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REVIEW SECTION.

I.—THE MYSTERY OF HEALING.

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I am the Lord that healeth thee.—EX. xv. 26.

THIS revelation of the Lord as a healer was a natural sacrament. It was made beside a bitter well, whose waters were made sweet; and the Lord showed the deep significance of the occasion by connecting the great spiritual truth with the natural symbol. It was no chance circumstance that Marah should be the first experience of the Israelites in the wilderness. God placed it there, and led His people up to it designedly, to teach them a profound religious lesson. The bitter well was a representation of the diseases that belonged to their old life in Egypt; and the sweetening of its nauseous waters was a symbol of the removal of these diseases, and their immunity from them, in consequence of obedience to God's laws of holiness and health in the new land and the new life before them. God healed the evil of the natural world as an outward proof that He could heal the deeper and more trying evils of the human world.

We have no reason to suppose that a miraculous efficacy was given to the tree cast into the water for the special purpose of doing what it could not accomplish by its own inherent powers. In nature there are many trees and shrubs which possess the power of precipitating the mineral particles that render water bitter, and making it pure and sweet. We are told that the tea plant was first used in China for the purpose of counteracting the bad qualities of the drinking water, and in that way its stimulating properties were first discovered. The adventurers who first explored the Western lands of America infused into the alkaline water of the prairies a sprig of sassafras or wild sage to purify it; while in India a kind of bitter nut is ground down and mixed with stagnant water, to clarify it and make it wholesome. And a tree with natural properties of a similar kind may have been that which God guided Moses to select. It must have been

II.—TYRE : A LESSON IN PROPHECY.

BY PROFESSOR E. D. MORRIS, D.D., CINCINNATI, O.

"Nec Edificaberis Ultra."

"What phantom is this that appears
 Through the purple mist of the years,
 Itself but a mist like these ?
 A woman of cloud and of fire ;
 It is she, it is Helen of Tyre,
 The tower in the midst of the seas
 * * * * *

"Oh town in the midst of the seas,
 With thy rafts of cedar trees,
 Thy merchandise and thy ships ;
 Thou, too, art become as naught,
 A phantom, a shadow, a thought,
 A name upon men's lips !"

—"*Helen of Tyre*," Longfellow.

IN reading the scant records of the most ancient civilizations, the eye naturally lingers on the interesting page which tells the story of Phœnicia. That story carries us back, not merely to the time when Joshua led the conquering hosts of Israel into the Promised Land, but even to the remoter age, when Abraham came from Haran to plant the seeds of a new nationality in Canaan. Tradition, indeed, leads us backward nearly to the Flood, affirming that Sidon, the primitive capital of Phœnicia, was built by the son of Canaan, who was the grandson of Noah, the second father of mankind. However this may be, we have historic warrant for believing that at the time when Abraham migrated into Palestine, that little strip of territory lying to the north, between the ranges of Lebanon and the Mediterranean, was the home and seat of a vigorous and powerful nation ; and that at the date of the invasion of Joshua the city of Tyre, sometimes called the daughter or successor of Sidon, was the centre of an active and fruitful civilization nowhere surpassed among men. From that early era onward to the age of Solomon, the Phœnician empire thus centred is known to have increased steadily in almost every element of greatness and influence. Its geographic position of necessity made it the chief point of connection, commercially and otherwise, between the Eastern and the Western world. That position also constrained it to become a manufacturing and maritime rather than an agricultural State. Under such conditions it rose from century to century to a higher point of culture, wealth, and influence than it was possible for either the nomadic peoples of Central Asia or the secluded States of Southern Europe to attain. Its commerce far surpassed that of any contemporaneous power, extending to India on the east, and to Spain, and possibly Gaul and Britain, on the west. Its manufactures of glass, of purple cloths, and other articles both

useful and elegant, commanded the patronage of the known world. There is ground for believing that its political institutions were framed upon loftier models than those of any other nationality, the Hebrew excepted. It became the prolific mother of numerous colonies in the East, in Cyprus and Sicily, and along both the northern and southern shores of the Mediterranean as far as Carthage and Tarshish. In literature, in art, and other kindred elements of a high civilization, it attained like eminence, and gained for itself a commanding influence among the peoples and nations of that early day.

