet they are the qualities of none other than the very God. So akin are God and man to one another that God can really exist under conditions of manhood without ceasing to be, and to reveal, God; and man can be taken to be the organ of Godhead

without one whit ceasing to be human.”—(The Incarnation, Gore, p. 127.)

THE ONLY PROGRESS.

There is no progress in nature, but much in man. He has the vast field of fixed law to investigate, and each discovery of that which he knew not before is accounted progress. Electricity has not changed since its creation, but the discovery of its light and motion, being brought within man's available resources, is as new as if they were just created.

Millions of stars have been photographed upon bromide of silver plates, which were never known to exist, though constituting the nebular mists of the Milky Way ever since the first creative hour. They have not been added to nature, only to our knowledge of nature.

What infinite perfected fields were created in the earth, sea, and heavens for the entertainment and employment of the human intellect; as food was then ordered to support the life of every beast, bird, and insect, day by day, during its allotted period of existence.

May we not look forward to the realm of immortal life for a yet grander provision for the support and employment of the myriads of spirits that daily escape to those shores? The nearer we get to God, the more shall we realize his fullness to be “of all in all.”—(J. C. K.)

DEAN MANSEL'S SPECULATION ON MAN'S NOT
KNOWING GOD.

“Some thirty-three years ago, a great controversy was originated in this pulpit by a Bampton lecturer, who took for his subject, ‘The Limits of Religious Thought.’ Dean Mansel held in little esteem the pretensions of the Hegelian school in Germany to criticise by the standard of rationality the contents of divine revelation. Revelation, he held, was a fact. We had evidence that it had really been given, and certified by miracles. On this evidence all the stress must be laid. Granted that it is cogent, we must accept the revelation as it has been given. We have not the faculties necessary to criticise what God has been pleased to tell us about himself: ‘Nay, but, O man, who art thou that repliest against God?’

“Unfortunately, Mansel did not confine himself to reëmphasing Butler’s strong protest, as valuable to-day as in the last century, against the easy overestimate of the powers of the human mind to judge *a priori* of what is probable in a divine revelation. He went further, and exposed himself to the charge of denying that we have, or can have, any real and direct knowledge of God himself at all.”—(The Incarnation, Gore, pp. 125–128.)

THE OFFICE OF REASON, DISTINCT FROM THE OFFICE
OF FAITH.

It is reasonable that there should be a faculty for

each realm of creation—that for Nature, and that for Spirit. The intellect has its vast range in nature, and has gone almost to the boundaries of heaven, but has not found God: no, nor has been able even to conceive of creative power; nor to discover any moral truth since Moses, or from Moses to Christ. Its efforts to construct any satisfactory idea of God himself have been only failure, only Brahmanism, Buddhism, Pantheism, Materialism, Positivism, Agnosticism, Deism, Stoicism, Evolution, and such like vagaries. “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.” This challenge of Job the intellect of man has never met.—(J. C. K.)

THE PROBLEM OF CREATION.

To separate sharply between creation and growth ends the problem of creation. What can science do, in describing the first moment of creation? It cannot even conceive of the first word, the connection between speech and a creation of the “stuff” of the earth. Was it by act, idea, or word, that something came out of nothing? The orderly statement by word, which preceded every creative act, and then the announcement of the completed act, would never have occurred to the scientist. Nor would the statement of the element of time, that accompanied the act, have

been made had not the element of time entered essentially into the work itself.

Is the work represented as continuous, or as delayed by vast interruptions of space and time? It began and went through by short pauses of creative purpose.

Let the doubting reader try to think how he would make the first single grain of sand; he will find that the method of creation contradicts his ideas as much as the fact itself. Yet we know that this substance of earth must have had an orderly beginning. Speech contained God's power then, and has ever since. It is the perfection of creative skill.

Only one equal with God could apprehend the divine purpose in advance of the creative Word. It was in the audience of the sons and stars of God that the Almighty One "spake and it was done." And it was in response to his word and the concurrent act that they shouted for joy, and sang praises to God in mighty chorus. It was the word of the Almighty holding his power, his wisdom, and his love that revealed to angels this highest form of communion with his intelligent creatures. They never knew before the ineffable fullness of Divine speech. It was the revelation of a means which by and by was to be employed in the creation of the sons of God, and in translating men "from the power of darkness into the kingdom of God's dear Son."

If with God "a thousand years is as one day," and "one day as a thousand years," why should not the *I am*, the timeless One, do as much in one day as would in our thoughts require a thousand years? He may have had in view the demonstrating that he includes time in himself. The principle of growth was intended to bring out that which was included in creation, but essentially different from it.

It must not be forgotten that He who speaks the world into existence is called the Word of God, possibly because by his utterance the world was created; that he has made everything, "visible and invisible, whether angels, principalities, or powers, or thrones, or dominions—everything was made by him and for him."

If creation could be taken in by the human mind, in the processes of its reason, faith would not be required to "understand that worlds were framed by the Word of God."

The facts of nature are in marked contrast with their appearance to the mind: (1) that the heavens move; (2) that the earth is still; (3) that it rests on a foundation; (4) that it is an extensive plain. These all need the patient correction which science affords. That is, mind corrects mind.

In every miracle a moral truth is revealed, more wonderful than the phenomenon which attends it. For instance, the man cured of the palsy: "That you

may know that there is power on earth to forgive sin. . . . Take up thy bed and walk." So in the burning bush God speaks: "*I am that I am.*" The fire, the serpent, and the leprous hand simply show God's providential regard of Israel.—(J. C. K.)

ANNIHILATION A DESPERATE ATTEMPT TO ESCAPE
WRATH.

When we consider what German pantheism would do with the human race, we ought not to hesitate to preach the terrors of the Lord, as less even than the terrors of men: for (1) they would reabsorb all human personality in the Divine Being; (2) they would consign all men indiscriminately to annihilation. (Schleiermacher.) Their own terrors of conscience, and their conviction of the "One Lawgiver, who is able to save and to destroy," conspire to suggest this desperate route of escape from the "wrath of the Lamb." This is their alternative: the faith of God or annihilation! How profoundly false must that mind be which denies all sense of sin! It is the quality of sin to destroy self and others, to annihilate truth and God.

More than ever we feel our dependence upon the Redeemer's *personality*. He demonstrates it in the presence of every force of nature. He too is the person whom no man knows but the Father; whose height and depth of personality is acknowledged of heaven as of earth, and in eternity as in time. He s

the Son of man who secures to all men and to every man an abiding selfhood.

As creation is of itself the greatest of all miracles, agnostics agree that creation is going on now, as at first, when "God created the heavens and the earth." But can any think that the glory of the peacock has been continued, and is being increased continuously? Has a single feather been added to its unrivaled beauty? Many strong beasts and fearful creatures, marvelous in their construction, have disappeared; but none have been added to the wealth of the animal kingdom. Man has lost in vitality; he no longer lives whole centuries. What in the heavens above or in the earth beneath has gained in vital energy? Has any mind surpassed or equaled that of Job, in the first epic ever written?

If the human mind has not advanced in thought, sentiment, imagination, or in the divine quality of speech, surely we cannot in these lower departments of creation, lying much farther out from God, expect improvement. As to the treasures of light, electricity, or mineral oil, they are no addition to creation, but only the discovery of treasures long since intended for the endowment of generations as yet unborn.—(J. C. K.)

II.

Job, a Prince of the East; and His Inspired Epic.

THE Book of Job opens to us the heights of heaven, the agonies of earth, and the depths of hell, as a human experience; in sustained poetic grandeur, beyond every other book in the Sacred Canon, excepting the last, the epic of “the Lion of the tribe of Judah.”

The fall and the flood gave evidence of the existence of a power for evil, personal, wily, malignant, that claimed the conquest of the earth. The strength of this claim was still in dispute. Was humanity to be at the mercy of this adroit fallen angel? How far is he limited by the Creator? Can he enter every paradise as he did the first? Can a man cope with Abaddon? Where is the champion who shall venture against this Goliath?

This problem and its solution are set forth by the Spirit in an historic epic, in which Job, the Prince of Uz, is the hero. We need not wonder that one for whom the ages had waited should be presented to the courts of heaven; nor that by the Holy Spirit he should be presented, in the sacred Scriptures, for the study and contemplation of mankind through all the periods of time. In the words of the Most High, there was "none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

This, therefore, is the theme of this inspired book—a perfect man: one who in the sight of God and man is without fault, nor yet to be made perfect by a series of intense castings and recastings in the crucible of life, but one whose quality has received the stamp of absolute purity; one against whom and in whom Satan could find nothing. The divine personality, the personality of Job, and the personality of the prince of

evil stand upon the one plane of this drama, and are at the base of all its action and passion. The appearance of the adversary at the assembly of holy angels may surprise; but from what assembly has he been absent in the last six thousand years? "Have I not chosen you twelve, and one of you is a devil?" The conflict between man and Satan was to recount upon every field the superiority of man; that man's moral power and spiritual grace are more than a match for the fallen angel. Job fights in a dark room. Though the hosts of God are looking at him, he cannot penetrate this veil of providence. He saw no more than we now see, as to the source of all calamity, human or superhuman. All great spirits have had their encounters with the foe, upon a darkened field. As, long after, the Son of man revealed his might against the tempter, so now the patriarch wielded the sword of the Spirit, and came forth, as he went in, approved of God.

The trial of Abraham is to be estimated in the presence of the triumphs of the Church through faith. So is it in weighing the act by which Job, for the while, was placed within reach of Satan. God was the vindicator of his righteous servant in the severest test to which earth and hell could possibly subject the patriarch; a test that reached as deep as the foundations of personal being; that assailed by loss of wealth, of family, of friends, of respect, of position, and of public favor; that left him naked as when he came into the world. The Chaldeans, the Sabeans, and the tornado stripped him of his herds, killed all his children, and reduced him from great wealth to great poverty in a single hour. But he sinned not. His life remained to him, and his faith in God was unshaken. The angels saw it, and hell saw its own defeat in this one sublime human spirit.

Satan affirmed that the test did not exhaust his resources; that a man's life was

more to him than all else; that he could yet, if permitted, make Job curse God to his face. The test was important in showing the utmost of Satan's power against man. So he was permitted to do his worst—only life itself to be excepted.

As Gregory the Great says of Satan, "he exercised with great skill the permission he had received. . . . But by the many wounds he had inflicted in his cruelty, he unintentionally furnished as many triumphs to the holy man." The entire man was put to rack. His body was turned into a mass of putrid corruption; his friends could not approach so contagious and hideous a disease as the black leprosy. Their sympathy came only near enough to challenge his character. "No man was ever so overthrown by God, in a moment, without cause; virtue secures the divine favor, but ruin pursues the hypocrite."

Job replied in all the dignity of a conscious spiritual integrity. He yielded not

a hair's breadth to his accusers; he knew God, and God knew him: "He knows the way that I take—I shall come forth as gold tried in the fire." The unconscious bitterness of these royal comforters is mixed with sentiments of lofty import, and presents for our instruction the intricate, subtle, seductive nature of Satanic influence: to all of which Job simply answers, "He knows the way that I take," and leaves their wholesale detraction in the hands of God. The agony of his frame, the loss of all excepting his love and reverence for his Lord, even the loss of his wife's favor, did not disturb the boldness of his faith. The storm spent itself far below him. He was more than equal to his adversary. In the presence of his God, his retainers, his wife, his friends, his foes, his bankruptcy, his ulcers, he yielded nothing, he lost nothing of his manhood, but affirmed his knowledge of the Redeemer; that after death itself had devoured his skin, yet in his flesh he

should see God, in his own person, for himself, and in his own personality; that the efficacy of his offerings, as a priest of the Most High, would secure his righteousness, and at the resurrection bring life out of death.

How could there be else than the Divine recognition of this great and holy man, in the presence of angels and archangels, who foreshadowed the cross, the humiliation, the purity, the courage of his beloved Son? The Holy Spirit, who before the flood witnessed to Abel's offering, and for three hundred years enabled Enoch to keep step with God in life, and afterwards in glory, and had infused power into the preaching of Noah, had since the flood vitalized the lesson of that terrible judgment, and affirmed, with increased light, the holiness and the mercy of God, through the entire patriarchal period. Such persons as the royal priest of Uz, Job; the king and priest of Salem, Melchizedek; and Abraham, the

“father of the faithful,” are in evidence of the intense force of spiritual life that at that time presided over the Chaldean, Syrian, and Arabian deserts.

THE PRINCE OF THE EAST.

God had waited for a man; and the world above held its breath at his announcement. It was high time. The delay had swollen the enemy beyond expression. He essayed the conquest of the universe. He already claimed it; he was equal to the throne itself. The prophet Isaiah, who dipped his pen in the light of the Spirit, could adequately describe the port and brow of Lucifer, as he plumed himself against God: “Thou hast said in thy heart, I will ascend unto 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.” But this lofty one was defeated by one who

was only a man. Had it been by an angel, it would but partially have aided man; he must needs be conquered by man, in the sight of men. No general statement of such a victory would have sufficed; every stroke of this battle was to be in the open field of human life. So it had been originally promised—"the seed of the woman should bruise the serpent's head"—while in fierce conflict.

As no one had been born outside of this original decree, was it not time that evidences of its fulfillment should appear? It was therefore matter for angelic anthem, that a champion had been found among the sons of men who could assure the limitation of this fallen angel. It was in evidence that humanity had been raised by the promise of a Deliverer to the plane of a divine sonship; and that a man had been made capable of more than a negative resistance to evil; who could give blows against the foe that would resound to the gates of hell.

An event which revived the hopes of angels and delivered man from fear was doubly satisfactory to the only true God. He drew his servant to himself, and spake face to face with him as a man might speak to his friend. As one might instruct a child, he opens to the mind of the patriarch the story of creation: the order, the strength, the measurements of its mighty survey; the amphitheater of angels attending; the songs and shouting with which they received each succeeding act, that brought light out of darkness and beauty out of chaos. He described to him the birth of the sea, the clouds that wrapped about it as a garment, the doors and bars by which its proud waves were let in and out, and the laws which held it to its appointed bounds. He showed him the day just opening its eyes, as an infant looking into the face of its mother, and asked if he had ever seen the gates of death or the doors of the shadow of death—the last bound of darkness. He

showed him the arsenal of hail that was prepared for the time of trouble, the day of battle and war. He spake of the attraction that reached to the Pleiades—fifteen hundred millions of millions of miles from the earth—yet held them steady to their orbits. He spake of Orion, and Arcturus, and Mazaroth—“for he calleth them all by their names.” He challenged the lightnings, and they knew his voice. He told him of the lion, and of the appetite of the young lions, which he daily filled; that he heard the raven “when his young ones cry unto God.” He gave the period of maternity to the wild goats, and to the hinds when they bring forth their young. He sees the zebra in his pasture amid the range of the mountains, and the wild ass “who scorneth the cry of the driver.” He points out to him, as to the first pair in Eden, the strength of the unicorn, the wings of the peacock, the eggs of the ostrich; the quivering terror of the horse, when he hears the

shouting of the battle; the nest of the eagle in the crags of the highest pinnacle of rock: that all are under his eye and answer to his presence. Here, too, is behemoth “which I made with thee”; he is chief of the ways of God: his bones are as bars of iron; “He that made him can make his sword to approach unto him”; “See! leviathan—canst thou draw him out with a hook; wilt thou play with him as with a bird; or wilt thou bind him for thy maidens? Canst thou fill his skin with barbed irons, or his head with fish-spears?” “Upon earth there is not his like who is made without fear.”

