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# THE CHURCHMAN

April, 1918.

The Month.

**The Most  
Urgent Need.**

WE desire to associate ourselves with those who, at this most solemn crisis in our nation's history, are urging that the most urgent need is that of prayer. The nation has not that hold upon God it once had; there is too great a readiness to rely exclusively upon material means for winning the War and to forget that God is the only Giver of Victory. We should indeed be sorry to find any of our public men taking the Name of God upon their lips with the blasphemous familiarity of the Kaiser, but we do want to see on the part of our rulers a sincere, reverent, and humble acknowledgment of the Supreme Majesty of God in the affairs of nations and of men. The appointment by His Majesty the King of a Day of National Prayer and Thanksgiving was gratefully responded to by millions of people and the Royal Proclamation struck a fine note. But amid much that was encouraging in the observance of the Day it was a cause for deep regret that there was no special State service. The omission may have been accidental or due to the circumstances of the time, but whatever its cause, it was in a way significant of what seems to be the attitude of the Government and of Parliament towards things spiritual. Of the religious sincerity of individual members of the Government and of individual Members of Parliament there can, of course, be no doubt; but the Government and Parliament are in a special sense representative of the corporate life of the nation, and we believe that it would have an immense effect upon the nation, upon our Allies, and, perhaps, upon the enemy if unmistakable evidence were forthcoming that these representatives of the nation were prosecuting this great War, which is indeed a Holy War, a war for righteous purposes, in humble dependence upon the guidance and help of the Most High. If it be said that that is an impossible ideal, we reply that ideal it cer-

tainly is, but it is one that ought not to be impossible in a professedly Christian country. We trust that before long another Day of National Prayer and Thanksgiving may be proclaimed and that it will be marked by a State service. In the meantime individual Christians must be more continuous in their prayers for the nation and for the nation's cause. "The effectual fervent prayer of a righteous man availeth much," and if Christians everywhere made it a rule either privately, or in prayer circles, or at intercession services in church to pray definitely every day for the Victory of our cause the results would be great beyond measure. In this connexion we commend to the most earnest attention of our readers the following brief and expressive Prayer which the Chaplain-General has written for use at the midday hour:—

Almighty God, our Heavenly Father, we come to Thee, along with our Christian brethren scattered throughout the world at this time. We pray on behalf of our Soldiers, Sailors, and Airmen that Thou wilt have them in Thy Holy keeping. Grant them the peace and the assurance of sins forgiven. Give them the joy of faithful service, and bestow upon them the power of Thy Holy Spirit that they may be true in heart and strong in duty. Meet each and every need, both theirs and ours, and make us fit for the blessing of peace in Thine own good time, for Jesus Christ's sake. *Amen.*

We hope this Prayer may become widely known and widely used. It is by such means that those at home can best uphold and strengthen our splendid fighting men, and improve the *moral* of the nation.

**The Prime Minister and the Churches.** The remarkable speech made by Mr. Lloyd George to the annual assembly at the City Temple of the National Free Church Council on Wednesday, March 13, contained several passages which may well be referred to in these pages. He defined the duty of the Churches in this hour of grave national emergency. We do not in the least quarrel with him for saying that "there is a sense in which every Church is a National Church," that as such it owes a duty to the nation, and that "nobly have the Free Churches discharged that national obligation in this crisis." Indeed we wish that the Free Churches would at all times realize their "national obligation" as deeply as many of them seem to do their party obligation, but that is by the way. It needs to be recognized that the Free Churches have done splendidly not only in supplying, long before the days of the Military Service Acts, men for the fighting line, but also in the care

they have shown for the moral, social and spiritual well-being of the troops on active service and those at home. Mr. Lloyd George had a special message for his hearers. As a Free Churchman he spoke, perhaps naturally, of "the special task of the Free Churches in the war," but we do not imagine he intended to exclude the Church of England from the scope of his remarks; we prefer to give them the widest possible interpretation. And what did he say? One task before the Churches "is to help to preserve the nation from everything that is unworthy of the sacredness of this great cause." This, we undertake to say, the Churches have been doing, and, on the whole, been doing well, indeed so well that we could wish the Church of England—we cannot speak for the Free Churches—had done even better. We should have liked to see a truce on all questions of religious controversy—even if, in the observance of it, Convocation itself had had to close down—that the Church might have given its whole attention to building up the moral life of the nation in this great cause. "The Churches," said the Prime Minister, "have not merely a right, it is their special task, to see that the moral and physical fibre of the nation is not undermined by drink and vice." The counsel is as wise as it is timely, and it is a matter for question whether the Churches have done all they ought to have done in this direction. One question only need be asked: Was the King's Pledge taken up by the Churches as heartily and as unreservedly as it should have been?

**The Churches  
and the  
Government.** Mr. Lloyd George drew a distinction between the Government and the Churches: "Governments have to deal with practical difficulties, but that does not absolve the Churches." That is to a large extent true, but the Churches, while giving due effect to "practical difficulties," have the right to urge that the Government of a Christian nation is bound to regulate its action on Christian principles and not merely on national efficiency. The Prime Minister added that "not only have Governments no right to resent pressure from the Churches; they have a right to expect it and they ought to welcome it. They do welcome it." These words deserve to be noted and remembered. They come as a revelation to many, and it would be interesting to know what relation they bear to the facts of recent experience. It certainly took an inordinately long time for the "pressure"

of the Churches to have effect in the matter of the appointment of a Day of National Prayer. Perhaps they did not go the right way to work; they may not have spoken with united voice; but in their future action they will do well to recall to the attention of the Cabinet Mr. Lloyd George's own words. The Prime Minister's declaration throws a heavy responsibility upon the Free Churches. Never again will they be able to excuse their inaction by the plea that it is the duty of the Church of England to move first. We agree that it is the duty of the Church of England to take the initiative in all matters of social and religious movement, but if it fail in that duty the Free Churches are bound to take action. That, at least, is the way we interpret the Prime Minister's words. They open to the Churches a door of opportunity, of which it may be hoped full advantage will be taken, not to embarrass, but to help the Government in all that makes for righteousness. The Churches, however, will expect the Government to respond, and any real failure to do so must be visited by the strongest criticism. In regard to one grave moral issue there has lately been most extraordinary hesitation on the part of the Government, viz., in regard to placing a certain type of house in France out of bounds, but we rejoice to learn, as we go to press, that directions have been issued which will satisfy the Christian conscience of the nation. We all owe the Dean of Lincoln a debt for his spirited action in the matter.