Of this Phœnician empire the city of Tyre was for many centuries the chief seat. It had been planted by a colony from the older Sidon, at a peculiarly favorable point on the Mediterranean coast several centuries before the invasion of Joshua. At the time of that invasion it was, as the sacred records tell us, a "strong city;" a city so populous, so full of resources, so fortified and capable of resistance that the son of Nun probably deemed it wiser to make a treaty with it than to attempt its subjugation. Five centuries later, when David and Solomon were reigning in Jerusalem, Tyre had quite supplanted the older Sidon, and had become the chief manufacturing and commercial metropolis of Western Asia. Sacred and profane history agree in their glowing descriptions of her wealth, her grandeur, her widespread connections and influence. To her came caravans, not merely from all portions of Syria, but even from those distant plains along the Tigris and the Euphrates, pouring into her coffers the products and luxuries of the Orient. Her ships not only coasted both northward and southward along the Mediterranean, but sailed far out upon the eastern coast-line of the Atlantic, bringing into her treasury from both Europe and Africa whatever it was possible in those days to make an article of commercial exchange. Her factories and workshops supplied her with varied domestic products wherewith to repay both the East and the West for the wealth they poured into her lap. Her splendid harbor, her docks and warehouses, her palaces and temples, both in the insular city and along the mainland, her beautiful suburbs extending, as we have reason to believe, for many miles along the southward shore, were unequalled by those of any contemporaneous city—at least in Western Asia. So for centuries Tyre continued to increase in affluence, in grandeur, and in power, until at length the day of retribution and disaster came. Nebuchadnezzar first, then Alexander, then other hostile powers, became the instruments in the hand of God to overthrow her greatness, and to bring on that remarkable historic decline which we see in the nearly complete obliteration of the city on the mainland, and in the comparatively insignificant Arab town that now occupies what was once the island. Like Babylon, and Tadmor, and Thebes, and Ephesus, the strong city of Joshua and of the age of Solomon, has now become a ruin—a ruin never to be rebuilt, and a painful illustration, even on natural grounds, of the transitoriness and the perishable quality of all that is human.

These brief references may serve to introduce the main topic of this paper, "Tyre as a Lesson in Prophecy." The student of the Old Testament is constantly surprised to find such abundant references to this great city in the prophetic writings, and especially to note the numerous and specific predictions concerning it in Holy Writ. Amos, Isaiah, Jeremiah, Ezekiel, and Zechariah, speaking by Divine direction, have placed such predictions on record, and with a fulness and emphasis which hardly have a parallel in the prophetic declarations respecting any other city or people, except Jerusalem and the chosen Hebrew race.* And these predictions are of such character, are so direct and circumstantial and decisive in what they affirm, that the entire problem of what is called predictive prophecy in the Old Testament might safely be left to stand or fall by the specific test which they afford.

The substance of these predictions, publicly recorded long before the dates of their fulfilment, and while this grand, luxurious city was still at the height of its fame and influence, was this : That Tyre, though then flourishing and glorious and apparently impregnable, would in an appointed time be assailed and overthrown by a Chaldean army ; that many of her inhabitants would flee westward to the colonies she had planted in Africa and Spain ; that those who remained would under Chaldean rule raise the fallen city again to even more than its former importance ; that after a fixed period another military power should lay siege to her and obtain a decisive triumph over her, scattering her population to the four winds, and prostrating her grandeur to the very dust ; that from this second blow she should in due time in some degree recover and become in form a Christian city, making her wealth and influence tributary to the advancement of that kingdom of grace of which only the prophetic announcements then existed ; but that, finally, even this partial prosperity would be swept away, and the city as a city should perish for all time, her foundations torn up, her walls levelled to the earth, even the soil beneath being swept away as by wind and wave ; and the rocks on which she was so securely planted becoming barren places whereon the Arab fisher might dry his nets. So remarkable a series of predictions can hardly be found elsewhere in the Old Testament ; they have their closest counterpart only in those solemn prophecies wherein our Lord foretells the doom of a greater city—the Jerusalem whom He would have gathered unto Himself, even as a hen gathereth her chickens under her wings, if only she had seen with the eye of faith the things that belonged to her peace.