And so God instructs Job in the one great thought that all nature has been made, and is supported, by a Person; the same lesson that the Son of God displayed when on earth, that he himself was at every point of the universe, visible and invisible. This minute review of nature, that illustrates the personal presence of God everywhere, is

not the least of the purposes of this book. It constitutes an all-sufficient refutation of Materialism, Pantheism, Positivism, Brahmanism, Buddhism, Naturalism, Fatalism, Deism, and every other form of metaphysical skepticism. For it is here that infidelity in manifold ways takes its stand; that though the world might be created by God, it goes forward without him, as a perfected piece of machinery, and he is personally no longer present. And it is here that the Son of God met infidelity, while on earth. He challenged nature at every point, and nature responded.

ITS AUTHORSHIP.

No book carries a stronger internal evidence of divine origin than does this archaic poem. Only the Spirit of God could furnish truths which lie so far away from human conjecture, holding such heights and depths, such recesses and all devouring abysses of creational thought, such

mightiness of words and resonance, as these syllables of the Almighty. It may be attributed to Moses or Solomon or some Babylonian, but only Job could write the Book of Job. One must have breathed the earliest atmosphere of revelation, and have known God as he knew him, to have had the power, purity, and sublimity of these periods, and to have used words never used elsewhere. Solomon in his luxurious surroundings could not portray the agonies, the constancy, and the moral perfectness of the patriarch, nor scarcely have been used by the Spirit in such a rôle. Even his richest conceptions of wisdom and creation but echo the majesty of those syllables of Job that still thunder in the mount. But besides this, there is evidence that neither Solomon nor Moses were employed by the Spirit in this earliest composition. In it the name of God in the singular, *Eloah*, occurs in forty-two places; though this use of the name of the Almighty occurs only

fifty-two times in the whole Bible, and but twice in the writings of Moses.¹ The name of God was regarded with special reverence by all Israelites; had Moses written Job, we should have evidence of it in the Pentateuch, in an habitual use of the divine name in the singular.

That Job should have attained to a degree of holiness and of fellowship with God, at this early hour, which St. Paul, at the latest moment of Christian experience, desired to realize, by apprehending his Lord as he was apprehended of him, reveals the perfect communion which even then existed between God and his Church. The "patience" of this noble sufferer was not in mere endurance, but in the unbending consciousness of a pure life, and an unwavering faith. He could not be induced to complain against his Lord, by all the anguish of his frame and the perplexity of his

¹The plural *Elohim* occurs more than three thousand times in the Bible.

reverses. He exhausted the attacks of Satan by the nobility of his faith in God.

A man admirable to men for his moral and spiritual worth is equally admirable to the Father of men and angels. The hand of God was again opened, and wealth returned to the patriarch. The Lord blessed the latter end of Job more than his beginning. He had twice as much at the latter end. His conduct, his character, and his utterances were vindicated by the Lord, in the presence of his "friends": "Ye have not spoken of me the thing that is right, as my servant Job hath. . . . Go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job." They did as the Lord commanded, and so were accepted of him. After this, Job lived a hundred and forty years.

SATAN.

This first inspired book reveals the source of evil. It tells of its great extent over every age, every country, and of the audacity of the enemy even on the plane of assembled angels. He vaunts his doubt, his contempt of the manhood of Job—as, afterwards, he doubted the Son of man. This width of evil is a clear revelation of that war that is upon us, to which there is no truce; which is waged on every hill and in every vale of earth; from which there is no discharge; in which there can be no neutrality; which affects the fortunes of every man, as well as those of all men. The passages of Scripture in which Satan occurs are remarkable for the absence of all excess of statement. They are strictly narrative in structure, and carry with them an atmosphere of transparent truth. The record of Satan in the garden of Eden, of his presence at two distinct assemblies of angelic principalities in heaven, and that of

the temptation in the wilderness and on the exceeding high mount, are entirely devoid of color. Even amid displays of thaumaturgic power on the mount, and on the pinnacle of the temple, his language might have been that of the Sanhedrin seeking to know the true force of Scripture. In all these he is the selfsame potent and all-sufficient person. But by Christ his pride was detected, and he was remanded to his own place. And by the patriarch he is defeated in the presence of thrones, dominions, and principalities. Beyond this, the mazy subtleties of his approach to the human spirit are discovered to us in the experience of Job's friends. They explain the conflict of God's people with "spiritual wickedness in high places," of which St. Paul warns the Church. This culminates in the last speaker, who suddenly appears against Job. So sinuous is his attack, and yet so elevated his style, so false and severe, yet so lofty in reverence and statement, that to this day

some commentators accord to Elihu a place equal to the patriarch in revelation of truth. But the Almighty is emphatic. “*Who is this that darkeneth counsel by words without knowledge?*” gives the true animus of the self-contained Elihu. And by his exclusion from the benefits of sacrifice, his sin is also emphasized as outside of ordinary mercy. He was saturated with the mind of Satan. Gregory the Great, who became pope 590 A.D., nearly a thousand years before Luther, makes this estimate of Elihu in a treatise on Job of singular ability. Elihu’s extended and pressing invitation to Job to repent; that God was ready to forgive those who confessed sin; to consider him as a representative of the Most High; in truth, a “daysman” such as might mediate between man and God, must have fallen upon the ear of Heaven as the bold challenge of one playing Satan’s game without knowing it. When we remember that the universe, above and beneath, was

watching the issue of this battle of patriarch and foe, an act such as Elihu suggested would have given Satan a victory only less than that which he contemplated when he asked the Son of God to worship him.

ELIHU.

Three of Job's friends assail him on the basis of supposed hypocrisy and unsoundness of morals. But Elihu attacks his faith; charges him with want of humility and of a just fear of God; of spiritual unsoundness and self-deception. He boldly accuses the sufferer. He takes high ground. He discourses upon nature and spirit; upon angels and mediation. He multiplies words. He says much that is calculated to impress one that he is at home in the field of knowledge, of inspiration, and of providence. He has no patience with the words of Job, the very speech which afterwards God pronounces to be "right." One might think that he was all unconscious of any sinister

spirit controlling his attack upon the patriarch; but so was it with the other royal comforters. Yet, as we know, Satan was using them in this conflict between light and darkness; using minds as well as winds; poisoning men's thoughts; warping, denouncing, accusing, and cursing, down to the mouth of hell; killing, burning; turning light into shade, and shadow into death; darkening sky and earth with the blackness of despair; and holding up a man to the gaze of myriads of fallen angels and the contempt of earth. For all these resources for the time were at his command. But out of this crucible of Satanic hate Job came forth, as gold from the test of an assayer, perfect in the eyes of Heaven and in the estimate of the ages.

Such a one as Elihu conceived Job to be would not have been esteemed of God, and announced as before to heaven's hosts as a perfect man, and before all men in the earth, and standing alone in his perfection.

Nor would he have been chosen by the Lord as the champion of humanity in its conflict with Satan; nor, unless the victory over the foe had been complete to the end, would the Lord have signalized it by giving to the victor twice as much substance and happiness as he had before. Had the lips of Job sinned, God would not have commended his speech as an ensample of the truth; nor if he so commended his words would he have addressed to him the startling sentence, "Who is this that darkeneth counsel by words without knowledge?" If the Lord found fault with the three friends for their difference with the patriarch, his servant, he could not commend the still greater divergence of Elihu. If in this first sentence the Almighty did not address Job, he must have meant the "multiplied" obscure words of Elihu. When "the son of Barachel the Buzite, of the kindred of Ram," assumed to represent God and to be bursting with the truth,

which he had received as new wine from heaven—when in fact he was far from the true view of both God and providence—we can see why he was exempted from the sacrifice that Job was appointed to offer. He stood like Peter, who attempted to chide the Master, saying, “Not so, Lord; this be far from thee”; when the Saviour turned so sternly upon him and said, “Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.”

PROVIDENCE.

The presence of God in all the providences of human life, as well as at all points of human trial, is fully expressed in the cup which this holy man drained. He sees every form of disaster, in the panorama of his own experience. His faith moves with the clouds that move above him, and oftentimes light appears through the rift of the sky. His intellect bursts forth upon a dark-

ened landscape, as the sun during a storm, until we forget that it is a time of battle and of war. To know that he sends the rain on the forest to water its bloom, "where no man is," is to know that God is present with every man, at every homestead, to satisfy even the wants of the children, and bless them with "the dew of his youth."

Next to his Lord, in Gethsemane, no man could more justly say, "Why hast thou forsaken me?" For at times it seemed as if he had been forgotten of God: "God hath delivered me to the ungodly"; "all my inward friends abhorred me; and they whom I loved are turned against me." Yet out of all this there comes forth this sublime sunburst: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

Faith in the atonement, and in the power of the resurrection, was the support of the patriarch. That faith which penetrates all space and the ages, “the evidence of things not seen, and the substance of things hoped for,” places Job well to the front of that heroic company described by St. Paul in his letter to the Hebrews, without whom the Church would not be made perfect.

The fierce extreme from being the greatest prince of the East to the loathsome person of an eastern leper, sitting without the city gate, on a dung-heap, is a type of His fortune, who from the infinite glory of the Godhead descended to the estate of a servant, and thence to the death of the cross, “without the gate, that he might sanctify the people with his own blood.” And then the sudden transition from this depth to great affluence foreshadows the exaltation of the Saviour—“Wherefore God hath highly exalted him.”

Between these extremes every phase of

human condition lies under the eye of God. So that the solution of the most insoluble mystery of suffering is in this: God is near; he knows the way that I take; he limits the trial; his grace is, and ever will be, adequate to meet it: "He loved me and gave himself for me."

SOVEREIGNTY.

It will be seen that Elihu's argument is, in the main, a plea for the sovereignty of God: "God is greater than man; why dost thou strive against him? for he giveth not account of any of his matters." This is a very summary way of disposing of all the providences of human history. But in this book God does give an account of his dealing with man; that he is solicitous for the happiness of all his creatures; that he lives in the holiness and reverence of his people; that while a Creator he is also a Governor and a Father; that he rejoices in the habitable parts of the earth, and his delights are with the sons of men. The whole book is

a refutation of any theory of the inscrutability of God's purposes to the heart of man. On the contrary, he invites his servant Job to "gird up his loins like a man: for I will demand of thee, and answer thou me." Then he points out the mightiness and tenderness displayed throughout nature. The darkness that shrouded the patriarch during his overthrow is now changed to a blinding splendor of the Divine Presence which his eye is strengthened to bear. "Now mine eyes see thee." He is taken into the inner chamber of the Most High; and while nature passes by in solemn procession, it is interpreted to the eye, the ear, and the heart of him whom the King delights to honor.

SUFFERING.

The consent of commentators as to the object of this great epic is its solution of the mystery of human suffering. Though this is not its main object, yet it does enter into the plan of the Spirit. In the periods

of Eliphaz, Zophar, and Bildad, so sublime and weighty, they attempt to show that by the providence of God the truly good are rewarded in this world, and the wicked are made to suffer. This ordinary theory is confuted by Job in discourses of equal beauty and surpassing grandeur. In other words, the providence of God was held by the three royal persons to be punitive and recompensive. The theory of the fourth speaker, Elihu, was that providence is inscrutable, in so far as we can hope for any explanation by the Infinite One, who does all things after the counsel of his own will: that a man may not contend for or assert his own justification before God; nor question the right of the Creator to fashion his creatures according to his own will; that the Most High is, without explanation, a sufficient guarantee for the righteousness of his government. These theories fall far short of explaining the mystery of suffering, as interpreted by the history of Job.

Here it is presented as a school of divine fellowship. The patriarch never for a moment assented to the theory of his friends, that providence was either punitive or disciplinary. He knew that his heart was right with God, that he was firmly true, and that the purpose of a loving Father, though hidden for the while, would surely vindicate the divine justice and his own integrity. When we see this amazing faith, that like a search-light takes in the "sufferings of Christ, and the glory that should follow"; and the whole system of salvation down to the present hour, which Job sees between the ample spaces of his own agony, we can understand somewhat of the uses of suffering in the revealing purposes of God. If there was no way that the cup might pass from the Saviour, in revealing his infinite love, may it not be equally true that this love can only be measured through the same kind of experience?

Christ says, "Behold, I make all things

new"; and his coming and going have given a new meaning to human suffering. "He was made a little lower than the angels for the suffering of death"; "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him." We see that he has established a basis of community in suffering: "If we suffer, we shall also reign with him"; "If we be dead with him, we shall also live with him." A community of experience in suffering with him is the ground and basis of a community of honor and glory with him. So that the end of suffering is that it offers us a community of experience with Christ. Inasmuch as Christ's death is the one event that fills the universe with its fame, and is the sufficient expression of infinite love, we should not wonder that all things point to it, in the providential arrangement of human fortune, nor that every display of

the divine power should, both directly and indirectly, lead that way. The criminal who is about to be executed must find some elevation in the thought that Christ, though the Lord of glory, suffered with thieves at the hands of the law.

Suffering arrests the thoughtless, and often by its sobering influence turns the heart to the Man of sorrows. Bereavement, sudden bankruptcy, or imminent danger, urges the mind on the pathway of wisdom. Even the anguish that doubts will often lead the heart to explore the cause of its own suffering, and that may speedily bring it to the greatest of all Sufferers. Upon no other ground can humanity meet the Son of God so surely as upon this one of his sufferings. Here every one is offered the priceless opportunity of a community of experience with him—"the fellowship of his sufferings"; and, when guided by the Spirit, oh what a joy it is to know that they were endured for every man!

The effect of the sufferings of Christ upon humanity is well illustrated by the speech of the Rev. W. C. Bailey at the Missionary Conference at London, in 1888. He had been laboring among the five hundred thousand lepers of India for twelve years; "the most helpless and hopeless sufferers on the face of the earth, who, if here to-day, would say, 'Have pity upon me, have pity upon me, O my friends, for the hand of the Lord hath touched me.'"

As a class I do not know of any in India so accessible to the gospel. I have met with lepers as bright Christians as I have met with in this or in any other country. Let me give you the testimony of one man. I stood beside a poor mutilated form, a man literally falling to pieces before my eyes; and that poor man, in a hoarse, broken whisper, said to me when I commiserated him upon his terrible suffering: "No, sir; no, sir; God is very good to me. For the last nineteen years, since I have trusted Christ, I have known neither pain of body nor pain of mind." So wonderfully had Christ lifted him above all his sufferings that he was able to say that. I was so struck by it that I turned to my friend, a missionary on my right,

and I asked him whether I had heard the man aright. I was so astounded, I asked him again; and again the old man said to me: "No sir; since I trusted Christ, nineteen years ago, I have known neither pain of body nor pain of mind." A leper without Christ is one in whom the candle of hope is forever extinguished.

Such testimony could be multiplied from the missions of the world; from those above Hudson's Bay to those of the Hebrides, Formosa, the Fijis, and others of the South Sea Islands—all presenting the same powerful evidence of the Spirit's assuagement of human misery by the faith of the cross.

IMMORTALITY.