There is one other aspect of Mr. Lloyd George's **God and the War.** speech to which we wish to refer. He spoke more particularly than has hitherto been his wont of the place of God in this war. He urged the Churches to keep the war till the end, "whenever God wills that it shall come to an end," a holy war. Again, when referring to our war aims, he said that to falter before all this be achieved would be "to doubt the justice of the Ruler of the world." Again, when asking the Churches not to be always saying "When will the dawn come?" he counselled them to "Trust in God and the light will shine on us again." Once more, when speaking of his responsibilities, he asked for their help, for their sympathy and—"he said it with all reverence—for their prayers." And finally, when saying that if any man could show him any way by which we could make peace short of betraying

the sacred cause, he would listen gladly, gratefully "thanking God for the light He has given me." It may be said that these references to the Almighty do not carry us very far, and we agree that they are not as explicit as we should like to see, but taken as a whole they represent an advance in this respect upon the utterances of some of our public men, and we note them with satisfaction and thankfulness. We are perfectly certain, as we have pointed out in our first note, that the nation needs to recognize the Hand of God in this war, and that it is the bounden duty of our leaders to give the nation a lead in this matter. We trust, therefore, that Mr. Lloyd George in his speeches in Parliament will put into them something of the spirit which marked his speech at the assembly of the Free Churches.

The new Education Bill has been exceedingly well received. Its main provisions are thus summarized by *The Times* :—

**SCHOOL ATTENDANCE.**—All children must attend school till the age of 14 years, which may be extended to 15. All children under the age of 18 years must attend continuation schools in the daytime for 320 hours in the year unless they have received full-time education till the age of 16 years.

**EMPLOYMENT OF CHILDREN.**—No child under 12 years of age may be employed at all. No child over 12 years of age may be employed on school days except after school hours and before 8 p.m., and on other days except between 6 a.m. and 8 p.m.

**SCHOOL FEES.**—No fees may be charged in public elementary schools or in continuation schools.

**PHYSICAL WELFARE.**—Provision is made for nursery schools, holiday and school camps, playing fields, physical training, and the medical inspection of places of higher education.

**ADMINISTRATIVE PROVISIONS.**—Local education authorities are made responsible for the provision of all kinds of education in their areas. The limit on the spending powers of authorities for higher education is abolished. Authorities are charged with the administration of the law relating to the employment of children, and are enabled to enforce the law with regard to cruelty to children. The principle of a minimum grant of half an authority's expenditure is introduced.

Dr. Fisher's expositions of the Bill in the House of Commons have been quite admirable, and it is well that a measure of this importance should be considered by a Committee of the whole House rather than be referred to a Grand Committee. We are sincerely glad that the Church is lending its cordial support to the most necessary restrictions imposed upon child-labour. Our one regret is that the question of religious education is not dealt with. Dr. Fisher proposes to retain the denominational balance until the time is

ripe for a real settlement of the issues at stake. When that time will be depends upon the measure of agreement that can be reached among the various interests concerned. We believe that Christian people are drawing more closely together on this question, and we trust that the time is not far distant when complete unanimity may be arrived at.

**The Com-  
munion  
Service.**

In a Note last month, it was mentioned in reference to Prayer Book Revision that the Upper House of the Convocation of Canterbury, by 13 votes to 7, had accepted the resolution of the Lower House on the rearrangement of the Service of Holy Communion. That resolution was as follows:—

“ That the Prayer of Humble Access be removed from its present position and be placed immediately before the Communion of Priest and People ; that the Amen at the end of the present Prayer of Consecration be omitted, and that the Prayer of Oblation follow at once (prefaced by the word ‘ Wherefore ’) and then the Lord’s Prayer.”

It is a great pity that the proposal of the Bishop of Ely, strongly supported by the Primate and the Bishop of Winchester, that a Conference should be held of members of the different schools in the Church of England with a view of arriving at an agreed settlement, was not accepted. It is difficult to see why it was not put to the House before the main question, but the ways of Convocation are difficult to understand. After the resolution of the Lower House had been carried the following addendum was passed by 19 to 1:—

“ Permission shall be given for the rearrangement of the Canon as follows : ‘ The Prayer of Humble Access to be removed from its present position and placed immediately before the Communion of Priest and People ; the Amen at the end of the present Prayer of Consecration to be omitted, and the Prayer of Oblation to follow at once, prefaced by these words— Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly-beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make, having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness, etc. ; and then the Lord’s Prayer.’ ”

Obviously the Bishop of Ely had no alternative but to withdraw his proposal. But it is a pity. As things now stand Convocation has once more succeeded in stirring up discord in the Church when the great need is for unity.