The verification of these prophecies began with the siege and capture of Tyre by Nebuchadnezzar, 573 B.C. A century and a half earlier Assyria

* The five prophets are named in their historic order, according to the received chronology, and the particular references are as follows : Amos 1 : 9-10 ; Isaiah 23, especially verses 15-18 ; Jer. 25 : 22, 27 : 3 ; Ezek., chapters 26, 27, and 28 entire, and 29 : 18 ; Zech. 9 : 2-4. See also prophecies in which Tyre and Sidon are associated in a common condemnation, Jer. 47 : 4 ; Joel 3 : 4-8, and others. Note also the instructive allusions in Ps. 45 : 12, 83 : 7, and 87 : 4 ; indicating the close relations between Tyre and Israel. See for further historic reference, 1 Kings 7 : 13-14, 9 : 11-14 ; Ezra 3 : 7 ; Neh. 13 : 16 ; Hosea 9 : 13, and the impressive allusion of Christ, Matt. 11 : 21-22.

had attempted its subjugation, but had relatively failed. Another and more powerful foe was to appear in history. At the time when, according to the received chronology, Amos and Isaiah wrote their predictions (a.c. 781-715) the Chaldean monarchy was rapidly rising into prominence in the East ; and a century later Babylon had become the mistress of the Oriental world. Then followed the invasion of Canaan, the capture of Samaria, the carrying away of the Israelites, and, finally, the overthrow of Judea and the destruction of Jerusalem under Nebuchadnezzar. Encouraged by his successes, that ambitious monarch led his victorious hosts northward against Tyre, and after a siege of thirteen years, during which, as Ezekiel graphically tells us, every head was made bald and every shoulder peeled by reason of the labors to which the besieging army was subjected, the city on the mainland fell into his hands. Shalmaneser had made the same attempt nearly two centuries before, and after five years had been compelled to retire with his baffled arms ; but now, with ampler forces and resources, and, as the biblical narrative would seem to suggest, with more of scientific method and of military skill, Nebuchadnezzar had triumphed. As, however, he had no vessels adequate to the blockading of the port, a large proportion of the inhabitants fled in their ships to the colonies they had planted in Cyprus and Greece, and at Utica and Carthage, and other points on the African coast, bearing their wares and treasures with them, and leaving only the empty city in his hands, thus verifying to the letter the striking language of Ezekiel : " Yet had he no wages, nor his army for Tyrus, for the service that he had served against it."

More than a century had passed since Isaiah, speaking by revelation, had declared that such an overthrow would take place ; the Lord of Hosts, having purposed it, to stain the pride of all glory, and to bring into contempt the honorable of the earth. But Isaiah had also predicted that after a definite period—described as seventy years—Tyre should be restored again to something of its former magnificence. And surely it is a remarkable fact that within such a period the Chaldee-Babylonian dynasty, which Nebuchadnezzar had done so much to make historic, had been subverted by Cyrus ; and that under the indulgent sway of Cyrus the inhabitants of Tyre were permitted to rebuild the insular city, and there to establish again in large degree those manufacturing and commercial interests which had been so long its peculiar glory. What the pen of prophecy had written two hundred years before actually came to pass, and at the very time specified ; and for generations insular Tyre continued to flourish, as had been foretold. Standing in such close connection with the several powers which from time to time became dominant in Central Asia, it naturally became once more their chief outlet for all their products and their central source of supply from other lands. Its position on the Mediterranean and its numerous colonial relations again made it such a centre of trade and commerce that, in the language of prophecy, its merchants became princes

and its traffickers the honorable of the earth. There is reason to believe that the military resources of Tyre also grew ample and formidable with time, and that its influence among the nations became even more potent than in the days of its former glory.

According to the received chronology, Jeremiah and Ezekiel wrote their predictions respecting Tyre nearly six centuries, and Zechariah, the last in the direct series, nearly five centuries *b. c.* But the power and providence of God remained in unabated force, and the proud city by the sea was again to be made the object of His holy wrath, and the sign of His prescience and His dominion among men. Long after His five faithful prophets had been buried in their tombs and their words of warning had well-nigh been forgotten, another day of vengeance came. When Alexander set out on his triumphal march to overthrow the empires of Asia, and to establish everywhere the Macedonian power, it was necessary that Tyre, with all her resources and influence, should be made tributary to his grand purpose. History tells us that in the year 332 *b. c.* he laid siege to the city, building from the ruins of the older Tyre a broad causeway from the mainland to the island, gradually demolishing its defences, and at last, after seven months, taking the city by assault. It is on record that, as during the first siege by Nebuchadnezzar, a large proportion of the inhabitants fled to their colonial possessions in the West; and that of those who remained, some thousands were killed in the storming of the city, two thousand were crucified as a punishment for their resistance, and many thousands—in exact fulfilment of the prophecy of Joel—were sold into slavery. The city itself was laid waste; its prestige and grandeur were forever destroyed, in accordance with the utterances of Holy Writ. Many incidents which occurred during this memorable siege and immediately subsequent, are so minutely described by Ezekiel and others in the prophetic group, that it would almost seem as if they had been eye-witnesses of the terrible scenes they are inspired to portray.