At the very threshold of its opening, this divine poem introduces us to the world of spirits, the morning stars, and the sons of God. They present themselves before the Lord. This atmosphere of an invisible world pervades the entire book; we feel at every act of the drama that unearthly *dramatis personæ* are present, going in and out, along with those whom we recognize as hu-

man. This spiritual presence pervades all Scripture narrative, but not to the same intensity.

The resurrection of Christ and his ascension are the greatest of all evidences to the immortality of man; but the existence of angels opens to the heart a universe of sublimity and life which words cannot portray. We shall be no longer alone upon entering that region of perpetual youth, but have been preceded there by myriads. Nor is it bare life, but majesty, in ascending terrace, height above height, of principality and dominion. These we see in their mighty assembly listening to the Most High as he presents to their notice the man of the Chaldees as one sharing the infinite love, and resisting, in unison with them, the prince of evil. Those angelic throngs to whom we are introduced at the close of the Canon are these who appear in the opening chapter of this book. Surely here we see a life toward which we continually aspire.

ITS SPIRITUALITY.

The twenty-ninth and thirtieth chapters of Job will compare with the Sermon on the Mount for height and intensity of spiritual analysis. They anticipate the Saviour's rendering of law by fully twenty-three hundred years. St. Paul has nothing in that exquisite statement of the law of love, in Corinthians, that surpasses the "charity" of the patriarch: "If my heart walked after mine eyes; if I rejoiced because my wealth was great; if I rejoiced at the destruction of him that hated me; if I have eaten my morsel alone, and the fatherless have not eaten thereof; if I have walked with vanity; or if my foot hath hastened to deceit, let me be weighed in an even balance, that God may know my integrity." None of those to whom the book has been attributed, from Abraham down through the greatest of his descendants—until the Messiah—could have uttered these words; certainly neither Moses nor Solo-

mon nor David could have depicted this beauty of holiness as their personal experience. Only the man the like of whom there was not at that day in the whole earth, the blessed Job, could have written this "Book of the Wars of the Lord." Those supernatural afflictions were essential to the marvelous alchemy which left to all who might come after the golden measures which change earth's *miserere* into the symphonies of heaven.

ITS PLACE IN THE CANON.

Was this book intended to be a revelation complete in itself, or as a part of the history of redemption, depending upon the whole system for its full understanding? Is it to be held, in common with all the books of the Old and the New Testament, as the work of One Mind on one great scheme—a Titanic conflict, in which the spirit of Christ wages an unrelenting war with the power of evil, from Genesis to Revelation?

Apart from its apprehension of the transcendent movements of the Son of God in the interests of humanity, the book would be limited to the age of its writing; but it lifts the veil of ages to come, and reveals the glory of a Messiah as the Redeemer of the race. If we try to think of the Sacred Canon without the Book of Job, we shall realize the value of its syllables. Far separated, by time and space, from the family to whom was committed the wealth of inspiration, this sublime scripture attests the essential harmony of the One Author—the Holy Spirit. Its holy periods can be placed beside those of the Son of God on Mount Olivet, or his high-priestly prayer in the “upper chamber.” As a pillar of light it throws its beams far in advance over the Church of the New Testament. It unites in one the Two Covenants by an arc of prophetic splendor.

WHEN WRITTEN.

Mr. Watson supposes that Job was written at the age of Peleg, long before Abraham, or even at a period nearer the flood. The fact that Job lived one hundred and forty years after his restoration to health and prosperity indicates a long life. It was after the tower of Babel, and before Sodom; a stretch of time in which the lesson of the deluge had lost much of its restraining effect upon the world; while, on the other hand, sin kept pace with the rapid increase of mankind. It looked as if earth might be again ruined by the craft of Satan: was man, at his best, capable of meeting this adversary? Could man cope with him intellectually? Had the race been so far elevated by the promise of a Divine Sonship that it could withstand the subtlety, power, and terror of this malignant foe? From what region was deliverance to come?

WHERE WRITTEN.

Mr. Watson places Job in the country to which, long after, Jacob made his journey to the "people of the East," where his mother's family lived; the region of Chaldea, not far from the plain of Shinar, near the Euphrates and on the border of the Arabian Desert: a region admirable for commercial purposes. The bottom lands of the river could support large herds of camels, of oxen, and flocks of sheep, "besides his very great household"; while the desert gave ample employment for six thousand camels, in transporting merchandise from the Persian Gulf to the Mediterranean Sea. These "ships of the desert" could carry an ordinary cargo across the sandy waste of hundreds of miles in two weeks. Chaldea was in the line of travel from all the eastern countries to all the western. Besides which, at an early day here had concentrated the intelligence as well as the wealth of the world. The Chaldeans were

proverbially wise in all science and arts. So, too, it was the land whence Abram had been moved when God determined to raise up an ancestry for the promised Messiah. It is evident that the region where the patriarch lived was one of high civilization; and one in which the Holy Spirit had diffused a knowledge of the Most High God, and had brought his worship to its highest perfection. The promise of a Deliverer had been so identified with the birth of a firstborn Son that every generation and every family lived in immediate and constant expectation of his coming. Thus to a large measure they reaped in advance the blessing of a Saviour, as we now do from the memory of one. The language of Job during his fearful suffering tells of a fellowship with his Lord, and of a holiness not surpassed by that of St. John.

That at last a man had matured, who in the sight of God was an exponent of Heaven's ideal of manhood, was a fact of

sufficient moment to give birth to this inspired epic. The period of Job presented no special advantage for solving the "mystery of human suffering." Every preceding age, from the expulsion of man from Eden until the then present, offered full as good opportunity. Something more was needed than power of endurance under heavy affliction, or a vindication of the divine justice. It was the illustration of the power of a new life from a new source. Was the spirit of Christ in man a match for Satan? All the qualities of the new man were at the disposal of the Holy Spirit, and with them he panoplied the prince of the East for his dire conflict.

The high spirit of Job at all times during the trial has puzzled the commentators, who adopt the "patience" of Job as the one thing in which he was perfect. He makes no admission, no confession, but maintains the bold front of conscious innocence. He makes no virtue of his grief. He sees no

merit in the decay of his flesh; even his death could not be held as worthy beyond the fact that it ends pain. But he does see that his Redeemer can make death itself a passage to immortal life, and he desires that faith in this Redeemer shall be written for the ages with the point of a diamond upon a tablet of adamant.

THE FAMILY.

The Book of Job begins and ends with a family. This family life of the patriarch is held up for the instruction of angels and men. Greater importance could scarcely be conceived than is hereby given to it. It is under the watchful eye of the Almighty, through all its passage in the deep waters, and emerges in greater strength at the last of its history. The children are described in their favor as beautiful to the eye of God. The battle had involved all that made life dear to the patriarch. His sons and daughters, the subjects of his daily sacrifice, were

swept away at a stroke. Every branch had been torn off, and he stood naked as a dead tree in an old field. But by and by health, children, and substance return, and his fireside is surrounded with all that constitutes the home a resting place for the son of peace. He who has incorporated the family into his own name, "the God of Abraham, Isaac, and Jacob," was preëminently the God of Job. The Almighty created man in the relationship of husband and wife, parents and children, brothers and sisters, with their mutual dependence and protection, as the crowning glory of his handiwork, the beauty of his holiness. It was the one end of all creative wisdom.

Plains where the fate of nations have been decided have become as famous as the armies that met in conflict upon them—as Esdraelon, Marathon, Philippi, Leipzig, Waterloo. The battle between Satan and mankind was first of all upon the field of humanity in Eden; the next was upon the

field of a new manhood; the third included all the conditions of renewed spiritual life, as realized in the family of Job. All that man is since the coming of the Son of God he was potentially two thousand years before his coming. It was a question what those potentialities were. The Almighty declared in the presence of assembled hosts that they had been displayed fully in the character of Job. It was this man whose qualities Satan was permitted to subject to the last analysis.

We know what the end was. But it is important to know that this prince of the East carried into the contest all that he had and all that he was: his royal priesthood, his godly household, a superior talent for worldly affairs, a cultivated intellect, his scientific attainments, his breadth and lift of genius in the inspired speech of truth, and a life of faultless humanity, piety, and courtesy. On the other side, Satan had an open field of attack. His opponent, as a

crown diamond, presented many facets of inviting beauty; but he chose to move against the family life of Job. On this field of purity and power he was defeated; in which there was a poetic justice, for it was the family of Eden, at the first of family life, he had assailed, and through its sacred ties he had prevailed. The angels that inquired so earnestly of the sufferings of Christ, and the glory that should follow, must have looked upon the trial of Job and his household with bated breath, knowing by awful experience the subtlety of the dragon. They who saw the battle on the sapphire pavement of heaven now saw it, as it waged from the palace of wealth to the dunghill of a leper: where, long after, it was won again, without the gate, in the place of a skull, and in the house of the dead.

ITS INTELLECTUAL EMINENCE.

The epics of a Milton, a Virgil, or a Dante are reckoned among the highest products of the human mind. All that man

has uttered in the past is placed at the command of genius, with all that time is continually revealing from the womb of the morning. Since the days of Job many ages have passed, intellectually; and yet with no book preceding, and myriads succeeding, what one composition equals it in the majesty of its periods, in the firmness and delicacy of its outlines, in the boldness of its flights, in the thunder of its machinery, in the ghostly terror of its atmosphere, in the sustained resonant speech of the divine lip, in the depths of its fathomless agonies, in the anthems of its seraphic choirs?

Outside of the Holy Word, there are no writers to be mentioned with this inspired epic. Only can it be compared with those whose lips have been touched with the live coal from off the altar—Moses, David, and Solomon; Isaiah, Daniel, and Ezekiel.

In estimating the genius of the author, the question of inspiration naturally arises:

How much is to be credited to Job, and how much to the Spirit? "Holy men spake as they were moved by the Holy Ghost." Though the whole man may be under the control of the Spirit, we may yet ask at what point is the work inspired; at the thought, or at the sentiment, or at the imagination of the writer? The words of the Scriptures are tried words; they are "as silver refined seven times"; they are vital, "spirit and life"; the word, the very word, alone can give the mind of the Spirit. Surely One who created speech before the creation of light, saying, "Let there be light," and who has created the two thousand languages now spoken, could watch words and particles to the nicest shade of expression, and could break the mold after having stereotyped the casting. The Hebrew and the Greek have secured to all generations the exact mind of the Spirit, in words fit to be repeated in the anthems of glory. Words upon which life and death

and the will of God are suspended are worthy of being written by his finger upon tablets of hewn stone, and kept in the golden ark of the cherubim. We must needs know, not what is about the meaning, but the exact wording, of the laws of God; for such are precious enough to be sprinkled with the blood of the everlasting covenant.

POPE GREGORY ON JOB.

An extract from "Morals of the Book of Job," by Pope Gregory the Great : his translation of Elihu's speeches and his estimate of Elihu's character.

One of the most admirable estimates of Job is that by Pope Gregory the Great. He preceded the Reformation by a thousand years. He was elected Primate of the Roman Church A.D. 590. His treatise on the "blessed Job" was one of singular ability. We give his translation of the speeches of Elihu, his comments, and his estimate of Elihu's character. This he introduces by the remark that "Satan exercised with great skill the permission he had received to test Job. For he burned his herds, destroyed his family, overwhelmed his heirs, and in order to launch against him a weapon of severer temptation, he kept in store the tongue of his wife."

The ancient enemy therefore, because he was grieved at being foiled by him in his domestic trials, proceeded to seek for help from abroad. He sum-

moned therefore his friends, each from his own place, as if for the purpose of displaying their affection. By this very means he launched against him shafts of reproach under the cover of a friendship which was professed but not observed. After these Elihu, also a younger person, is urged on even to use insult. . . . But against these many machinations of the ancient enemy his constancy stood unconquered, his equanimity unbroken. *In all these things Job sinned not with his lips.*

Chap. xxxii. 1. "These three men ceased to answer Job because he was just in his own eyes."

In the expression "because he seemed just in his own eyes," the author of this sacred history intended to refer to the opinion of Job's friends.

Ver. 2. "And Elihu the son of Barachel the Buzite, of the kindred of Ram, was wroth and indignant."

He convicts Job of presuming on his righteousness, his friends of making a foolish answer.

Vers. 4, 5. "Elihu therefore waited while Job was speaking, because they who were speaking were his elders. But when he had seen that the three were not able to answer, he was very wroth."

Vers. 6, 7. "And Elihu the son of Barachel the Buzite answered and said, I am younger in age, but ye are more ancient. I therefore held down my head, and feared to show you my opinion. For I was hoping

that greater age would speak, and that a multitude of years would teach wisdom."

All these words which are uttered by him through swelling pride must be rather glanced at by the way than expounded more attentively. Elihu was more wise as long as he remained silent; but in despising a multitude of years he showed plainly his childish folly.

Ver. 8. "But, as I see, there is a spirit in man, and the inspiration of the Almighty giveth understanding."

He would be right in saying this, did he not arrogate to himself this same wisdom above all others.

Vers. 9-11. "Old men are not wise, neither do the ancients understand judgment. Therefore I will say, Harken unto me, I will show you my wisdom. For I waited for your words, I heard your wisdom, while ye were disputing in words: and as long as I thought ye said something, I considered."

He remained silent, while the aged were speaking, rather with the desire of judging than with the wish of learning from them.

Ver. 17. "I will also answer my part, and I will display my knowledge."

All proud men are anxious not to possess knowledge, but to make a display of it.

Chap. xxxiii. 1. "Wherefore Job hear my speeches,

and hearken to all my words. Behold I have opened my mouth: let my tongue speak in my throat."

Let us consider from what a height of pride he comes down in admonishing Job to listen to him. . . . For the teaching of the boastful hath this peculiarity, that they cannot modestly suggest what they teach. . . . They fancy themselves to be seated on some lofty throne, and that they look upon their hearers as standing far beneath them.

Vers. 6, 7. "Behold God made me as well as thee, and I am also formed of the same clay: yet let not my words terrify thee, and my eloquence be burdensome to thee."

It is peculiar to the arrogant that they always believe, even before they speak, that they are going to say some wonderful thing, and that they anticipate their own words, by their own admiration, because with all their acuteness they are not sensible how great a folly is their very pride.

Ver. 8. "Thou hast spoken in my ears, and I have heard the voice of thy words, I am clean and without spot of sin, and there is no iniquity in me."

And he immediately states his own opinion.

Ver. 12. "This is the thing then in which thou art not justified."

Blessed Job had indeed said that he had been scourged without any fault; for he said of himself exactly what the Lord said of him to the devil, Thou

hast moved me against him to afflict him without cause.

Vers. 31, 32. "Attend, O Job, and hearken unto me, and hold thy peace while I speak. But if thou hast anything to say, answer me; speak: for I wish thee to appear just. But if thou hast not, hearken unto me; hold thy peace, and I will teach thee wisdom."

He shows what opinion he has of himself. . . . For it is enormous pride to exact respect from one's elder, and to impose silence on one better than oneself.

Chap. xxxiv. 2, 3. "Hear my words, O ye wise men, and listen to me, ye learned. For the ear trieth words, and the throat discerneth meats by the taste."

Vers. 5, 6. "For Job hath said, I am just, and God hath subverted. For in judging me there is falsehood: and mine arrow is violent without any sin."

He complains that Job had said these things, which the words of the sacred history prove on examination that he never said.

Vers. 7, 8. "What man is like Job that drinketh up scorning like water?"