This adoption by the Bishops of the proposed **Offending the Evangelicals.** change has deeply offended the Evangelicals, and the distressing fact is that the Bishops took the course they did well knowing that such would be the case. When the question was before them in April, 1915, and the proposal of the Lower House was rejected by 15 to 5, the Bishop of London was among the majority, and he stated his conviction that "nothing was more hotly opposed by the Evangelical party in his diocese," and that as a practical man "he was not going to have them all against him and not satisfy the rest of the diocese." What has happened in the last three years to make the Bishop of London change his mind—for at the group of sessions in February last he supported the proposal—we do not know, but we are perfectly certain that the Evangelicals have not changed their minds—they are as "hotly opposed" to it as ever. It is permissible to infer that the policy of "squeezing the Bishops" so dear to the hearts of the Ritualists has proved too much for the Bishop of London and that he has weakly succumbed to the process. Such a feeble surrender to pressure never really pays in the long run, as the Bishop of London may possibly soon discover, and if he find the "peace" of his diocese somewhat seriously disturbed it may be hoped that he will not forget his own responsibility for the conflict. Evangelicals cannot be expected quietly to submit to this latest attack upon their principles, and the call to resolute opposition has been most clearly sounded by the National Church League. At a meeting of the Executive Committee on Tuesday, February 26, the following resolution was adopted:—

That this Committee hears with profound regret that the Bishops of the Southern Province, who in April, 1915, decided by the emphatic majority of 15 to 5 that in the revision of the Prayer Book the Service of Holy Communion should remain unaltered, have now by a smaller majority reversed that decision. The Committee desires at once to record its determination to meet the proposals now made for the alteration of the Communion Service with a resolute and unflinching resistance. A perseverance in these proposals will, in the opinion of this Committee, not only render it impossible to carry through any revision of the Prayer Book, but will destroy all hope of any useful results of the Report of the Archbishops' Committee on Church and State.

The Dean of Canterbury has pointed out that there can be no question that Evangelical Churchmen will resist to the last any revision of the Prayer Book at all if it involve such concessions



to Romish doctrine and practice as a combination of Vestments, Reservation and the restoration of the Canon of Consecration of Edward VI; and Sir Edward Clarke, K.C., has taken prompt measures to awaken members of the National Church League and the Laymen's Committee to the gravity of the situation. The consequences of the action of the Bishops are likely to be far-reaching. Not only does the revival of this controversy strike a blow at the cause of Prayer Book Revision; it also, as Sir Edward Clarke shows, puts a stumbling-block in the way of all the efforts now being made to promote the union of our Nonconforming brethren with the Church of England, and is a menace to any practical good that might otherwise result from the Report of the Archbishops' Committee on Church and State. On this point Sir Edward Clarke's words of warning are of special significance. "It is idle to imagine," he says, "that any English Parliament will give fresh powers to a Church whose rulers are trying to undo the work of the Reformation, and to change the Protestant Communion Service into the Roman Mass. Nor is it conceivable that such a Parliament as will soon assemble will long allow the privileges of Establishment and the enjoyment of great endowments to be possessed by a Church which cannot agree even on its forms of worship, and advertises its disunion by having two discordant Prayer Books."

Advertising  
Disunion.

It is this advertising of disunion which is one of the worst features of the present position. Men everywhere are asking, Has the Church of England any message to the English nation? If so, what is it? And there is no one able to make authoritative answer. The position was bad enough before, but now that the Bishops have solemnly agreed that the proposed changes shall be optional, it is infinitely worse, for in some churches we shall have the Mass in everything but name—though even that is not wanting in some cases—and in others the service of Holy Communion administered according to the rites and principles of the Church of England. And all this at a time when the Church of Rome is proclaiming its own unity, and its ability to solve, as no other religious body can do, the problems of our time. There is no mistaking the position and message of the Church of Rome; and the position and message of Nonconformity are also equally clear. But the Church of England pro-

claims its divisions from the house-top, with the result that it is more and more getting out of touch with the English people. And it might be so very different. The Reformation Settlement did not leave things in doubt; the Prayer Book speaks with no uncertain sound upon the questions which divide the Church of England from the Church of Rome; and the Bishops have ample material within their reach for justifying the Church of England to the English people. But for a long number of years back they have temporized with the Romeward drift; they have yielded point after point to the extremists until now the question is forced upon the attention of all thinking people, What *does* the Church of England stand for? The Evangelicals give one answer, based upon the Prayer Book as it is, and confirmed by appeal to the sure words of Holy Scripture; the self-styled "Catholic" party give another which can only be justified by ignoring the great events of the sixteenth century. And the Bishops say—what? We wish we could answer the question.

The Scandinavian prelates (the Archbishop of  
Upsala, the Bishop of Christiania and the Bishop of  
Zealand in Denmark) must either have a very imperfect  
idea of the outrage inflicted upon the unoffending peoples of  
Great Britain and her Allies, or else must be desirous of playing  
into the hands of Germany. On no other hypothesis is it  
possible to explain their extraordinary proposal that there should  
be in September next an International Christian Congress  
attended by representative Christian leaders from neutral and  
belligerent countries. We sincerely hope that no responsible  
representative of English Christianity will be so misguided as to  
accept the invitation. Our Protestant brethren in France, most  
wisely, have met the proposal with a very decided refusal. The  
Reply of the Council of Federation, acting in the name of all the  
Protestant Churches in France, is a fine piece of writing, breathing a  
noble patriotism, and instinct with the spirit of true Christianity.  
We quote the following passages which are forwarded by the Paris  
Correspondent of *The Times* :—

Touched as we are by your appeal, and anxious to reply in a worthy manner to your fraternal proposal, our first duty is to remain more than ever in communion with our people, the victims of unjust aggression, and with our soldiers, struggling, labouring, dying for the liberation of our country and the complete restoration of right.

At a time when we are defended by our heroic soldiers we cannot bear the idea of entering, behind the protection of their bodies, into conversation, even in a roundabout way, with other men whose soldiers are killing our sons and brothers and are still occupying portions of the sacred soil of our country. This act would appear to many of our fellow-citizens and to ourselves to deserve a name we do not wish to write in a letter addressed by Christians to other Christians. You cannot look at things as we do, and we will not allow ourselves to reproach you, but we beg you as between men of conscience to understand our invincible scruples. . . .