Thus a second time and in a remarkable manner was prophecy verified in the history of Tyre. One who reads the graphic records in the three chapters of Ezekiel—xxvi.—xxviii.—which refer to that history, must be blinded in mind or in heart if he does not discern in them the presence of a Divine Mind which foresees all the future, and of a Divine Will which is able to bring every prediction to a sure and distinct and sublime fulfilment. But the peculiar witness of prophecy does not end here. In two or three of the Psalms of David we find expressions which seem to indicate that this Phœnician city, once the scene of the worship of Hercules and of other pagan divinities, should yet be brought under the influence of the true faith, and should yet bring gifts and sacrifices to Immanuel. Zechariah gives us a similar hint; and Isaiah distinctly tells of a time when her merchandise and her hire should yet be for holiness unto the Lord. How were such predictions as these to be verified in the history of a pagan metropolis like this, once devoted to hero worship, and twice cast down

and trampled by barbaric powers into dust ! How could such a city ever share in that wonderful redemption of which David sang, of which Isaiah wrote with such poetic fervor, and which all devout Israelites were hoping for, but the day of whose manifestation it had not been given to man fully to know ?

The story is profoundly impressive. Recognizing the peculiar advantages of Tyre as a commercial centre, Alexander and his successors permitted the insular city to be in part rebuilt, so that it became for the third time a place of importance in both manufacture and trade. Held under both Syrian and Egyptian sway at intervals, and subjected to various adverse fortunes through severe taxation and by siege, it became at length a Roman city, prostrate, like the rest of Western Asia in the age of Christ, under the hard rule of the Cæsars. It is apparent that at this date Jews and Judaism had found a home within it, so that from the coasts of Tyre multitudes of them came to Christ in Galilee to hear Him and to be healed of their diseases. Our Lord Himself seems, on one occasion, at least, to have visited the region, if not the city itself. Her transition to Christianity was easy. The Christian Church was established in Tyre at an early day ; and it is on record that Paul once spent a happy week in the company of believing brethren there on his way to Jerusalem. Her footing thus gained was long maintained ; and during the next century Tyre became distinguished in ecclesiastical history as the first archbishopric under the patriarchate of Jerusalem. It is supposed that the most striking ruin now visible on the island is the wreck of the magnificent temple erected in the third century by Paulinus, Bishop of Tyre, and celebrated by the historian Eusebius as the most splendid edifice in Phœnicia or Palestine.

Thus was the ancient metropolis, where Baal had been worshipped, and Mammon had for ages held sway, transformed in some sense into a Christian city, verifying singularly in her unique experience the suggestions of David and the prediction of Isaiah. The new faith, passing northward from its historic centre in Jerusalem, before it turned the angle of the Mediterranean, naturally made its first pause at this important point, and then gathering strength pressed forward to Antioch and Tarsus, and thence by land into the great cities of Asia Minor. It was natural also that, seeking to use the sea as an agent in its wider diffusion throughout the Western world, it should at the outset make its abode in this commercial centre, from whose parts it might go out as on the wings of the wind, wherever trade and civilization could carry it. Yet was not all this an impressive verification of those words of the prophet recorded a thousand years before : " Her merchandise and her hire shall be holiness unto the Lord ; it shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord."

Still the testimony of prophecy is not exhausted. Had Tyre continued to flourish even in this modified degree, the remarkable words of Ezekiel, freighted as with the flames of retribution, would have failed of realization.