How far this judgment of his upon blessed Job errs from the roadway of truth, we learn from the solemn declaration of God, "Hast thou considered my servant Job, that there is none like him on the earth?"

Behold how Elihu declares him to be a sinner beyond comparison, whom the Truth pronounces to be righteous beyond comparison.

Ver. 9. "For he hath said that a man will not please God though he run with him."

But that he never said so every one acknowledges who reads the words of blessed Job.

Ver. 12. "For truly God will not condemn without cause, nor will the Almighty subvert judgment."

The Lord said to the devil, "Thou hast moved me to afflict him without cause." But Elihu says that the Lord will not condemn without cause.

Vers. 31, 32. "Because I have spoken to God I will not hinder thee also. If I have sinned, teach thou me; if I have spoken iniquity, I will add no more."

Haughty men are apt to display this peculiarity in what they say, that, when they know they have said anything in a praiseworthy manner, then they inquire of their hearers whether they have by chance said anything out of the way. . . . The object of their inquiry will be easily discovered, if when any one praises their good qualities he also blames their faults. For it is certain that as they are puffed up by praise so are they inflamed by reproofs.

Vers. 34, 35. "Let men of understanding speak to me, and let a wise man hear me. But Job hath spoken foolishly, and his words sound not of discipline."

Elihu would perhaps be speaking truly if the Author of discipline had not agreed with what blessed Job had said of himself.

Ver. 36. "My Father! let Job be tried even to the end."

In order that the malice of his cruelty may openly appear, he prays that he may still be tried by scourges.

Ver. 37. "Who hath added blasphemy upon his sins."

But the Lord judges far otherwise, who both asserts that he was scourged without reason and conferred on him double goods after his scourgings.

Chap. xxxv. 2. "Doth thy thought seem right to thee that thou sayest, I am more righteous than God?"

Blessed Job did not say that he was more righteous than God.

Ver. 3. "For thou saidst, That which is right doth not please thee, or what will it profit thee if I shall have sinned?"

If the whole course of the book is attended to, blessed Job is proved to have said none of these things.

Ver. 16. "Therefore doth Job open his mouth in vain; he multiplieth words without knowledge."

Though he introduces his own opinions loquaciously, he accuses Job of the fault of loquacity.

Chap. xxxvi. 17. "But thy cause has been judged as the cause of the ungodly, thou shalt receive thy cause and judgment. Let not anger overcome thee to oppress any one."

These things are less suited to blessed Job the more deeply all things are known of him.

Chap. xxxviii. 2. "Who is this that involves sentences in unskillful words?"

As we have said also in a former part, an interrogative of this kind, in which it is said, "*Who is this?*" is the beginning of a reproof. For Elihu had spoken arrogantly. And we say not, "Who is this?" excepting expressly of him whom we know not. But knowledge on God's part is approval; his not knowing is rejection. "I know you not whence ye are; depart from me, all ye workers of iniquity."

Ver. 3. "Gird up thy loins as a man."

Having glanced with contempt on "this man" (Elihu), his words are directed to the instruction of Job.

Vers. 4-6. "I will question thee, and answer thou me. Where wast thou when I was laying the foundations of the earth? Tell me if thou hast understanding. Who hath laid the measure of it, if thou knowest? or who hath stretched the line upon it? Whereupon are the bases thereof fastened?"

III.

The Apocalypse of Jesus Christ:

THE KING OF GLORY — THE LORD, MIGHTY IN
BATTLE.

THE revelation *of* Jesus Christ, given in the epic that concludes the Sacred Canon, is given *from* God, *by* the Holy Spirit, *to* his servant John; “who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.” Its inspiration begins with the first line, and not in the title, which was placed there long after the age of the apostles. (1) That the Son of God became man, is the one truth upon which our universe rests. He is the “elect” precious; the “beloved Son in whom I am well pleased”; “full of grace and truth”; “the fullness of the Godhead bodily.”

Yet the Incarnation was not expressed in

all its mystery, in the bodily life of Christ while here upon earth. It has been transferred from earth to heaven by his resurrection and ascension. The Transfiguration was a statement in advance of its ultimate glory. In the holy mount humanity was invested for the while with the rays of Godhead. Upon Christ's ascension this Transfiguration is reproduced in heaven: a man in glory here, a man in glory there; the same man, the same glory. What more could be asked in proof of man's immortality?

That which was temporary here is permanent there. Humanity abides forever in the rays of Godhead! Christ's death took place between these two revelations. While these scenic statements of glory seem the one to be but a reflection of the other, they differ widely in their value. The scene on the holy mount was before the crucifixion, the scene in heaven after. On Hermon there were five men, who witnessed his

majesty: three apostles; the lawgiver, Moses; and the prophet, Elijah. In heaven there were four and twenty elders, myriads of angels, seraphim, and cherubim. On earth he is witnessed to, "Hear him"; in heaven he is himself, the King, the Prophet, and witnesses to the Holy Spirit, to whom the Church is committed for guidance henceforth. "He that hath an ear, let him hear what the Spirit saith to the churches."

THE KEY.

The Transfiguration of Christ, on Hermon, is the key to the Apocalypse. He was in prayer when the Spirit transfigured his person: the mountain and the disciples became luminous with the glory which he had with the Father before the world was. His limbs were solid light; his face bright as the midday sun; his raiment white as the abyss of his holiness. It was the place and hour of his majesty. "Yet have I set my King upon my holy hill of Zion."

To grace his coronation Moses and Elijah came forth from the realm of the dead. "They spake with him of his decease, which he should accomplish at Jerusalem." They leaned over the battlements of glory, and looked at the gates of hell he was about to storm. The "two men" stood in the splendor of God's Anointed, as the chief persons of the Old Testament; and they saw the Son, the Eternal Priest, the one Lawgiver, the King of kings. Peter, James, and John saw them standing with Christ, and heard the theme of their converse. They felt the ravishing love of that high fellowship; that it was the consummation of all that heart could desire. As these great ones moved to depart, Peter begged that they might remain. Then came a voice from the excellent glory, "This is my beloved Son; *hear him!*" These witnesses were the chief ones of the Church both of the Old and of the New Testament. Presently Jesus was found

alone. This vision of Christ's majestic glory on Mount Hermon, and the vision of his enthroned majesty in heaven, as seen by St. John on Patmos, are identical, line for line, excepting the five scars in "the body of his flesh, through death," received on Calvary. It pleased the Father, by the Son of his love, through these sacrificial scars, "to reconcile all things to himself; whether they be things in earth or things in heaven."

It was an atmosphere of joy on Mount Hermon. There were no angels present, and the exclamation of Peter reveals the infinite favor with which God honors men for the sake of his Son.⁽²⁾ Within that halo all was security and confidence; outside of it were regions of fear and death. This revelation was in marked contrast with that of "the Lion of the tribe of Juda." There all is stormy; here all is peace. There all is judicial in aspect; here all is merciful. Here the Church alone consti-

tuted the company; there the whole vast sum of intelligent being was gathered; all before the flood and since; all of heaven, before the fall of angels, and since; and of hell, the home of Abaddon, all its hosts, now held in chains of darkness; all stand in this amphitheater of judicial award. Here the Church is within the palisades of redemption; where mercy rejoiceth against judgment. There "he shall have judgment without mercy, that hath shewed no mercy."

There, upon his throne, the Son sits in his glorified humanity; clad in vestments of light; girt with a golden girdle; his voice as the sound of the sea; his words two-edged and piercing. Upon sight of him John fell at his feet as dead. "He laid his right hand upon me, saying, Fear not; I am the First and the Last. I am he that liveth, and was dead; and behold, I am alive for evermore, Amen! and have the keys of hell and death."

The first three chapters of the Apocalypse are specially devoted to the Church. The Son of man was never more like himself than in his letters; in style, in faithful exhortation, in personal approach, in sustained kingly presence, in the wealth of encouragement, and in the awards held out: a crown of life; the hidden manna; the jewel inscribed with the unutterable name; the Morning star; the white raiment; a name written in the book of life; and a seat in his throne.

“I have somewhat against thee because thou hast left thy first love.” O blessed Saviour, dost thou so value our love, in that unseen universe of terror and power, where myriads bow at thy feet, and elders fall down and worship, casting their crowns upon the pavement of thy throne; wilt thou accept from us a kiss of love?

The purpose of the Holy Spirit, in this Apocalypse, is to glorify Christ. So Christ exalts the Spirit, in his letters to the church-

es in Asia. Again and again he represents himself as the minister of the Holy Spirit, as he often did when in the world. The Spirit speaks not of himself, but through men; and in this Apocalypse he speaks through the Son of man, and through St. John. Christ indorses the Spirit as the author of this revelation. It is the one final sublime word of the Author of the Holy Scriptures. It is in the interest of Him who, though mighty to save, is able both to save and to destroy. As the one alone worthy to accept the book of God's judicial righteousness, to him the Divine Majesty commits those judgments which have been held back, though long since recorded in the sealed roll. It is a book of wars, the beginning of the end. He who was the Hope of Israel, who appeared as the Prince of Peace, now appears as the Conqueror and King whose dominion shall have no end, who must reign until he hath put all enemies under his footstool. (Ps.

cx.) “From the commencement of his early sojourn every moment of his life has been illuminated by his kingly power and dignity; even in suffering he manifests his royal power in judging and ransoming the world. But he can only be fully revealed as King when he has completed his work as the Lord’s righteous servant on earth.” (Martensen.)

THE DIVINE MAJESTY.

Now the scene changes: a door is opened in heaven. A throne is set. He that sat on it was the Almighty. A rainbow of emerald light was about him. In attendance were elders, in white vestments and golden crowns, seated upon four and twenty seats. Out of the throne proceeded lightnings, thunderings, voices. Directly before it were seven lamps of fire, and a sea of glass congealed as crystal, upon which stood the cherubim, each with six wings and full of eyes—pulsating day and

night, "glory, honor, and thanks" to Him that sat on the throne, who "liveth forever and ever." When these cry, the elders fall down before him, and worship him, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive honor and glory and power, for thou hast created all things, and for thy pleasure they are and were created."

He that sat on the throne held in his right hand a book. And an angel cried in a loud voice, "Who is worthy to open the book and to loose the seals thereof?"¹ The Son of man, the Lion of the tribe of Juda, stood before the throne, and took the book out of the right hand of him that sat upon the throne. Then elders and cherubim, with harps, and golden vials full of

¹"And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." (Ezek. ii. 9, 10.)

odors, sang a new song, "Thou art worthy, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." To this acclaim the universe responded in one mighty throb of praise.

THE KING OF GLORY.

In the Transfiguration the Son was the one to whom the entire action was tributary. So in the Apocalypse the One Person, "the Lord, mighty in battle," is the center of every unrolled vision. To him voices, trumpets, thunders, angels, cherubim, elders, harps, myriads upon myriads of hosts, give glory. It is by emphasis a revelation of Jesus Christ. From the first to the last note of its diapason, he is the soul of its harmony, the thunder of its anthems.

By the structure of this epic, He that breaks the seals orders every act of its

drama; for it is both epic and drama. "In an epic poem the first thing to be considered is its action, which should have three qualifications: First, it should be but one action; secondly, it should be an entire action; and thirdly, it should be a great action." (*Spectator*, Addison.) There is also in the Apocalypse "a real series of events that are invested with a dramatic unity and interest." (Webster.) The seventh seal contains the trumpets, the seventh trumpet contains the seven vials. By this ingenious arrangement it has but the one action of an epic poem.

This mighty Person, who is the Prince of life, passed through the tragedy of Calvary and the realms of death, and for forty days mingled with his friends, ate and drank with them, explained the Scriptures to them, fed them on the seashore, challenged their personal love, committed to them the fortunes of his kingdom, led them out in the open field of Olivet, and while talking of the

Church began to rise slowly, as if gravitation had gently turned the other way! And as they gazed and wondered, he ascended to the clouds, without wheel, or wing, or convoy, by his own omnipotence; and thence to the court of heaven. As the scene on Hermon was prophetic, so is the Apocalypse. Its tremendous issues have not yet wholly transpired, but are here depicted for our study: that we may know the Son of man in the full expression of his power; lest we only see him in its hiding; in the infinite grace of the great salvation.

The final coming of the Son of man was portrayed in the Gospels, with hosts of mighty angels to do his bidding. Then those at the mill and those in the field shall be separated, the one saved, the other lost; then the sun shall be sackcloth, the moon blood, the sea and the waves roaring; then the great day of his wrath shall come, and who shall be able to stand? So this Apocalypse enters heaven to heighten the warn-

ing. It uses all the machinery of its angels, trumpets, voices, thunders, earthquakes, and lightnings to awaken us to the terrors of the last day; when the throne of the Judge shall be wheeled to the front: that we be ready; for his coming shall be as the flash of lightning, and in a time of false security. "What I say unto one, I say unto all, Watch!"

THE LION OF JUDA.

"From the prey, my son, thou art gone up." (Gen. xlix. 9.)

"We must take again as the key of all right interpretation that ancient myth, if any prefer to call it so, of the Hero Messiah, who is announced in the beginning of Genesis; the suffering, warring, conquering Messiah, whose last great battle with the foe is so graphically described in the closing book of Revelation. It is all along one divine plan. It is the history of Redemption; no longer now the critic's fragmentary Iliad, but the most unique, as it is immeasurably the grandest, of epics." (Tayler Lewis.)

Gadara furnished the Son of man a field for the illustration of his power over the chief adversary; but what field shall suf-

face to display the might of his arm against the red dragon, the fallen angels, the false prophet, the beast, the scarlet adulteress of the seven-hilled city, and the great harlot sitting in the midst of the waters? What vision can display the overthrow of earth's pride, the end of the commercial and mercantile aggrandizement of Babylon in its defiant attitude toward the King of kings? In this inspired panorama, as its events pass in solemn procession to the end of time, we may see the prophetic triumph of "the Lion of Juda." This is set forth by the Holy Spirit. Christ is the center of all its issues; the glory of its excellency; the substance of its pealing anthems, the head of its armies, the crushing anathema of its judgments, the power of its resurrection. The first part of the second Psalm describes the riches of his mercy; the second part the terror of his wrath. The first was fulfilled on Mount Hermon in the Transfiguration; the second waits upon the

fearful drama of this Apocalypse. The exceeding riches of his grace are displayed in the glory of the mount; but his power and coming as the King of kings are held back until the end of time: "In the mount it shall be seen"—when this age shall pass away, as the sun disappears at its setting, and another shall begin, in which shall be "a new heaven and a new earth, wherein dwelleth righteousness."

Directly after the events of Christ's inauguration there occurred his crucifixion and resurrection. It is wonderful to contemplate the protracted methods of divine providence in their history: God's great love in the gift of his Son, and the love which Christ had for us; the length of his sojourn with us before his death; the lingering distinctness of that shrouded tragedy, upon which heaven and earth waited; its repeated judicial process, the agonizing sentence; its inconceivable humiliations at the hands of priests, rulers, and people;

the buffetings, the scourging, the arraying, the jeering—"He saved others, let him save himself!" And also the leisurely steps and pauses of his resurrection. Not a speedy, direct, completed revelation, but with many intervals of intercourse, of appearance and disappearance, extending through forty days; as if ascending to his Father and ours, his God and ours; and then descending. This employment of time had in it the feature of reducing these powers of life to permanent law: that of the resurrection to a law of regeneration; that of the death of Christ to a universal "propitiation through faith in his blood."