The spiritual communion, unless it be a mere sham, must eliminate grievances, fix responsibilities, and repudiate the injustice committed. The guilty, whoever they be, must be declared guilty. Shameful silence on these points would be nothing but a lie. Christianity can only become healthy and strong again loyally seeking and proclaiming the truth. It is not enough for the honour of God and Christ that peace be made one day, that hostilities cease and men go back to their daily task. We shall then demand, in the name itself of the honour of God and Christ, that complete light be thrown on the causes of the war and the manner in which it was declared and begun. We shall summon humanity to call good good and evil evil. We shall summon it to condemn solemnly all violation for State reasons of the plighted word and international engagements. We shall summon it to proclaim that might is never stronger than right, that the oppression of right, as long as men suffer by it, knows no justification, and that all violations of it must be repaired. If these elementary principles were not binding on the Christian conscience it would be inferior to that of the commonest honest man, and we will not accept this humiliation for Him Whom we call the Holy and the Just.

There seem at last to be signs that Nonconformists  
**A Better Understanding.** are coming to take a more enlightened view of the Reunion question. The discussion at the Free Church Council on March 13 showed a welcome advance upon that at the Methodist Conference last autumn. Two speeches of outstanding importance were made.

Dr. A. E. GARVIE, who pleaded for a better understanding with the Church of England, urged that there need now be no difficulty in the way of inter-communion and exchange of pulpits between the Evangelical Churchmen and Nonconformists; but, the demand made by a section of the Anglicans that none should be admitted to the Lord's Table unless previously confirmed laid a yoke on Nonconformity that they were not prepared to accept.

The Rev. J. H. SHAKESPEARE thought there was an attitude among the Bishops more favourable and sympathetic to this movement than in the past, and it would be helped by one of the finest appointments to the Episcopal Bench ever made by Mr. Lloyd George "off his own bat"—that of Dr. Hensley Henson.

Dr. Garvie's speech seems to show that the "Findings" of the Cheltenham Conference are beginning to tell. It remains now for Evangelical Churchmen so to press the matter home that "inter-communion and exchange of pulpits" may become a reality.

## Jericho.

THE capture of Jericho appealed to the popular imagination because of its name, and memory awakened with the story of its first overthrow, which has impressed us from our early childhood. Many of those who joyfully read the announcement in the daily papers were unaware that the remains of the Jericho with whose name they were familiar lie below the mounds of earth and stones near its chief fountain. All that may be seen to-day by the soldiers of our victorious army are two hotels, and a few miserable hovels occupied by the descendants of Bedawin slaves who have an inherent weakness of character and a strong disinclination to work, but in the appellation of their village of Erihâ a remnant of the old name survives. In the characteristics which serve for manhood the present inhabitants differ from the peasants of the Judean hills and the nomads of the Eastern desert, but not so much from those we naturally assume belonged to the ancient people who dwelt in the cities of the plain. A decadent race has followed a degenerate people. Their life is indescribable, but one of its principles may be illustrated by the following incident which came under my notice many years ago.

One of the men of Erihâ had agreed to give four asses as dowry for the daughter of another resident. The animals were duly delivered and the wedding celebrated. When the feast was over and the bride secured, her father proceeded to examine the dowry. His anger can better be imagined than described when he found that the asses he had received from his new son-in-law were those which he had himself stolen from a weary traveller a few days before the marriage.

There is nothing in Erihâ beyond its name and its fertile lands to connect it with Jericho, whose checkered history is as thrilling as any romance. Its geographical position attracts our attention now that our own troops occupy the site of the city associated with Joshua and that of Herod the Great. It lies fifteen miles from Jerusalem, thirty-three from Samaria, and less than thirty from the Hedjaz railway to Damascus on the Moab plateau. Roads leading to Jerusalem for Judea, to Bethel for Samaria, up the valley of the Jordan to Bethshan for Galilee, and the gorge of the Yarmuk towards

Bashan, and across the Jordan for another way to Damascus, indicate the importance of its situation.

The British General and his gallant army have won a strategical position of immense value after fighting over a mountainous region of such difficulty that it is scarcely possible to describe the obstacles encountered and overcome without appearing to depart from the realm of sober fact. Those who have read of the exploits of Jonathan and his armour bearer near Mickmash and the surprise created by their feat ought to be prepared for the more astonishing achievements of the soldiers of our King. Only those who have passed beyond the beaten track of the pilgrim and tourist can estimate the magnitude of the task before General Allenby's troops. Deep ravines with apparently inaccessible sides had to be crossed. Rugged mountains whose heights offer almost impregnable positions in modern warfare had to be reached, and held, by climbing their precipitous flanks over giant boulders and loose stones.

Rising from the fissure of Wady Kelt down which flows the brook Cherith, the last tall cliff burrowed with caves where hermits dwelt in the sweet consolation of being near the summit of the "exceeding high mountain," whence our Lord surveyed the Kingdoms of the world, is a suggestive feature when viewed from the Jericho plain, but in spite of tradition it cannot be the place where Jesus stood. It is below the mountains of the west. Another height, Kelat'er Rubad, further up the valley and across the Jordan, answers to the requirements of the situation.

General Allenby occupies a most favourable position for dealing with the enemy, but a victory commensurate with his opportunity will depend in a large measure on the number of men under his command, especially if his front be extended in the direction of the Belka (the Moab plateau). He is, however, likely to be joined by the troops of the King of the Hedjaz and the nomad horsemen who hate the Turks. With these reinforcements he will be able to separate the enemy forces and to move across the Jordan up Wady Hesban (Heshbon) and through Wady Seir to Amman (Rabbah of the children of Ammon), the headquarters of the Turkish army in Eastern Palestine which have already been bombed by our airmen.