A more complete and decisive overthrow, as the Divine messenger had foretold, was yet to come. With the decline of the Roman power the importance of the city gradually waned. The rapid growth of Alexandria and the establishment of other commercial centres at various points on the Mediterranean gradually detracted more and more from its resources and its influence. In the seventh century it fell into the hands of the Saracens under Omar, and remained in their possession, though steadily dwindling in importance, until in the year A. D. 1124 it was captured by the Crusaders, and became for the time the chief seat of their dominion in Syria. Sixty-five years afterward it was wrested from them by the Mamelukes of Egypt under Alphix, and once more destroyed, in order that it might never again become a harbor or shelter for the crusading armies. Three centuries later it fell into the possession of the Turkish power, where it still remains, no longer a city, but a small and ruined town, the abode of a degraded Turkish populace who bear no resemblance to the merchant princes of old; with its harbor so filled with rubbish and choked with sands that no shipping can ever be sheltered there; the island, the causeway, the adjacent plain strewn with the relics of that remarkable past which we have been contemplating; manufacture, and trade, and commerce wholly lost, every element of importance or influence irrecoverably gone, and no possibility of a better future visible to human eyes. How strange a spectacle of desolation does Tyre now present, and what an impressive witness to the accuracy of that sure voice from heaven which more than twenty centuries ago uttered these solemn words: "I will make thee like the top of a rock; thou shalt be a place to spread into repose; thou shalt be built no more, for I the Lord have spoken it. I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God!"*

Can any thoughtful student of the remarkable series of predictions respecting Tyre found in the Bible, and of the equally remarkable history which has now been sketched in briefest outline, have any serious doubt as to either the reality or the importance of prophecy as a supernatural element in Scripture? The attempt has been made to explain away these predictions and others scattered through the prophetic writings, and relating to other cities and nations contiguous to the Hebrews, by regarding them as rhetorical declarations of individual belief or desire, or as philosophical reflections based on the known providence and hand of God in human history. It was natural, it is said, that the earnest teachers of the chosen people should wish to instruct and warn their hearers by emphasizing the wickedness of this grand city adjacent, and by prognosticating its doom. It was natural, it is said, that men versed as they were in the peculiar knowledge which God had imparted to the Hebrew race, should

* For descriptions of the present Tyre, see Robinson, "Biblical Researches;" Stanley, "Sinai and Palestine;" Thomson, "The Land and the Book;" Osborn, "Palestine: Past and Present," and other similar authorities. No more pitiful picture of a great city wrecked and ruined can be found anywhere on earth.

philosophize profoundly upon the necessary relations between virtue and prosperity, between vice and ruin, and should infer, and, in a sense, foretell what the fate of Tyre would be from what Tyre was in their own time.

The sufficient answer to this type of explanation is found in this instance by simple comparison of the two records, the biblical and the historical. Such comparison makes manifest at once the conclusive fact that the parallel in the case is not general, but specific and detailed—such a parallel as could never have been drawn by a rhetorician or a philosopher, however competent. The particulars forbid any such supposition : the nation which was first to besiege and capture the proud city ; the character and length of the first siege, almost unequalled in ancient history ; the rise and restoration at a fixed period counted by years ; the second siege, with its marked peculiarities and results ; the singular dispersion of the Syrians once and again to definite places and by definite methods ; the third growth into prominence in the new and strange aspect of a Christianized city, with splendid temples and all the paraphernalia of a Christian ecclesiasticism ; fifteen hundred years of subsequent decline under foreign domination of various types, with commerce and trade steadily waning, and every element of influence among men surely vanishing away, and at last a heap of ruins, an arid waste of sand, a barren rock fit only to spread fishing-nets upon, a harbor no longer serviceable—a name, and a name only, in the earth. Surely none but a Divine Mind, foreseeing the end from the beginning, and a Divine Will, competent to bring about such results through centuries of time, and by the employment of various agencies, physical, human, providential, could ever have wrought out such a parallel as this. As we meditate upon it we are compelled to exclaim : “ The voice of prophecy is the very voice of God ! ”

Neither is it possible to explain away this series of predictions thus singularly verified, by supposing that these prophecies were written after the events had passed or while they were still in progress. Professor Driver, the last and ablest advocate of the hypothesis of later and more uncertain dates for various portions of Scripture than have been commonly recognized, admits * that Amos wrote indisputably during the eighth century B.C. ; that the chapter of Isaiah, describing in picturesque and effective imagery, as he says, the approaching fall of Tyre, its seventy years of enforced quiescence, its revival as a city, and its subsequent acknowledgment of the true God, was written during the same century ; that Jeremiah wrote his prediction in the seventh century B.C. ; that the notable chapters in Ezekiel, which he describes as having peculiar archæological and historical interest, and as containing a vivid and striking picture of the doomed city in the very height of its splendor, were composed more than a century before its overthrow by Nebuchadnezzar ; and that Zechariah uttered his solemn warning three hundred years before Alexander began the subjugation of the Oriental nations. In the light of such facts the chronology of

* “ Introduction to the Literature of the Old Testament,” *passim*.

these prophecies must stand unchallenged ; whatever explanation may be given, by way of objection to their predictive character, it can never be alleged that they were written either after or during the events which they profess to foretell.