The shock of His death was felt by the entire creation, both of nature and spirit. The sun, the temple, the dead, the graves, the earth itself, the dying thieves, and the watching soldiery, all responded to the tremendous instant when the Son became "obedient to the death of the cross." The transcript of his form, incandescent with

the glory of the holy mount, to the opening vision of the Apocalypse would show that the same purpose controlled both events. The one was the glory of his humiliation; the other the glory of his exaltation. All the imagery, all the personal grandeur at command of the Spirit, whether of the high estates of heaven, or of the Church, its prophets, martyrs, apostles, all are employed in setting forth the sublime Person who is the theme of this poem. "To know him" is the end of life, both here and hereafter.

THE ASCENSION.

"What and if ye shall see the Son of man ascend up where he was before!" was the announcement of Christ to his disciples. This they did see. It constituted a link which united earth and heaven, the visible and the invisible worlds. It was not a reappearance, but a continuous appearance of the spiritual body of Christ, that first of all met the gaze of St. John on Patmos. All

weakness had been left on the cross. He now stood the conscious Master of death and hell. "A spirit hath not flesh and bones as ye see me have," said the risen Lord; "and when he had thus spoken, he showed them his hands and his feet." The presence of that body gives substance to all else in the invisible world. He is there in the incarnate glory of eternal life. That which the disciple saw on Hermon was but a single flash of his abiding luster. We have now in heaven a Person with all the attributes of manhood which he had while on earth.

From His personality we can conceive that of the Father, and that of the Holy Spirit. Until his own divine person had been illustrated to us by his life, death, and ascension, we were not prepared for receiving the Spirit. Therefore the Spirit was not given until Christ had entered into glory. Then he came as promised by the Father and sent by the Son. This was

the Saviour's greater care, that we should recognize the Comforter, and that to him was committed the vicegerency of the Redeemer over the Church and over the world. High over all else are heard the letters of the Saviour to the churches of Asia, in their official installation of the Spirit; while the symbols of fire, which by and by appeared at Pentecost on the heads of the apostles in cloven tongues, are now seen about the throne; "the seven lamps of fire, which are the seven spirits of God"—those prismatic rays of the divine glory by which he illumined the floods of chaos. It is he that utters all that is written in this revelation of the majesty of the Son, of the thunder of his power. The sublime imagery of the Spirit is seen here and in the writings of the prophets of Israel, in their efforts to reach the ideal of a coming Messiah; as Sirius, that hugest sphere of light, throws his beams far in advance of his presence, upon the line of his approach.

In these opening visions the distinct Persons of the Trinity are presented both to the eye and the ear of him who readeth. That great truth, which was reserved as the revelation which, above all else, should be made by the Messiah, in evidence of his divine presence and coming, now throws its light upon every shifting scene of this immortal drama.

THE WINE PRESS.

“The imprecatory Psalms constitute one of the ‘moral difficulties’ of the Old Testament. They are the seventh, thirty-fifth, sixty-ninth, and one hundred and ninth. They startle us because they are not merely prophetic of the downfall of the sinner, but express a real desire, a passionate prayer, that God’s vengeance may take its course, and that good may triumph over evil.” (The Oxford Bible.)

“The passages are to be regarded in the light of prayers to God that he would vindicate himself against those who have outraged his attributes of justice, mercy, and truth: they are offered by one who had a keen sense of the conflict going on between good and evil, between Israel and the enemies of Israel’s God.” (Teacher’s Bible.)

There are in these four Psalms the following passages, which are attributed by the evangelists to the Messiah:

Sixty-ninth. "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. . . . They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

One hundred and ninth. "They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries. . . . They have rewarded me evil for good, and hatred for my love. . . . Help me, O Lord my God: O save me according to thy mercy: that they may know that this is thy hand; that thou, Lord, hast done it."

Thirty-fifth. "With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. . . . Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord, my God, according to thy righteousness; and let them not rejoice over me."

Seventh. "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: lest he tear my soul like a lion, rending it in pieces."

No impression of the human heart is more deeply seated than the thought that the wicked ought to be punished, and God ought to overthrow with an eternal destruction all that love iniquity and hate righteousness. And so doubtless it will be that "whosoever falls on this stone shall be broken; but on whomsoever it falls it shall grind him to powder." The impenitent shall be cut down. The imprecatory passages in the Psalms are many; they are part of the psalmody of the Church, lest it should suppose from God's mercy that he is indifferent to the wickedness that reigns and often triumphs in the earth. It is to this judgment that the Son of man goes forth as a man of war, as the lion to his prey, and by his own might puts an end to Satan and sin.

The Psalms are the prayers of Him who was hated without cause; the Redeemer who held scribes and Pharisees and Jerusalem to a strict reckoning as the children of

those who had shed the blood of prophets, and thirsted for his blood. As the twenty-second Psalm was framed by the Spirit to express the anguish of Christ upon the cross, so these Psalms were framed as expressive of the anathema of the Son of God against those who abet the throne of iniquity.

To suppose that the enmity which compassed the death of God's Anointed will go unpunished, is to hold God himself responsible for the greatest crime in the annals of human or superhuman depravity. To hold no one responsible, is to invalidate the doctrine of man's freedom and responsibility. To condone the greatest crime, is virtually to neutralize the offense of sin and the existence of law.

The declaration in the opening sentence of this epic, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of

him: even so, Amen," reveals itself in all the terrors of the first six seals, and in the cry of the great men of the earth to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" The elements of war, victory, famine, death, delayed vengeance, with the catastrophe, are held at the command of him who is the Prince of the kings of the earth, the Lion of the tribe of Juda. The infinite grace of a Redeemer is altogether consistent with the vengeance of him "that cometh from Edom, with dyed garments from Bozrah." "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and

I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.”

Eighteen hundred years have not proved adequate to overcome the enmity of rulers and kings of the earth against the Lord and against his Anointed. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. . . . Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.”

Will this time of reckoning ever come? Is there not in the atonement an implied shelter against all revelation of the righteous anger of God? This inspired epic

answers that inquiry. *It reveals the Lamb as the Lion of the Tribe of Juda.* The one "mighty to save," who by the might of his sympathy has driven back the shadow on the dial more than once, at the last reveals an exhausted patience and a fierce revulsion from mercy to wrath. This final judgment the Spirit unrolls in these visions, and reveals the Son of man in the glory of eternal right. We may never have conceived of him who is both "able to save and to destroy": who can say to those upon whom he has expended the wealth of his love in vain, "Depart from me; I never knew you."

The breaking of the fifth seal introduced those who had been martyred for the word of God and for the testimony which they held. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" These were saints of the Old Testament; the

great spirits that were sealed in their foreheads, one hundred and forty and four thousand of the children of Israel. "These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. He that sitteth on the throne shall dwell among them."

SATAN OVERTHROWN.

When the seventh seal was broken, the seven trumpets in it were handed to the seven angels that stood before God. Apollyon is revealed. "Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." This terrible defeat in heaven was but preparatory

to Satan's renewal of war, on the earth, against the Lamb. But again there was a victory over the dragon and the beast. In the end of this conflict St. John saw a Lamb standing on Mount Zion, "and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." He heard the sea and the thunder, and the voice of harpers harping upon their harps. They sang a new song. "These are they which follow the Lamb whithersoever he goeth. . . . They are without fault before the throne of God." The judgment of fallen angels follows: "They were cast into the great wine press of the wrath of God."

THE CATASTROPHE.

The huge labor of breaking up the earth now begins: the living stand before the throne, on a sea of glass mingled with fire; "they sing the song of Moses the servant of God, and the song of the Lamb: . . .

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." And one of the cherubim gave unto the seven angels seven vials full of the wrath of God, who liveth forever and ever. The earth is broken up in sections, as an iron rod might break a potter's vessel. The Lion of the tribe of Juda, traveling in the greatness of his might, is equal to the work. His righteousness is like the great mountains, his judgments are a great deep. The evangelist is taken by the Spirit to several standing points, the wilderness, the seashore, and Mount Zion, where he may see the judgments of the Almighty.

These judgments belong to the history of One who is the King of nations. They are world-wide, affecting states and governments, and the solid globe itself. They reach yet farther—they issue from him who is King of the ages. He overthrows

all who will not have him to reign over them, whose seats are among the hierarchies of an invisible world. There is therefore nothing of narrow interpretation in these prophecies. This latest utterance of the Word reaches to the end of all things; when heaven will contain all the good, and the lake burning with fire, prepared for the devil and his angels, will contain all the wicked.

BATTLE HYMNS.

There are all through the Apocalypse pæans of victory; some of them sung before the battle, but the greater number after. All of them, excepting the ceaseless hymn before the Divine Majesty, in the fourth chapter, are in honor of the Lamb. In thirteen distinct chapters these martial hymns are either to God and the Lamb, or exclusively to the Lamb; and to none else are these victories ascribed. However involved these wars, whether in the region of men, or of angels, or that of the dragon,

the victory is ascribed to the blood of the Lamb—that is, to the death of the Son of man. It matters but little by what forms or names the enemies of God are described, or to what periods of time they belong, whether earlier or later, the main thing which the Spirit reveals in this epic is the Right Arm of the tribe of Juda, against the ungodly; that by “the sword of his mouth” they are slain; as Elijah the Tishbite slew the captains sent by Ahaziah to arrest him, by calling fire down from heaven (2 Kings i.) upon them. These enemies are the worldly power arrayed openly against Christ; the power of false prophets; the power of “the great harlot, that sitteth upon many waters” (?), arrayed in purple and scarlet, decked with gold and precious stones, having a golden cup in her hand, full of abominations, and upon her forehead a name written, *Mystery, Babylon the Great*; drunken with the blood of the saints, and with the blood of the martyrs of

Jesus." Of whom it is said, "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings."

SYMBOLS.

The use of emblems, types, and ceremonies was characteristic of the Levitical system, ordained of God and instituted by Moses. They are introduced in the prophetic writings, and constitute a prophetic vocabulary, which is in the main confined to the scriptures of the Old Testament—specially those of Daniel, Ezekiel, and Zechariah. It is remarkable that the closing book of the New Testament should employ the symbolic language, when all its other Gospels, Epistles, both general and pastoral, have a clear and simple style of speech, such as becomes the actual presence of Him who was to come. Does the Apocalypse indicate by this that it is directed specially to Israel; or that it employs a

symbolic style to describe that which is prophetic and intended for the whole Gentile world; or that to the inspired words spoken there are now added these visions for the eye of him who having ears hears not?

As the revelation of Jesus Christ includes in its breadth the life beyond, the affairs of angels, the doom of the ungodly, the judgment of all in heaven, earth, and hell, we may not wonder at the employment of all methods of speech, hieroglyphic or other, which men have used. All should be used that can portray the Christ of God as the King of the ages; as the vindicator of eternal right; who by the word of his mouth called the universe into light, and by the same word now drives it back into the abyss of chaos; who brings down from the heights of heaven a new world, beautiful as a bride, for the home of his redeemed. Let all be employed that can raise the human race to a just thought of the Father's

love, of the Son's majesty, and of the life-giving power of the Spirit, whose lamps of fire have kindled and fed the fadeless grandeur of this Book of the ages.

There is a charm for many minds in symbolism, as there is for rhythm, and for mathematical calculation. Sir Isaac Newton, and Sir John Napier, the inventor of logarithms, spent years in ciphering out the "times" and "half-times" of Daniel, and the heads and horns of the composite beasts in the prophets that represented the powers and forces in array against Jehovah; and the periods which seemed to measure the duration of the kingdoms of the earth, and of time itself. The end of all things has been fixed by philosophic genius again and again; but the earth still turns on its axis. (3)

THE JUDGE.

After the defeat and punishment of Satan, and the overthrow of Gog and Magog, gathered together for battle, as the sand of

the sea in number, the Son of man is revealed as the Judge eternal, omnipotent: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

These final acts, the judgment and the resurrection, that open out into an eternal existence, had been presented all through

the Gospels and Epistles, without color; and now that which should be addressed to the eye was needed to intensify the fearful truth of human accountability. It would seem that the Holy Spirit has taken what colors remained after the creation of light, and thrown them upon the canvas of this epic, for the illumination, the rapture, and the guidance of the Church, along the route that leads to the gates of the city of God.

The Saviour at the tomb of Lazarus preceded his miracle by a discourse, in which he declared himself to be the resurrection. He said to Martha, "Thy brother shall rise again." "I know," replied Martha, "that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life." And of that truth this is the scenic statement: "*The first resurrection*"; "*A thousand years as one day.*" Upon these two passages certain systems of speculative thought have

built a millennial kingdom; and the reign of Christ, personal, upon the earth, antedating the new Jerusalem, the city of God.

The binding of Satan takes its beginning from the Incarnation. Christ came to destroy the works of the devil. He encountered him more than once while on earth, and defeated him in the Temptation, and in "casting out devils by the Spirit of God"; in hurling the "legion" of Gadara into the abyss of hell; and in permanently relieving humanity of demoniac possession. So that he said, "Now is the prince of this world cast out; now is the judgment of this world." "I saw," said he, "Satan fall as lightning from heaven." We are therefore in this period of indefinite length, called "a thousand years," in which the great foe suffers restraint. "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Elsewhere, "a thousand years with the Lord are as one day, and one day

as a thousand years''; in other words, time with God is not estimated by revolving planets: time and space are created by him for man, but he himself is the beginning.

A "first resurrection" has reference to a second—that is, to the time when all that are *in their graves* shall hear his voice and come forth; but the first is the one of which Christ says, "The hour is coming, *and now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live"; a resurrection from the death of sin to the life of righteousness—the new birth—when those that are dead in trespasses and sins are quickened by "the power that raised Christ from the dead."

We may well say with Peter on the holy mount, "It is good for us to be here"; in the reign of the King of glory; when by the Spirit of God we are translated from the power of Satan into the kingdom of God's dear Son.

Christ was the woman's promised seed who bruised the serpent's head. (Gen. iii. 15.) This the first promise was fulfilled by the Incarnation. "The Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) At the first advent Christ declared: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" (Matt. xii. 28, 29.) John now explains that Christ had already laid hold on the dragon, the old serpent, which is the Devil, and Satan, and bound him for a thousand years. From the date of this first advent, therefore, the thousand years, symbolizing a great but indefinite period, take their beginning.—*Speaker's Commentary.*

JUSTICE AND MERCY.

Without a due sense of God's justice there can be no true sense of God's mercy. "Ye are not come," says St. Paul, "unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest; . . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, . . . to

the general assembly and Church of the first-born, . . . and to Jesus the Mediator of the new covenant." It is the dark mountain that enables us to perceive the glory of Mount Zion, and to value "the blood of sprinkling, that speaketh better things than the blood of Abel." The inculcating this sense of God's justice was a large part of the history of God's dealing with Israel, in bringing them from Egypt to Canaan. The punishment of wicked men and wicked nations, and the fulmination of the ten commandments from Mount Sinai, prepared them and the world for the system of grace through the gift of God's Son, and the putting away sin by the one sacrifice offered once for all.