Other armies have gathered on the plain before Jericho, but their battles recorded in the chronicles of the past sink into trifling adventures compared with the extent of the enterprise to which the British

forces are committed. As a fortified city Jericho never kept the enemy out of its streets. It fell before the Israelitish host that appeared at its gates, and it became the easy prey of succeeding invaders. Walls that resisted the onslaughts of the tribes of the Eastern desert failed when more formidable foes attacked them. Bacchides and the Syrians in the Maccabean wars, Pompey with the legions of Rome, Herod and his troops, and Vespasian with men flushed with victory, in turn sacked the place, but all except Herod approached the city from the plain. They never looked upon Jericho as having any military value, and its people were better able to run than fight ; in the eyes of the conquerors its worth lay in the economic advantages of the district.

Famous for its waters and its fertile soil, by the combination of fruitful earth and human industry the plain had attained a degree of prosperity surpassing all the regions of the Roman empire. Antony gave it to Cleopatra. In the propitious circumstances of an able administration when Herod ruled the land of Judea it became even more prosperous ; he paid tribute for it to the Egyptian Queen. After his death the Romans farmed the district round Jericho, and Zaccheus the publican in all probability held his office in connexion with the imperial revenue from its soil. From the dawn of history it was famed for its palm trees, and throughout the ages which followed, various accounts of the rich produce of its gardens have been handed down for us to read. The decay of enterprise and the desolation of the plain of Jericho in our time are due to the conditions caused by Turkish misrule. The climate has accelerated the decline, the long summer being too hot for health. Josephus wrote : " This plain is much burnt up in summer time, and by reason of the extraordinary heat contains a very unwholesome air." " The people are clothed in linen only, even when snow covers the rest of Judea." An old Arab geographer describes it as " the mouth of hell." Van de Velde, the explorer, on approaching the Ghor (the rift), the Arabic name of the Jordan valley, said : " The warm and fiery wind from the Ghor met us right in the face. . . . The air seemed to be on fire . . . my guides, as well as myself, thought we should die in this gigantic furnace." Having crossed the Ghor several times in the great heat of summer I can testify that this is an appropriate description.

A variety of plants and flowers still grow in the neighbourhood,

the thorny *nubbk* and giant cactus, and alkali shrubs thrive on the parched ground ; by the streams flowing at random from the spring the oleander sheds its crimson blossoms ; aromatic herbs and wild flowers fringe the water's edge and clothe the tall grass of the surrounding area, looking like an ocean of colour from the bare hills that flank the plain. Feathery tamarisks rise above the grass, bananas appear in cultivated spots, and dhurra fields spread over a portion of the valley lands.

Quail and francolin and sand grouse are found. Sunbirds, in size, and in the metallic lustre of their green and purple feathers, similar to the humming birds of tropical America, flit to and from the bushes ; other birds of brilliant plumage mingle with those of a more sombre hue. At night the bulbul sings in the thickets, innumerable frogs croak by the marshes, and the weird cry of the jackal comes from the village boundaries. Before the dawn the whirr of insect wakens what is left of sleeping nature and life resumes its sway.

When the Australians from their island in the southern sea first gazed on the wilderness of verdure encircling the few poor homes of Erihâ, these soldiers from the distant shore may have wondered whether the aboriginal inhabitants were in a better position to defend their homes ; whether the ancient city of the Canaanites really had defences so formidable as the Bible records describe. It is this element of surprise which has often caused men to suspect the accuracy of the Scriptures. The prevailing idea, arising from the frequent use of Bible names, that on the surface lies abundant proof of the Bible story, is not more reasonable than the severe alternative which rejects the sacred narrative because attention is not immediately arrested by evidence which will remove all doubt and prevent all contradiction. It has often been alleged that the anxiety for evidence has urged men to detect religious meaning in the most ordinary objects, and discover spiritual truth in every custom, of Bible Lands. On the other hand there have been men engaged in archæological pursuits whose scientific minds frustrate their discovery of evidence for confirming the statements of Scripture.

About eleven years ago Dr. Sellin, a German excavator, pierced the mounds over the old settlements. News of his operations caused quite a flutter amongst those who hoped the Bible story of the fall of Jericho would be true, and dreaded that it might be false. Why they should consider the foundation of their faith in the scriptures so

insecure none can tell, nor is there any reason for expecting every detail to be preserved intact through all the vicissitudes of centuries and the conflicts of nations. They waited in trepidation for the explorers' report. When it was first issued a sense of disappointment followed, which a subsequent account containing plans and illustrations did not remove.

Sir Charles Warren and Dr. Bliss had already shown that the mounds above Ain es Sultan, popularly regarded as Elisha's fountain, marked the site of the Jericho of the Old Testament. Dr. Sellin corroborated the evidence obtained by his predecessors. He traced about half the circumference of the city wall, and estimated the total area within its boundary at twelve acres, but only a portion of the site was examined ; it is therefore obvious that the results achieved, although considerable, cannot be regarded as conclusive. The excavator asserted that the walls were not entirely overthrown ; he was satisfied that they enclosed the high ground of the plain and followed the configuration of its surface. What was most disquieting related to the existence of the walls which we believed had been completely destroyed, but the report suggests that while they exhibited great engineering skill, they had not only been constructed at different times, but were raised by different builders. Illustrations accompanying the description of the walls showed the formidable nature of the fortifications as they would appear to desert warriors with their ordinary weapons. Structures within the fortress revealed the culture of the Canaanites, this appeared most plainly in the houses in the citadel where large stores of pottery, particularly lamps of the bowl and saucer shape, exhibited characteristics of the life of the time. These examples of art and manufacture indicated an association with Egypt rather than with Babylon. Another feature of archæological interest was reported which has not been observed in any other part of Palestine, a sudden interruption of the life of the city which occurred after its overthrow by the Israelites. Between its destruction and the venture of Hiel the Beth-elite (1 Kings xvi. 34), which may have been a reconstruction of the fortifications, the results of the conquest seem to have been more violent. This harmony between the excavations and the Old Testament history is important, nothing like it having been noticed elsewhere as a result of the Israelitish occupation ; it does not, however, imply that during the " interruption " the city had no



inhabitants, but a period of assimilation when the immigrant tribes slowly absorbed existing conditions into a new settlement. In some cases it was impossible to distinguish the Canaanite from the Israelite remains.