Is it not clear that we find here a marked example of that element of prophecy which runs like a golden thread through the later portions of the Old Testament ? A miracle is an exhibition of Divine power above and beyond secondary causation, wrought in order to testify to the existence and the instructions of a Being to whose will all the powers of nature are ever subservient. And a prophecy has been defined as a miracle wrought in the sphere of human history for a similar purpose. It is an exhibition of knowledge concerning future events above and beyond all human information, and certifying to the existence of a Being who not only knows what the future will be, but has all the agencies and resources of providence in His hands, and is competent to bring to pass in the minutest detail whatever He has foretold. He who admits the existence of an Omniscient and Omnipotent God, who is Lord over nature and over human life, cannot fail either to believe that prophecy may be uttered, or that whenever uttered such prophecy is a matter of infinite moment to men. And the more closely he studies the attestational character and relations of prophecy—its sacred place and mission as a support of revelation—the greater will be his sense of its value and the more thoughtfully will he contemplate it wherever it appears in Holy Writ.

In this case both the fact and the function of prophecy stand out before us with peculiar clearness. It cannot be that these predictions are fraudulent interpretations inserted in Scripture in order to deceive men into belief in a fraudulent Book, pretending to be from God, but written by human hands alone. Nor can it be said that these were merely the acute generalizations of wise men familiar with the course of human affairs, and competent to guess at what might happen under certain specified conditions. The only possible hypothesis in the case is that there was a Mind which, before Amos and Isaiah were born, distinctly saw the entire future of Tyre, which looked with undimmed vision down through the twenty-five centuries that have intervened since they lived and wrote, and which in some true sense not only foresaw the whole, but has brought it to pass. But that foreseeing and determining Mind is God, the God who by the twofold evidence of miracle and prophecy confirms His Word and proves Himself to be the providential Sovereign and Lord of mankind. We see in the verifications of history the proof that the predictions are genuine ; and in the verified predictions we see conclusive evidence that there is such a God, and that all His declarations are " Yea" and " Amen." And so, in the crushed and perished city by the sea, standing in silent desolation through the centuries, we find a mute yet solemn witness to the truth that God rules in history, and by that sovereign rule has set to His seal that His revelation is infinitely worthy of all human acceptance.

It is also obvious that the desolated Tyre is divinely designed to be not only a corroboration of the Bible, but also a solemn lesson to the world respecting the sinfulness of sin and the certainty of its final and terrible doom. History here confirms prophecy, and both join their voices in testifying to the moral government of God in the world. So long as history continues to paint on its canvas the awful picture which the pen of Ezekiel first portrayed, it will be known and realized that a Divine power that works for righteousness is always present among men, rebuking and overthrowing evil as well as confirming good. And we may well meditate in this connection on the words with which Bishop Newton closes his dissertation on Tyre as an illustration of the nature and scope of prophecy :

“Such hath been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing. It passed from Tyre to Alexandria ; from Alexandria to Venice ; from Venice to Antwerp ; from Antwerp to Amsterdam and London. All nations, almost, are wisely applying themselves to trade ; and it behooves those who are in possession of it to take the greatest care that they do not lose it. It is a plant of tender growth, and requires sun, and soil, and fine seasons to make it thrive and flourish. . . . Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons can long carry on a beneficial, flourishing trade without virtue, and what virtue teacheth—sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country and the fear of God. The prophets inform us how the Tyrians lost it ; and the like causes will always produce the like effects.”

III.—HINTS ON EXEGETICAL PREACHING.

BY T. T. MUNGER, D.D., NEW HAVEN, CONN.

It is curious to note the phases offered by preaching at different times in the history of the Church. At first it was the announcement of a few simple but great facts. To the Jews it proclaimed that the promised Messiah had come in Jesus of Nazareth, and that after having been crucified He was raised from the dead. The simple announcement of this fact was deemed sufficient to awaken conscience and to induce repentance and faith. To the Gentiles it consisted in the declaration that God had revealed Himself through His Son Jesus Christ, and had borne witness to the fact by raising Him from the dead ; the inference was that repentance and faith should follow.