In the Book of Job the instinctive thought that bad men ought to be punished is sharply accented by the wise men who came to comfort him. Their words so eloquent, on the side of justice, yet so mistaken in their application, furnished the bass notes of that

archaic anthem. As it was in the beginning of revealed truth, and in advance of the system of salvation through the merit of the Son of God, so is it at the conclusion of the inspired word. God's justice is held up. Christ will appear a second time as the vindicator of righteousness. Then "the Lamb," together with "the wrath of the Lamb," shall mutually illustrate both the mercy and the justice of the Almighty.

This ultimate visitation of judicial wrath is set forth in the Apocalypse as it was once before in the ashes of Sodom and Gomorrah, when fire descended at midday and burned into the earth its own ineffaceable record. St. Peter draws from the history of angels the yet fiercer declaration of justice against the disobedient and unbelieving: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; . . . the Lord knoweth how to deliver the godly out

of temptation, and to reserve the unjust unto the day of judgment to be punished. . . . For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' We are between the flood and the fire. God's justice was manifested in the universal flood, and will be again in a world on fire.

A clear and constant apprehension of the Divine justice is essential to a just appreciation of his system of redeeming love. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee

terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. xlv.)

GOD'S CITY.

In the last visions of this Apocalypse the resting place of the redeemed, as prepared by Christ, is represented as a city let down from God, out of heaven, adorned as a bride for her husband. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." How near, how precious, how homelike are these words! Could we imagine any fellowship higher, purer than this with our God?

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Surely God is our Father, and we are his children!

“But he that sat upon the throne said, . . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Surely he that speaks is our King, the Lord of lords!

One of the angels carried St. John away “in the spirit to a great and high mountain,” and he saw the glory of the land that is afar off, where the King sits in his beauty. “The glory of God did lighten it, and the Lamb is the light thereof.” How often has this vision filled the heart of dying saints, after all other light is extinguished!—its amethyst and opal, its gates

of pearl, its transparent gold. How often has the dying, thirsty soul longed for that pure water of life, that river proceeding out of the throne of God and the Lamb! and to taste of those fruits, on either side of the river which makes glad the city of God.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” “He which testifieth these things, saith, Surely I come quickly: Amen. Even so, come, Lord Jesus!” (4)

NOTES.

THE TITLE.

NOTE (1), page 131: "*The Revelation*, Gr. ἀποκάλυψις. The Latin Fathers call it *Revelatio*, the Revelation, properly; for matters before covered are revealed in this book. No prophecy in the Old Testament has this title: it was reserved for the one *Revelation* of Jesus Christ, in the New Testament. . . . *Men* prefixed the title, the *Revelation of John the Divine*. . . . It is ancient indeed, but it implies that doubts had arisen respecting the writer of the Apocalypse; and these arose long after the age of the apostles; . . . and that there were other Apocalypses from which this true one must be distinguished."—(Bengel's Gnomon, vol. ii., p. 839.)

"IT IS GOOD FOR US TO BE HERE. LET US MAKE
THREE TABERNACLES," ETC.

NOTE (2), page 135: "Not knowing what he said," says the evangelist. Had he known, he could not have said a better thing.

"*To be here.*" Where?

(1) *On the mount*, in such company: it surely was
12 (177)

next to heaven; possibly heaven for the while let down upon the mount. The glory—the great ones of the past; the King, the Prophet, the Priest; the Trinity, only the Trinity and humanity—without obstruction, or fear, or indistinctness of superangelic surroundings and presence. But all in the shelter of the Incarnate Son of God; standing between God and the sinner, talking of the one offering about to be accomplished at Jerusalem.

(2) Historically here, in fulfillment of the prophecies respecting the Messiah. These prophecies respected especially his incarnation and his divine Sonship.

BENGEL'S CALCULATIONS.

NOTE (3), page 165: "The final rage of Antichrist for three and a half years extends from A.D. 1832 to A.D. 1836. The fight with the beast from the abyss, and his overthrow by Christ's appearing on June 18, 1836. From then to 2836 Satan was to be bound." But he admits that "if the year 1836 should pass without remarkable changes, there must be a fundamental error in it."—(Bengel's Gnomon, vol. ii., p. 832.)

OBJECT OF THE APOCALYPSE.

NOTE (4), page 176: The object of the Apocalypse is not "the triumph of Christianity over all opposition and enemies, and the temporal and eternal glory and

happiness to which this triumph leads"—as Moses Stuart has it, in his valuable and elaborate work on this book; but the triumph of the Person, Christ Jesus, over all his enemies; and the glory of the Lamb, made the inheritance of the saints; his tabernacle their eternal home; and his name in their foreheads. He is "the Alpha and Omega, the beginning and the end, the first and the last," "the bright and the morning star" of this great prophecy.

THE TRANSFIGURATION.

Luke ix. 28.

In greater Hermon's hoary height,
The blessed Lord of Holy light
 In prayer is found :
There soon the wealth of heaven lay,
As bright as Eden's Sabbath day,
 Empurpled round.

Three favored men, too worn to pray,
In that aureate circle stay ;
 Asleep near heav'n :
A latticed tent of opal threads
And tinted beams rose o'er their heads,
 In glory wov'n.

Lo! sparkling with celestial morn,
Its steeds and ruby rims unworn,
 Elijah's car!
And stepping from its golden seat,
Two noble forms—their Lord to greet ;
 They come from far.

Since Sinai's fires and Horeb's storms,
A thousand years have swept these forms,
 Immortal still ;
Th' Eternal Son they come to see,
Enthroned in purest majesty,
 On Zion's hill.

To see upon his shoulders laid
That priestly robe, by angels made,
 Ever to be;
Melchizedek's, of Salem's line,
Who Abram blest, with bread and wine,
 In victory.

To see the form of Him who spoke
The Law, with awful thunder-stroke,
 When rocks were riv'n;
When Sinai's top was all aflame,
And trumpet sounding loud his fame
 Was blown by Heav'n.

His sacrificial vest to see,
Love's oldest, deepest mystery—
 Its Love impaled;
To see that Form with love aglow,
Whiter than Hermon's virgin snow—
 Soon to be nailed!

All luminous, with changeful ray
Of glory lands far, far away,
 Each noble one;
But presently they pale before
Eternal morn in sevenfold power—
 The Firstborn Son.

“O noblest Son of Adam's race!
Firstborn of Love! before thy face
 All splendors pale.

O Lord of lords, thou beauteous King!
 Myriads of greetings now we bring—
 O Christ, all hail!”

“With those glad hosts I soon shall be;
 Lean o’er these battlements, and see—
 The gates of Hell.”

Reversing flash of things to be,
 Behold! a darkened mystery,
 No tongue can tell.

They hear the cry, “My God, my God,”
 They see the nail, the spear, the blood—
 Him crucified!

“O blessed Lord, is this for me?”
 “My father’s friends, for thee—for thee—
 One must have died.”

And now the Cross its sunset threw
 O’er all the mount—the crimson hue
 Of dying Love;
 O’er men its ruddy shelter thrown—
 The fiercer glory sifting down
 From God above.

No angels mingle in that scene,
 But God with men—God’s Lamb between—
 Is pleased to tent:

They wake! as in the holy place!
 For God is near—they see his face—
 Life’s veil has rent!

As on the pavement where he stood,
When Israel's nobles ate with God,
 A sapphire blue;
His hair the purest glory white;
His hands and feet of solid light,
 A roseate hue.

Two witnesses! of Law, of Faith,
In depth or height, by life or death,
 Are next the King;
For them his hosts in column wait,
To pass with him the lifted gate—
 His might to sing.

Lo! pillared high a cloud appears,
God's martial cloak for forty years,
 And glory shroud;
In desert march at Israel's head,
Mid crags and peaks, with lightnings red,
 And echoes loud.

“O God how good! here let us stay,
Where heaven's morning curtains day,
 And all is peace;
Far from the storms of earth beneath,
On every brow a golden wreath,
 The wealth of grace.

“The Spirit's life no longer waits;
The King of Glory lifts the gates
 Omnipotent;

Let's clothe, O Lord, these men of might
 In thy pure flesh and crimson light,
 Jehovah's tent."

'Tis Peter speaks—bold speaker he;
 Lost in prophetic ecstasy—
 So near the throne.

The cloud! a Voice—the abyss of love:
 "To ages, worlds, beneath, above,
 THIS IS MY SON."

This voice of Majesty they fear;
 The prophets gone—the mountain drear—
 The Lord's alone!
 The Son, transfigured back to earth,
 Disrobes Himself of Kingly worth,
 And stays t' atone.

THE RESURRECTION.

"And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.)

Full twenty thousand chariots stood,
 Not far from where the Son of God—
 The Christ—hung dead.
 Th' archangels saw a piteous sight,
 The Lord of glory swathed in white,
 With bruised head!

The seraphim in phalanx move,
Where sleeps his flesh, incarnate Love,
 In Joseph's tomb:
The angels watch at head and feet,
To see his glory break, complete,
 From Death's dark womb.

An angel, flashing lightning's light,
Breaks bar and seal of Satan's might;
 His gates o'erthrown:
A wreck of empire strews the ground,
And terror flies the awful sound,
 At Death's last groan.

Ere pearly morn had broke the gloom,
Forth bursts the Prince of life's fair bloom—
 Th' Eternal Man!
Through Eden's amaranthine bowers,
Through awful heights of heavenly powers,
 The glory ran.

The Marys came, with precious nard;
They saw, they heard the angel guard,
 " He is not dead."
A rustic Form stands in the way!
" Sir, hast thou borne him hence? " they say;
 " Mary! " he said.

On mountain height or dusty road,
He came, he went, and often showed
 His person true.

“Come see,” said he, “these prints of love,
Ere I shall lay them up above,
To plead for you.”

For forty days revealing still
The resurrection power at will,
Mid joy and fear;
Now he ascends upon the air,
Nor wing, nor wheel, nor angel’s stair;
By Spirit sheer.

Majestic, slow, he rises higher!
Nor glory, nor celestial fire—
The MAN alone!

His face and hands, in blessing, bright;
A yielding cloud—he melts in light!
Up tow’rd the throne.

See! Whence this pomp, and throng divine?
Jesus has crossed the tropic line
Where glory burns:

These hoary kings of ancient reign
And captive myriads grace his train;
The Lord returns!

Along the route of highest state,
Proud columns hail, with joy elate,
The FIRSTBORN King!
While terraced thrones and spirits bright,
His arms and crown of solid light,
Responsive sing.

In Godhead's bright abyss he stands,
His every look a heaven commands;

Th' Anointed One!

The exceeding riches of his grace—
God's richest glory in his face;

Th' Incarnate Son!

IV.

The First Resurrection.

WE are indebted to Christ's daily visits to the temple, and his encounters with the Sadducees, scribes, and Pharisees, for his profoundest statement of the Divine purpose in his incarnation. The casuistry, Levitical holiness, and sheer atheism, which questioned, analyzed, and utterly rejected the Son of God, brought out the sublime wealth of his divine-human nature, as the promised Messiah. In the cloister of that magnificent structure the Saviour opens this superhuman claim to the intellect of man, for conviction of error or of blasphemy, of the least infirmity or the greatest sin. It was in response to their fierce contention that he declared himself to be the Son of the Father; thus, as they said, making himself equal with God.

In the present passage he affirms that he possesses inherent power of life over death, and of life eternal: "For as the Father hath life in himself, so hath he given to the Son to have life in himself. . . . For as the Father raised up the dead, and quickeneth them, even so the Son quickeneth whom he will." It is in the full outburst of this heavenly revelation that the text occurs: "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" (John v. 24.)

Let us consider,

I. *The Revealed Hope of Immortality.*

The three persons whose death gave to humanity a visible display of immortal life were Enoch, Elijah, and Christ. "Enoch was translated, that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God."

The Old Testament confirms this wonderful history: "That Enoch walked with God three hundred years. . . . And he was not; for God took him." Such a life of fellowship with God, in the midst of the corrupt antediluvians, must have had wide repute; and its sudden, mysterious termination must have left an impress upon the history of men, only less than that made by the disasters of the flood.

This signal statement of man's immortality was doubly precious after that terrible visitation of divine justice. As a triumph of faith it abides, in the inspired record of St. Paul, for the ages. Next to that of Christ, it was the greatest of faith's achievements. It secured the witness of the Spirit that God was pleased with his servant; it displayed a power over death in advance of the Saviour's ascension, and expressed a power of life at the last day, when Christ shall be revealed with ten thousand saints.

The emphasis given to the translation of

Enoch was further impressed upon mankind by the testimony of Job, that after the worms had destroyed his body, yet in his flesh he should see God. These constituted a classic and crowning testimony to the doctrine of an ultimate deliverance from the obstruction and tyranny of death—one which had its influence upon the patriarchal period, and upon all the traditions which constituted the general sum of human hope. That the experience of Enoch's faith, and the translation of his body and spirit by God, should be set forth by St. Paul, in his letter to the Hebrews, as one of the greatest instances of the coöperative power of man with the power of God, gives the event itself the highest place in the history of man. The translating power of faith was recognized by the Spirit thus far in advance of the resurrection of Christ. It was still further emphasized by the chariot and steeds sent for Elijah, who knew in advance that God was about to send for him.

We see in all this that supernatural care of divine truth which God extended to Abraham and continued through the history and providence which guided Israel; and in its long line of inspired kings, prophets, priests, and martyrs, which held humanity in hope until a Saviour should come and deliver his people from the power and fear of death. This culminated in the prophecy of Isaiah (xxvi. 19) in that seemingly impossible passage: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (as evening dew revives plants). "This may be fitly accommodated," says Matthew Henry, "(1) to the spiritual resurrection of those that were dead in sin, by the power of Christ's gospel and grace; (2) to the last resurrection, when dead saints shall live, and rise together with Christ's dead body; for he arose as the

first fruits of a harvest, and believers shall arise by virtue of their union with him.”

Let us next consider,

II. *The Natural Hope of Immortality.*

Death was the one great terror to man; and length of life did not make death any the less a fearful disaster. The Egyptians held the remains of the truth so far as human nature might retain it; that there was to be ultimately a resurrection; that there were united in man a body, a soul, and a divine emanation; that after death these would at last be reunited, and would search for each other. They relied on tradition that a man had been taken up, body and soul, into the heavens—a man of singular purity and piety, and of marvelous acquaintance with the invisible God.

This intense desire for eternal life remained to them, and yet awaits the coming of the Son of man; “when all who are in the graves shall come forth.” It built their pyramids and temples; it excavated rocks

and mountains in expressing the mightiness of their hope. There could be no greater statement of a natural sense of immortal beings than were their huge labors in the valley of the Nile, during a period of several thousand years, beginning a few years after the flood and continuing down to 1500 B.C. All this time they embalmed and secreted the bodies of all who died. They held that at death the elements which had composed human life were separated, but remained intact, both as to quality and quantity; that by and by, the Sahn, the Soul, and Khu, an emanation of the divine intelligence, would return to the body, if preserved, and all would live together again.

In 1881, July 5, M. Mantle-Bey found at Thebes a catacomb containing the kings, royal priests, princes, princesses, and nobles of the seventeenth, eighteenth, nineteenth, and twenty-first dynasties of thirty-five centuries (the twentieth not represent-

ed), lying in state, arranged side by side. In the group were the greatest royal builders, the most renowned warriors, the mightiest monarchs of ancient Egypt, including Thothmes III., Seti I., and Rameses II. They now lie in glass cases, sealed from the owl, the moth, and the flitter-mouse, in the magnificent palace of Gizeh, in Cairo.