Jericho continued as a border city, or it would not have been mentioned in the list of the cities of Benjamin if its conquerors had levelled it to the ground and driven its people from their homes (Joshua xv. 1, 7; xviii. 12, 21). It was still "the city of palm trees" when Eglon, King of Moab, oppressed Israel (Judges iii. 16), and in the time of David residents occupied its quarters (2 Sam. x. 5). These incidental references show that the interruption mentioned in the report of the excavator was not so complete as the writer would lead us to believe, and it is extremely improbable that such a place would be left either by Moab or Israel without attention. A difference is clear, and likely, between the treatment the city received at the hands of the Israelites and their manner of dealing with other towns in their new home on the Mediterranean shore.

We cannot dissociate the curse against rebuilding, the construction of a fortress and the establishment of life on the old lines, from its religious significance. The cities of the plain have always been notorious for the iniquity of their people. There is nothing either in the history of the past or the life of the present in the favour of the inhabitants of this tropical area. The land is so fruitful very little labour is required to produce a rich harvest; the heat is so enervating there is little inclination to work; and when men are not called to struggle for existence, but enticed to rest, deterioration naturally follows. There is no record of any one having lived in Jericho who was worthy to be called a man, except Zaccheus the publican, and his manhood came through Christ. He was lost until Jesus found him. The inhabitants of Jericho are despised by all who know them. Only travellers ignorant of their sordid existence describe them as Bedawin. Some men of the desert use the Eastern side of the Jordan as their winter quarters. No Bedawin live in Jericho.

The city attained its height of grandeur in the reign of Herod the Great; it has reached its depth of degradation under Ottoman dominion. Having assumed a political and economic importance, it became the resort of all who courted the king's favour and who sought the voluptuous pleasures of a luxurious life. Of the palaces

and places of amusement built and maintained by Herod and his successor scarcely a trace remains. Glimpses of the life of the city are afforded us by various writers, Josephus being the most informing; what he tells us is suggestive, the knowledge obtained from him forms the outline of a scene of Oriental splendour that neither mind can grasp nor pen adequately describe. When in imagination we compare the magnificence of Herod's favourite abode with the squalor of Erihâ we are again reminded of the judgment of God. Lot looked down from the sterile heights of Canaan on to the plain of Jordan and found it well watered everywhere, even as the garden of the Lord, but it was not something outside of him on which he could gaze that determined his choice, but something within him; the garden of the Lord is profitable when cultivated by men of the Lord both for the life which now is and the life which is to come.

“In the most fruitful country of Judea,” “the waters afforded a sweeter nourishment than other waters do,” and when Herod ruled, “those most excellent gardens that are thick set with trees,” the balsam woods and palm groves, offered shade from the tropical heat; and dwellings suitable for the climate sheltered the people. While the King enjoyed the luxurious quarters of his winter palace he was not the man to neglect the plans ever forming in his mind for the nefarious schemes that marked his eventful career. The youthful high priest Aristobulus accepted his hospitality after a Feast of Tabernacles, and the old king and young priest “stood by the fish-ponds, of which there were large ones about the house”; “they went to cool themselves by bathing because it was a hot day”; and we are further informed by Josephus that “Herod behaved in a ridiculous manner.” His conduct concealed the plan already matured in his mind which he had devised for compassing the death of the high priest. Later in the day, at Herod's instigation, while Aristobulus sported in the ponds with other bathers, he was held under water and drowned. For the purpose of hiding his share in the murder, the king assumed an attitude of sorrow, publicly exhibited his grief, but all his ostentation failed to remove the suspicion attached to him. Herod also died in Jericho of a complication of disorders which, if we accept the testimony of the Jewish historian, revealed the nature of his evil life. When threatened with death, while the grim spectre halted on the threshold of the palace, he caused the

most illustrious men of Judea to be shut in the Hippodrome for slaughter when he died, so that the people would have to mourn. Before the soldiers knew that Herod was dead his daughter Salome and her husband released all whom the King had commanded to be slain ; the soldiers were told that he had altered his mind. The people were then gathered together in the amphitheatre, where Ptolemy, who was entrusted by the King with his signet ring, appeared before them " and spake of the happiness the King had attained." Archelaus, his son, became King in Jericho ; " he prepared his father's funeral, omitted nothing of magnificence therein, but brought out all the royal ornaments to augment the pomp of the deceased."

Let us hope that the entry of the British soldiers into the country will be the end of the Turkish dominion, and the dawn of a new era of prosperity and peace.

G. ROBINSON LEES.



## The End of these Things.

### AN EXPOSITION IN ISAIAH XXIV.-XXVII.

#### INTRODUCTION.

##### I.

OF the personal life of Isaiah the prophet we know very little. He was married, and his wife is called "the prophetess." His own name means "the salvation of Jehovah," and the prophet regarded himself as a "sign and wonder" to his own generation. He had given a name to his first son, Shear-jashub, "a remnant shall return," that he too might be a witness to the covenanted faithfulness of Jehovah. God set His seal of approval on this pious resolve when He bade Isaiah take the son with him to meet King Ahaz, and declare His unalterable purpose towards the house of David; and again when He Himself made use of the prophet's second son to be a sign, and gave him his name, Maher-shalal-hash-baz, "the spoil speedeth, the prey hasteth." In this way the whole family became united in the high office of being "signs and wonders in Israel from Jehovah of hosts."