There were seventy pyramids built from 3067 B.C., and many grand temples and huge statues that attest this mighty faith of Egypt; that all would live again, in immortal conscious beings, and in that affection which in an hour of bereavement finds relief in the hope of again meeting those we love. What a statement was this of the great truth in the statues, weapons, amulets, jewels, furniture, food, and written documents on papyrus, linen, and leather, found in these recesses of hope! A distinguished writer, Miss Edwards, has given us some idea of the vast amount of yet undis-

covered treasures: "If you but stamp your foot upon the sand, you know that it probably awakens an echo in some dark hall or corridor untrod of man for three or four thousand years. The mummied generations are everywhere, in the bowels of the mountains, in the face of the cliffs, in the rock-cut labyrinths which underlie the surface of the desert."

The amazing wealth demanded for building its pyramids and temples had another inspiration; each of these pyramids was an altar to the sun. It was cased with polished granite, and flashed as a mirror the beams of the midday splendor back to their source. It was in the heart of such an altar that each dynasty prepared its resting place. Upon the structure was recorded the food expended in building it as an offering to the sun. Cambyses, son of Cyrus, being defeated by the Ethiopians, vented his rage upon the monuments and gods of Egypt. He tore off their casing and left the pyra-

mids expressionless as monuments of worship. This hope of Egypt has been kept in its vast secret by the silent earth. Many deep burial places have been closed for centuries to the knowledge of man, awaiting the general resurrection; the Divine eye alone holds them in view.

III. *But "our life is hid with Christ in God."* In the risen Christ: "When Christ our life shall appear, then shall ye also appear with him in glory." The paradox of Isaiah found its solution in the coming of him whose Spirit placed it in the inspired word. He who was "the resurrection and the life" came to consummate a deliverance from death by death; he was "delivered for our offenses and raised again for our justification." It would be impossible for so mysterious a power to find adequate expression in mere formula; only a person, a visible person, could demonstrate the existence of power over death among men. "But we see Jesus, who was made a little

lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man. . . . That through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham.” (Heb. ii. 9, 14-16.) Immediately preceding the raising of Lazarus, Christ discoursed with Martha, and declared himself to be “the resurrection and the life.” “He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” (John xi. 25, 26.) And yet the raising of Lazarus did not reveal any inherent human power, but only the divine power of Christ over death; the same power that brought back life to the son of the widow of Nain and to the daughter of Jairus. Far different was the

effect of Christ himself tasting death; this demonstrated that his human and his divine nature were blended in one, and the existence of the "firstborn from the dead," and an incarnate power of life princely, eternal. As St. Peter says, "God, the Father of our Lord Jesus Christ, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Death became a birth; life was henceforth to be a law of regenerating power, issuing forth from the tomb of Jesus of Nazareth.

It is wonderful to mark the line of his vital glory as it began at his tomb and lingered over the disciples for forty days, breathing, talking, eating, coming, going, working miracles, challenging love, founding an empire for the universe; then ascending through the air, away to the gates of heaven; far above all might, majesty, and nobility, in the heavenly places, the one ineffable Son of man.

If God could create a body fitted for the

soul, he could as easily create a body fitted for the spirit, as was the body of Christ after his resurrection. The characteristics of this new body may well be studied by us, because it is the first fruits of a great harvest; its flesh and bones—its relations to space, visible and invisible, like and unlike—the earthly and heavenly; Adam the first and Adam the second, Adam out of the ground, and Christ out of the womb of the morning—the final ingulfment of death in victory.

IV. *The Resurrection Life.* Such a life is generic, reaching throughout the eternity of being. There could be no interruption to the flow of this divine vitality, or intermission of its power, from the instant that Christ arose from the dead. It placed him at the right hand of the Father (Eph. i. 19-23), above all in height, in the heavenly places; it begins with quickening together, then rising together, and ends in sitting together with Christ; in this

parallel movement of life from the dead (Eph. ii. 5) there is no pause. It is presently described again in its regenerating force on the day of Pentecost, when men became sons of God. They were new-born into a conscious divine personality, into the knowledge of God, and into all the graces of the Spirit. They were invested with gifts of speech, with soundness of mind, and the possession of miraculous powers.

At this hour more than ever before the vitality of Christ is recognized as the all-sufficient evidence of his presence at the court of God, and as the active principle in the moral elevation of our race. It slumbers not, it faints not. The Saviour's word to the Jews (John v. 25-29) accurately traced the order of this mighty force: "The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." In St. Paul's letter to the Ephesians he states that this ex-

ceeding greatness of power is “to usward who believe”; that it is directed to those who are dead in trespasses and sins; that by it we have life, and have it more abundantly; that in the ages to come will be shown through it the exceeding riches of God’s grace in his kindness toward us through Christ Jesus; that the whole sweep of this power moves parallel with the body of Christ toward the heavenly places, and is never again to be confined, but destined to move over the wastes of humanity as the Spirit moved over chaos.

It was this power that delivered St. Paul from Judaism, and changed him into an exponent of Christianity. Though born a Hebrew of the Hebrews, he now counted “all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. . . . That I may know him, and the power of his resurrection and the

fellowship of his sufferings being made conformable unto his death; if by any means I might attain unto the resurrection of the dead” (Phil. iii. 8-11)—that is, its final glory.

His letters to the Ephesians, to the Philippians, and to the Colossians are but the full statement of all that hear the voice of the Son of God. The arrest which he suffered by the voice of Jesus of Nazareth, when on his way to Damascus, was the first all-sufficient display to him of resurrection power. “Saul, Saul, why persecutest thou me?” The word, the person, and the power never afterwards left the apostle. Whether addressing the court of Agrippa, or the mob in Jerusalem, or at the bar of Cæsar, or before the Sanhedrin, “Why should it be thought a thing incredible with you, that God should raise the dead?” was the burden of his defense, enforced by the recital of his conversion.

The eternal life of Christ was of his own

essential nature. This he brings into his incarnation. His taking to himself the nature of man was the occasion for a declaration of the fact, that as life was in the Father so it inhered in the Son. The end of his coming was to encounter and defeat death at its source. Individuals might be rescued; and some might be invested with power over death; but such relief would be transitory. Even that power which was revealed in every encounter that Christ had with the monster did not inhere of necessity in his manhood, but only in his divine Sonship. But when he entered the portals of the tomb, and slept in the embraces of death, and presently awakened himself, and came forth out of that realm, "the first-born from the dead," he gave to his resurrection power a human, tribal quality, which insured life to every one who might afterwards enter that gloomy resting place.

He had raised his power of life over death into an abiding law, for the spirit-

ual regeneration of a redeemed humanity. Such a vitality could never cease. It had triumphed over the strongholds of death once and forever. It was incapable of remission or intermission. The hour had at length come when the dead could hear the voice of the Son of God: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

As to the realm in which this power operates, there are three authorities sufficiently reliable, namely, the Speaker's Commentary, the Commentary of Matthew Henry, and that of Bishop Martensen. Henry renders the verse thus: "Having life in himself, and being authorized to quicken whom he will by virtue thereof, there are accordingly two resurrections performed by his powerful word, both which are spoken of; the first a resurrection that now is, a resurrection from the death of

sin to the life of righteousness, by the power of Christ's grace. The hour is coming, and now is. It is a resurrection begun already, and further to be carried on, when the dead shall hear the voice of the Son of God. This is plainly distinguished from that in verse 28, which speaks of the resurrection at the end of time. This says nothing, as that does, of the dead in their graves and all of them, and their coming forth." (Henry's Commentary, John v. 24-29.)

The Speaker's Commentary renders it thus: "He that heareth my word, and believeth him that sent me, hath life eternal, and cometh not into judgment, but is passed out of death (the death that is truly death) into life (the life that is truly life)—he that knows the gospel, and knows that the gospel is true, cannot but have life. Eternal life is not future, but present; or rather it is, and so is above all time. For him who hath this life judgment is impossible. He has gone beyond it already. The issues of

action are regarded in their potential accomplishment in the present. The present manifestation of Christ's vivifying power in the spiritual resurrection ('is coming and now is') is stated in contrast with the future manifestation in the general resurrection." (Speaker's Commentary, John v. 25.)

Bishop Martensen says: "The resurrection of the Lord is not the mere sign of that regeneration; it is itself the actual beginning of it. It is the sacred point where death has been overcome in God's creation; and from this point the spiritual as well as the bodily resurrection of the entire human race from the dead proceeds." ("Christian Dogmatics," sec. 172.)

V. Which brings us to the conclusion of these words and works of the Eternal Spirit.

1. And the question therefore is, Was the conversion of St. Paul, and of those who

were indued with power on the day of Pentecost, a resurrection? His letter to the Ephesians declares this power to be that which quickened those who were dead in trespasses and sins; that "the exceeding greatness of [God's] power to usward who believe" was according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

2. This then is the first resurrection; that which is wrought upon the heart of the believer; that which has been active ever since Christ arose; and that which has built a spiritual house, the Church of God, through the ages, and which continues its unwasted energy.

3. If it is not, then a hiatus of resurrection power extends from the sepulcher to the end of the world; which may include a greater period of time than that since the creation. That such a mercy could be in-

operative for thousands of years is scarcely credible. Or if quiet so long, there would then be no need of a second resurrection, but rather that soul and body should be raised together at the last trump.

4. But if, indeed, we be risen with Christ, how cheering the thought that every one quickened with him is passed from death unto life, and shall not come into judgment! What a wing of spiritual power hovers over humanity! No wonder that the apostles preached the resurrection; that God had begotten us again unto a lively hope, by which we passed out of death into an eternal life, by the power of the risen Son of God. What plain is there in which this voice has not echoed, or what mountain top where the feet of them that preach the gospel of peace have not been as the footsteps of the morning sun? Precious thought, that we come no more into condemnation, but have entered into eternal life, and may with joy receive the atonement.

5. The hope of Egypt slumbers on in the hidden crypts of the mountain, or the silent corridors of the vaulted desert, awaiting the last trump. But the faith of the saints of God lives in the multiplied myriads that have been quickened century after century, age after age, into the vitality of "an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time." For "the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation." "Then death shall be swallowed up in victory." "For this corruptible must put on incorruption." "It is sown a natural body, it is raised a spiritual body; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory. For the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv.) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 6.)

THE EASTER AURORA.

But where are the aloes and myrrh,
And where the sweet spices and linen,
That filled the tomb of the Saviour
With the breath of a palace in heaven?

And where are those guardians of light
That watched at the portals of glory,
That brake the seal of the monster,
And rolled back the stone for Aurora?

They still watch at the tomb of the Christian,
With breastplate of lightning and jasper,
To drive back the bars of his prison,
And open his way to the Saviour.

'Twas here thou didst linger, O Jesus,
 In the rock, on the night of thy passion,
 While the gash in thy side was still weeping,
 Unchecked, in the chill of the chamber.

'Twas here, by thy manhood, unaided,
 Thou didst rouse the realm of the dead,
 And bear off the dark gates of Gaza—
 Imprisoned humanity's dread.

On height above heights, lo! the Saviour,
 Who heard the ineffable groan,
 And shed on the ghastly arena
 The light that encircles his throne.

DIES IRÆ.

O that wrathful, direful, fiery day!
 When ages into ashes, all, shall melt away,
 As seen by David's light and Sibyl's mystic ray.

With trembling terror we do now await
 The coming Judge, in high angelic state;
 Each life to weigh, and measure out its fate.

Through regions of the dead, in piercing tone,
 The latest trump shall drown each final groan,
 And hurrying myriads gather at the throne.

Then Death and Nature, stunned with fear,
Shall see the long since dead now reappear,
And stand before the Judge, their doom to hear.

O beauteous King, of majesty supreme!
Who saving, saves with grace extreme,
Save me, thou Spring of mercy's deepest stream!

O Jesus, thou didst come my debt to pay,
Now me remember in that fearful day,
And from thy presence turn me not away.

Faint and weary, thou didst search for me,
And by thy passion bought me, on the tree.
Shall all this labor, Lord, bring naught to thee?

Sprung from a sin-convicted race,
Sin makes me groan, and crimson all my face;
Yet spare, O Lord, I supplicate thy grace.

Oh woeful day of crimes and sadness!
Oh awful doom of flames and madness!
Call me to thee, thou King of life and gladness!

Ah! day of wonder, day of weeping!
When angels come to do the reaping,
When man from ashes reappears,
Let mercy, Lord, then wipe away his tears!

V.

The Ascension of Our Lord.

DISCOURSE AT THE FUNERAL OF DR. T. O. SUMMERS,
DELIVERED IN THE CHAPEL OF VANDERBILT
UNIVERSITY, MAY 7, 1882.

“And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.” (Luke xxiv. 50-53.)

MY BRETHREN: I come this day to bury a good man; to place on his bier a tribute of affection woven by your hands—in honor of one whom we have all known and loved; a man by nature of buoyant spirit, of sprightly mind, and of wondrous capacity for continuous mental application; who, in his early manhood, was converted, and set apart by the Holy Ghost to the work of the ministry; upon whom, while engaged in

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this work, the providence of God laid many heart-breaking sorrows; who, under their severest pressure, was supplied with sustaining grace, and with increasing measures of the divine love, until his nature, cast and recast, at length glowed with the luster of his Lord, when, on yesterday, he was translated to that assembly

Where every shining front displays
The unutterable name.

In the language of the great Wesleyan theologian: "The sacred graces of our Lord's dying experience must be reflected in the dying of his saints. All death is a martyrdom by which the servants of Christ testify of redemption. Death is the last earthly oblation of the sinless spirit, for there is no grace of Christian life that is not made perfect in death. It is a departure to be with Christ, the entering a house not made with hands, eternal in the heavens, and the attainment of an almost consummate state in the general assembly and

Church of the firstborn, which are written in heaven. The disembodied spirits follow the Lamb whithersoever he goeth, and all who die in the Lord are united to him in his glorified incarnate nature, and his heavenly body is their home.”

The world hides the ghastly depth of the grave by the memories of the past, but Christians rather by the bright hope of the future. The pall of death changes into a mantle of light, under the eye of faith, as the humble garments of our Lord became in the atmosphere of the holy mount a vesture of divine glory. So do our minds now seek to contemplate our dear friend in his present state, and we turn to the sacred word to learn what is the experience of our humanity after death as rendered in the experience of our Lord.

He who was the fullness of the Godhead bodily was also the fullness of our manhood. As Adam was the source and body of our nature, of its freedom, its vitality

existent, and of all its human possibilities, so Christ contained the sum of all the quickening power which belongs to the sons of God. We therefore invite your prayerful attention to a passage which describes the consummation of the life of our Lord upon earth, and which is the highest expression of our own immortality: "And it came to pass, that while he blessed them, he was parted from them, and carried up into heaven."

It was the expressed wish of the deceased, as announced on yesterday in the General Conference, that he might, if it pleased the Lord, go home on the day commemorative of the ascension. It was but one of many instances in which the faith of the dying saint discerns the body of his Lord in a new glory, and follows it in its upward flight until it enters the celestial city. All the formulas of immortality upon which the believer habitually dwells find in this action of Christ their brightest expression. As

the eye dims in death, the spiritual apprehension strengthens to a more perfect realization of the invisible. And how gracious is our God, in having provided for the death-chamber a scenic statement of life and immortality in the radiant glories of the transfiguration and in the serene light of the ascension. In pursuing this theme, we consider,

I. *The Fact of the Ascension*—that He was “carried up into heaven.” The taking a human body up into heaven would imply that some greater benefit is intended for man than can be expressed in words.

When the Son of God came into the world, we are not surprised that he should have assumed a body for the purpose of communicating with men; but we do not see that any such necessity existed upon his return to heaven.

That he retains the human form and body indicates new and higher purposes of use for it. It may now express to us the

nature of heaven as no language by itself could possibly do.

A body that ascends or descends implies a place, and not simply a state, as would mere spirit. Its surroundings must also needs be substantial. If a framework of bones and flesh, a temple of spiritual life, can ascend, it may also pass chalcedony and sapphire; it may surpass ranges of angelic being, until it at last rests among the "things which are at the right hand of God." We are not surprised any longer that thrones and elders and harps are immediately about the Majesty in the heavens, nor that there are inlets of the river of life visible, fringed with trees of perpetual bloom. All that has been written by inspired pens does not so distinctly render to our minds the realities of that land afar off as does the body of our ascended Lord. So long as it was merely a risen body, it affected earth; but as an ascended body, it affects heaven. It gives substance to it—

character and expression. It is that much of earth—immortal earth—projected into heaven.

That which has been thirty-three years in earth, which was “framed in the lowest parts of the earth,” must needs have an earthly quality. And the mind now dwells minutely upon this manhood of our Lord, to see if it be ours, if “we are the members of his body, of his bone, and of his flesh.” For by just that much does his presence in glory demonstrate the strength of our hope. His God is our God, his Father ours, and his heaven ours.

It was his risen body that ascended; yet that body never at any time appeared glorious, though once before the resurrection he was transfigured and became incandescent with divine light. And now we are more concerned with the sobriety of the expression than with the splendor of the risen body. We want to know that it is a veritable body; after that we are easily sat-

isfied. Like Thomas, we wish to touch it and find substance; to look at it, to examine it, and see the scars of its hands and side. And this we are permitted to do; to "handle" those hands, and see those prints of love which will mark them forever. "See," said the Lord, "that I have bones, and am not merely spirit; feel, and believe." They stood around him examining his body—the last touch of it that was ever to be made by human hand. "Now," said he, "see me eat"; and they gave him fish and a piece of honeycomb, and "he ate it before them."

The various phases of this Form, from which all death was now eliminated, show new powers of expression and singular freedom from all the usual limitations of matter, yet retain all the while a firm outline, and cannot be dissipated into those of mere spirit. Under the will of the Saviour, it took on the expression of a gardener, of a traveler, of the Master among the nets

and boats of Galilee, of a Redeemer just from the cross, mighty in battle, with the blows of the lictor and the scars of the Roman execution still upon him; and also of universal Lordship upon the mountain. And it was never more a body than when by appointment he walked out from Jerusalem to Olivet, in the direction of Bethany, in company with his disciples, with the purpose of ascending up where he was before. The talk by the way of his kingdom; the exhortation to his chosen ones to reach out for universal empire; to wait for the promise of the Father which he would send upon them so soon as he had come into position; the minuter direction to start abroad, beginning at Jerusalem and Samaria, to go forth to the ends of the earth—these parting counsels, so grandly like himself, prevented their attention to those persons whom they met coming into the city; or to the dust of that *via sacra* which was presently to be a part of the highway by

which men go to heaven. They only noticed that all at once he was moved from them a little space in advance, and seemed a little higher, and that he was in the act of blessing them. Now, slowly, as if gravitation had barely turned the other way, he moves upward! They hear his words, they see his face and hands; there is not a fleck of mist upon the air: he only seems lighter than earth, and by his own will, without chariot or steed or angel, he goes up, gaining steadily upon the clear body of the sky, when presently a cloud, before unseen, suddenly intervenes and shuts him out from their sight! They see where he has disappeared, and still gaze intently at the place, when a voice calls them back to earth. It was the voice of two men clothed in white apparel: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go up into heaven." The

Spirit fills them with joy unutterable, the wonder of his ascent still entrances all the powers of their being. They are in the temple day and night praising God.

It was this last act that gave the highest dignity to the human body, and included all its other powers and dignities. By this one movement it reached out toward all the possessions of heaven, as if made for purposes there rather than here. It was a positive assertion of life which was more than a successful resistance of death.

After the resurrection the Saviour remained on the earth forty days, that he might by the achievements of his body convey adequately to the Church that which could only be comprehended after the event of his death and resurrection: the true conception of immortality; the sacred value of his body as an offering for the sins of the world; his power over not only the grave, but over all wickedness in high places—over him that had the power of death; the

true idea of his ubiquity, and of his providence toward his Church to the end of the world. To this he now adds the highest expression of universal Lordship in the ascension to heaven of his body. By this act he places the body side by side with the spirit, in the last statement of its quickened powers; and by it consummates all those processes of the incarnation, the crucifixion, and the resurrection by which his body has been shown worthy to be an eternal factor in the Divine Subsistence.

We consider,

II. *The Glory of His Ascent.* Along with the identity, the incorruption, the spiritual nature, and the powers of the resurrection-body of our Lord, there seemed to be one other quality needed to constitute it the type of the spiritual body with which we are all to be raised—that of glory. Through all the action of the days between his coming out of the grave and his going up to heaven, there was a marked absence

of splendor. The angel of the resurrection looked like lightning, and for fear of him the keepers became as dead men, but the Lord himself looked like a gardener. There is everything present we could ask for but this glory—his grace, his teaching, his voice, but nothing of the glory of the celestial Being that he was. And this sobriety of color is maintained to the very last instant, when he was about to ascend. Indeed, the splendor which belonged to this hour of his new nativity seems to have been separated from it, and to have been moved back, as was the sunlight on the dial, to an hour previous to the crucifixion. That that display belonged of right to the resurrection would seem to be indicated in the Master's charge to his three disciples, as they came down the mount, that they were not to speak of this scene of ineffable radiance until the Son of man should be risen again from the dead. The same restraint of magnificence is carried beyond the instant of the ascen-

sion, and continues until “a cloud received him out of their sight.” That cloud was the shroud of his glory to men; but like the pillared cloud which was his martial cloak at Israel’s head for forty years, it had its bright side. The glory of his ascent could not be restrained after he entered fairly upon its prophetic fulfillment. Then “the chariots of God were twenty thousand, even thousands of angels.” The Lord was among this splendid retinue, as in Sinai, in the holy place. He ascends on high, he leads captivity captive—“a multitude of captives”—he “receives gifts for men.” In this august pomp he is announced, and enters the holy place “the Lord of hosts,” “the Lord, mighty in battle,” and ascends up into the “mountain of his holiness.” The might and glory of this exceeding great power of ascent is to be henceforth the measure of all power to usward who believe. An arc of billowy light springing from the sepulcher and resting on the

throne marks the flight of his chariot—stretching far away in the sight of angels beyond the portals of heaven, above all principality and power and might and dominion, and every name that is named, to a point where all things are under his feet.

In the height of this glory is a human body. The Son of man appears in heaven as the Son of God appeared on earth. The incarnation serves its sublime purpose there no less than here. The distinctness of its outline conveys to angels, if they think as we do, a yet higher conception of the Godhead, for they now see its fullness in the glorified body of the Son. And as he passes into the several ranges of angelic life, he repeats the wonder of his incarnation; and when he passes out of that into a yet higher order of being, he repeats the glory of the ascension, and so moves from glory to glory, until thrones of sapphire, and heights of emerald, and seats of amethyst have been left behind in his ascent up

to the plane of the throne of the Godhead. St. Paul, in his letter to the Ephesians, gives this very movement of the Son of God, and names these terraces of angelic and seraphic being through which he moved.

We may not speculate upon the wonders of expression there were in the body of Christ to those vast hosts of holy angels which saw with anxiety the original departure of the Son when he put off his glory to enter upon the work of redemption. But their desire to solve this vast movement of the Godhead never abated from that instant until his return. They sought, as the holy prophets had sought before them, to "look into" his sufferings and into the glory which should follow. They now saw it with hushed rapture, as when the disciples looked into the wound in his side and examined the scar on his hand. The perfect sympathy of God with his creatures could no longer be questioned. This expression

of his love, which satisfied God himself and satisfied men, now satisfies the angels. The justice which spared not an only-begotten Son, when he took the place of the sinner, could no longer be doubted as being absolutely essential to the maintenance of eternal law. And when they saw the redeemed, who, like Moses and Elias, with anticipated glory had entered the confines of heaven, the first fruits of his triumph; when they heard the pæans of those noble spirits who came out of great tribulation, as they rolled through the spacious music of the new song of Moses and of the Lamb; and when, lo! upon a sea of glass, in the midst of the four cherubim, and the four and twenty elders, and the seven lamps of the eternal Spirit, there stood HÆ, as he had erewhile stood in Gabatha, they too burst forth, ten thousand times ten thousand of them, with voices and harps, in symphony with the redeemed: "Worthy is the Lamb that was slain to receive power

and riches and wisdom and strength and honor and glory and blessing.” And the universe swelled the chorus: “Unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”

We have considered (1) the accomplished fact of the ascension, (2) the glory of the ascent; now we notice,

III. *The End of It*—in the ascended form of the Son of man, radiant with the full glory of the eternal Son, unveiled to heaven and earth, enthroned, the divine-human eternal Person, Alpha and Omega, the first and the last, which is, and which was, and which is to come, the Almighty. We can conceive of no higher place in the universe than this where culminates the exaltation of our Lord. But in what section of his ascent this splendor of person burst forth from the King of glory we may not exactly determine. That part from the cloud to the entrance of the gates is revealed by David as one of vast movement, involving

thousands of angels and of “released captives.” The heads of these columns must have been on this part of the line of his ascent, and fell in with careering pomp as of war chariots in the royal progress. At the front of this retinue the King himself as the Lord of hosts, approaches the celestial gates, which, after summons and challenge, are lifted for the sublime entrance of the King of kings and Lord of lords. Beyond this section is that part which transpires after passing through the gates into the city. This is revealed to us by St. Paul. He that ascended at first descended to the lowest place of the earth, and by so much he now ascends up far higher than to the mere heaven—“far above all heavens.” The Father of glory raises him to his own right hand, up to the very head of all principality and power, and far above all.

It is only by the Revelation of St. John that we at last see the Son clad in the habiliments of Godhead—“who coverest thy-

self with light as with a garment." But this is at the end of his ascension. The Church waits for the sight which Thomas longed to see, the visible display of his person radiant with the divine luster of the Son, the glory which Moses saw, and that which the disciples saw when they were "eye-witnesses of his Majesty" in the holy mount. And it is only when this honor and glory again rest upon him as the "beloved Son" that the Church fully realizes that he is the "Lord of glory."

This reserve of splendor in the ascension holds the mind in expectation, and throws it forward to the heavenly places where it gathers such an ideal of the Son of God as it is willing to rest in and continually reckon from. It was on the Lord's day in dreary Patmos, when a great voice startling as a trumpet, calling from behind, said, "I am Alpha and Omega." The apostle instantly turned about and saw the vision of the mount of transfiguration repeated. The

Son of man was in an abyss of light, his head and hair white as wool, his face shining as the sun, his eyes as flames, his feet as brass in the glow of a furnace. About him were golden candlesticks. When John saw him he fell as one dead, and heard the voice as before saying: "Fear not, I am he that liveth and was dead. What thou seest and hearest send to the Churches." Here Christ is in all the majesty of the Sonship. This vision is followed by one in which the throne of the Father is set—amid lightnings, thunderings, and voices; amid cherubim, elders, and angels. And from him the Lamb receives, amid universal acclaim of ten thousands of thousands, the book of the inheritance of the Church, the covenants of God, as the one representative of his race—the Root of David, the Lion of Juda.

Into this height it is not the body of man merely that has received such ineffable majesty, but our manhood itself. The race

could not have been used for such lofty expression to the universe of intelligences without deriving therefrom the very highest benefit of divine favor. When humanity was taken up into the very expression of the Trinity, there must needs be an eternal good derived to it commensurate with this divine-human expression.

And far backward now does this splendor of the end of the ascension throw its beams: away back to the first garden and the first announcement of the Saviour; and afterwards its star canopies the spot where the Babe lay; then in the night shadows of Gethsemane its rays flash through those scarlet drops as they fall from the agony of the Divine Victim; it lights up the chamber at the head and at the foot where Joseph of Arimathea honorably laid to rest the body of his crucified Lord; it flashed upon the dew-covered flowers at the mouth of the sepulcher on the early morn when the Son of man came forth from it. It is this bearing of the

Eternal Person of the Son, unveiled, upon "the Word made flesh which dwelt among us," that fills at once the heart, the intellect, and the imagination of every child of God with adoring gratitude, and an all-satisfying perception of the invisible Saviour. He it is that now pours out from his glorified presence the holy Comforter, as the administrator of his own kingdom of power and of love, upon the world and upon the Church which he has bought with his own blood. Whether we look backward or forward from those heights where he now sits, the splendor of his glorified Form reveals to us the riches of the glory of his love in the width of the inheritance which he has secured for us. Every resting place of the ascent above he has taken possession of for us by the bare presence of his human form. He received at every altitude and ledge of supernal habitation gifts "for men," and in turn makes them possible "to men." From the highest place of Godhead he

sends down a nobility upon earth which shall answer to the hierarchies of heaven: the spiritual gifts which find their limitations in the creation of apostles, prophets, martyrs, evangelists, and pastors—the aristocracy which by and by are to be the habitation of God through the Spirit. It is at this height of divine realities that the Son will prepare for his people bodies like to his own, as were those of Moses and of Elijah. Here, as the Architect of the heaven of the redeemed, he prepares our “mansions” for us, and the “tabernacles” which Peter called for will at last be raised in all their Messianic beauty.

There is yet another reach which the Son of man gives to our conception of the divine love and mercy. The federal Head of our race is seated upon a throne of glory. From that throne he breathes his loving care for all the Churches. The cold, the zealous, the patient, the pure, the noble—all he tries to arm with his own mind.

He braces them in that first hour of the Church's trial with promise of crowns and palms and thrones and most secret fellowship with the Father and with his Son: "I have somewhat against thee because thou hast left thy first love." O blessed Saviour, dost thou remember thy weak children in the midst of the throne? Is the love of one—is *my* love—anything now to thee? Thank God! he is the same yesterday, to-day, and forever, whether in the gloomy passes of death or in the heights of life! In his humiliation he loved me, in his exaltation he still loves me.

It was on this sublime pathway upon which our Saviour went that the spirit of our dear Summers went. "We are quickened together with Christ, raised together with him, and seated together with him in the heavenly places." By some mysterious tie our spirits move in parallel lines with his body. His is a spiritual body; and along the same aisles we move, through the silent

chamber, or penetrating the hard rock, or engineering the vast spaces outlying; his road emerges on the other side of the dark mountain and hangs over the broad river of life, and so does ours. He lives, and we shall live also. Our names are written in a book sprinkled with his blood. The goodly company who have been redeemed will be with him, and close pursue the Lamb in all those years which shall intervene between the hour when we part here and the one when we shall meet there. Blessed be his name forever and forever! Amen.

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