##### II.

The ministry of Isaiah extended through four reigns, those of Uzziah, Jotham, Ahaz and Hezekiah, and may have covered as long a period as sixty years. In the history of Israel he saw the decline and fall of the northern kingdom, and later the invasion of Judah by the Assyrian power, an invasion checked only at the gates of Jerusalem. He stands midway in time between the erection of the Tabernacle in the wilderness and the destruction of the last Temple by the Romans; midway also between the completion of the conquest of Canaan and the birth of the Christ. In the Gentile world the age of Isaiah was marked by the foundation of the Median monarchy; while the mean between three principal eras of ancient history, the First Olympiad (B.C. 776), the Building of Rome (B.C. 754) and the Era of Nabonassar (B.C. 747), falls within his lifetime.<sup>1</sup> He is thus connected in time with the beginnings of the four great kingdoms of prophecy, a connexion which seems to have been present to the mind of the Spirit, when He foretold through Isaiah the depression of Tyre under Babylonian domi-

<sup>1</sup> *Speaker's Commentary*, "Isaiah," p. 7.

nation as lasting for "seventy years, according to the days of one king."<sup>1</sup> But we are now concerned with the Book of Isaiah in its structure and general purpose, so that we may rightly understand that section of it which is to be our particular study.

Our present purpose is not, however briefly, to describe the life and times of Isaiah. The man, after life's long labour, has entered into rest. Assuredly he, like Daniel, will stand in his lot at the end of the days, when the Lord of the prophets will give His servants their reward.<sup>2</sup> His times, like many other times of world-crisis and of change, have passed away. But "the Vision of Isaiah the son of Amoz" remains. It was written long ago on its tablets and inscribed in its books,<sup>3</sup> that it might be for the time to come for ever and ever; and so it is with us still in living power. All flesh is grass, even the longest lived; and all the goodness thereof is as the flower of the field, even such a flower of men as was Isaiah in his day, in nobility of character, commanding genius, gold-mouthed eloquence; but the grass withereth, the flower fadeth, while the Word of our God "which he saw" sounds on for ever.

### III.

We open then this Book of Isaiah, and we read—

*The Vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah.*<sup>4</sup>

This must surely be the title of the whole volume, which Jewish immemorial tradition asserts to have been "written" or "compiled" by the men of Hezekiah, foremost among whom we must place the prophet Isaiah himself. Moreover, as a second or sub-title follows immediately at the commencement of the second chapter, we naturally take this first chapter to be a summary of the prophet's message through the four reigns.

The Word of God by the prophet convicts of sin, and declares that national calamities are a Divine chastisement. God proclaims His abhorrence of merely outward reform, and calls His people to hearty repentance and to righteous and merciful dealings. He promises full and complete pardon to the repentant and obedient, but threatens certain destruction to the rebellious. He predicts

<sup>1</sup> xxiii. 15. Cf. Dan. ii. 38; vii. 17; Jer. xxv. 12; xxix. 10.

<sup>2</sup> Dan. xii. 13; Rev. xi. 18.

<sup>3</sup> xxx. 8.

<sup>4</sup> i. 1.

the final rebellion of Judah, yet proclaims His unalterable purpose of purifying and restoring Zion. But the destruction of transgressors and sinners shall be together, and those that forsake Jehovah shall be consumed; the mighty oaks, the pleasant gardens, the strong and the work of the strong together, involved in one common irremediable overthrow.

We recognize, in this summary,<sup>1</sup> all the chief points of Isaiah's message, the call to righteousness, the evangelical promises, the large element of prediction.

The Book proceeds—

*The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.*<sup>2</sup>

This Word, as recorded by the Spirit, is seven-fold.

#### I. CHAPTERS II.—IV.

It is, we think, the time of Uzziah, when Judah is in the enjoyment of great prosperity.<sup>3</sup>

The Word of God proclaims by Isaiah the latter-day glory of Zion, and calls the house of Jacob to walk now, not in the sunshine of outward prosperity, but in the light of Jehovah. It proclaims the vanity of earthly greatness, and foretells a universal overthrow of human pride. It utters solemn warnings to the careless and ungodly nation, but closes, as it began, with a prediction of the final recovery and blessedness of Zion.

#### 2. CHAPTER V.

It is later in the long reign of Uzziah, possibly under the regency of Jotham, the glory of the kingdom is dimmed. The great earthquake, foretold by the prophet Amos, and which was long remembered, has taken place.<sup>4</sup> Other calamities, also referred to in the Book of Amos, have fallen upon Israel and upon Judah alike.

The Word of God declares that these calamities are chastisement for sins. The Well-beloved of Jehovah, that wonderful Person Who possesses the attributes and Who speaks with the voice of Jehovah Himself, has planted a vineyard with every care, and looked for fruit and found none. He looked for justice, but behold oppression; for righteousness, but behold a cry. Six times the Word of God pronounces woes upon the sins of Judah. For those sins calamities have fallen, but for all this His anger is not

<sup>1</sup> Cf. Jer. xxxvi. 2-4.

<sup>2</sup> ii. 1.

<sup>3</sup> ii. 7; iii. 2, 3, 16-23.

<sup>4</sup> v. 25. See Amos i. 1, 2; viii. 8, 9; ix. 5; Zech. xiv. 5.

turned away, but His hand is stretched out still. A greater calamity is to follow, and the glory of their kingdom shall be put out in darkness.

### 3. CHAPTER VI.

The year that King Uzziah died, and that Jotham reigned in his own right, has come, the year of Isaiah's vision. This cannot be the prophet's call, for he was by this time advanced at least some years in his ministry. Care has been taken by the Spirit to guide us through this portion of Holy Writ. St. John tells us in his Gospel that in this vision Isaiah saw the glory of Christ, and that the words Isaiah spoke were spoken of Christ.<sup>1</sup>

#### ISAIAH SEES THE GLORY OF CHRIST.

"I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple. Above Him stood the seraphim; each one had six wings; with twain He covered His face, and with twain He covered His feet, and with twain He did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts, the fulness of the whole earth is His glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke."

This is a vision of that pre-existent glory of Messiah, of which St. John himself has spoken. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through Him. In Him was life." This glory Isaiah saw.

#### ISAIAH SPEAKS OF CHRIST.

For this there is solemn preparation in the vision. First a man, the prophet himself, who bears the name of The Salvation of Jehovah, is introduced into the scene; and then he is by a symbolic act purged from all iniquity. He is, in fact, "made like unto the Son of God,"<sup>2</sup> as the high-priest was made like Him by the ritual of his consecration, so that with the prophet's co-operation a picture prophecy may be enacted. Of Jesus Christ then, and not of Isaiah in his own person, this vision now speaks. We learn of counsels within the Deity; we hear the response of the Salvation of Jehovah; we mark His mission to the House of Israel, and the sentence which seals their eyes and hardens their heart. We gain a glimpse

<sup>1</sup> John xii. 41.

<sup>2</sup> Heb. vii. 3.

into the heart and mind of that Son of Man Who in the days of His flesh wept over Jerusalem and was ignorant of the duration of her rejection.<sup>1</sup> We hear of the sentence upon Israel, and the persistence of the Divine purpose of mercy.

#### 4. CHAPTER VII.

Jotham has passed away, and it is the beginning of the reign of Ahaz. The kingdom is threatened with a great danger, for Syria and Israel are allied against Judah. There is a conspiracy to destroy the house of David, and to ally Judah, under a new king, with the two kingdoms, in hope to withstand the growing power of Assyria. Ahaz, with no thought for Jehovah, looks to the defences of his capital, and enters into negotiations with Assyria for aid.

But the head of the house of David is Jehovah, and not Ahaz ; and of this conspiracy the Lord takes notice. He sends the prophet with his son Shear-jashub to meet Ahaz and say, Thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass. Ahaz stands or falls according to his faith or want of faith ; but the promise to the house of David stands by the unalterable word of Jehovah. The Lord Himself shall give a sign ; Not of the natural sons of David, but by a miracle above nature, One shall be born, who will realize that promise] and purpose. " Behold, a Virgin shall conceive, and bear a son, and shall call His name Immanuel." More is added, foretelling in enigmatic phrase the true humanity of this Sign and Wonder to be shown in the house of Israel from Jehovah of hosts ; and the total cessation of kingly rule throughout the whole land of Israel before Him at His coming. Meanwhile, as for Ahaz and his kingdom, Jehovah will bring upon it a real fear—even the King of Assyria. Jehovah will hiss for them and their swarms shall come ; the Lord of Ahaz and of Judah and of the world will shave with them as with a razor in all the land of Israel.

#### 5. CHAPTERS VIII.—IX. 7.

A short time has passed, and the overthrow of Syria and spoiling of Israel by the Assyrians is at hand. Ahaz still occupies the throne, and it is necessary to show that the hand of Jehovah, and not the policy of the unbelieving king, directs these events.

<sup>1</sup> Mark xiii. 32.



Jehovah bids the prophet take a great tablet and write upon it in the presence of prominent men the words, For Maher-shalal-hash-baz. The tablet is large, and the writing is in common characters, that all may read that "the spoil speedeth, the prey hasteth." The prophetess conceives and bears a son, and Jehovah calls his name Maher-shalal-hash-baz, and declares that before the child has knowledge to cry My father and My mother, the riches of Damascus and the spoil of Samaria shall be carried away before the King of Assyria.

Again Jehovah speaks to the prophet, it may be in the interval of waiting. Israel has refused the silent stream of Shiloah, image of Him Whom God would send<sup>1</sup> in the house of David, therefore Israel shall be swept away by the waters of the great River, strong and many and tumultuous, the King of Assyria and all his glory. It shall come up like flood, and go over all its banks, and sweep onward into Judah, and reach even to the neck; and the spread of its eagle wings shall fill the breadth of Thy land, O Immanuel.

The Voice of God by the prophet speaks on—Roll on tumultuous River, till thy proud waters are stayed; yea, make an uproar *all* ye peoples, and be broken finally in pieces. Take counsel together and it shall be brought to nought; speak the word, and it shall not stand; for God is in Immanuel's land, and with the people that put their trust in Him. The hand of Jehovah is strong upon the prophet to impress this truth. His people are to fear Jehovah alone, and know no other fear; they are to trust Jehovah alone, and form no other alliance, let king and people do as they will. What though Jehovah be as a rock of offence to multitudes in both houses of Israel, yet let the prophet take means to preserve this testimony along with the Divine law among the faithful remnant for their obedience evermore. And I, says Isaiah, accept the sacred trust. I will wait for Jehovah, that hideth His face from the house of Jacob, and I will look for Him. Nor I alone; behold, I and the children whom Jehovah hath given me are here in the midst of a crooked and perverse generation for signs and wonders from Jehovah of hosts, Who dwelleth in Zion. So this "Salvation of Jehovah" himself will walk by faith, and with the children whom God has given him will become a sign and wonder to an unbelieving

<sup>1</sup> vi. 8; John ix. 7.

people. Here too Isaiah, in the Spirit, speaks the words of Christ.<sup>1</sup>

But now the Spirit is speaking on once more, ever *tending towards this Christ*. Let Judah seek to their God. Let them get back to the law of Moses and to the testimony borne through the prophets, so only shall morning break over them or over the world.

For a morning there shall be in the latter time. A great light shall break upon Israel. It shall first be seen where the horrors of the Assyrian invasion first fell, in the way of the sea, beyond the Jordan, in Galilee of the nations. The nation, now so diminished, shall yet be multiplied; where now there is weeping, they shall yet rejoice. All Israel's burdens are removed, all her oppressions are at an end, all war is stilled. And why? "For unto us a Child is born, unto us a Son is given; and His Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." The birth of the Virgin's Son is the pledge of all, from the first manifestation of His glory in Cana of Galilee, till the time when He comes to restore the kingdom to Israel.

#### 6. CHAPTERS IX. 8-X. 4.

It is now later in the reign of Ahaz. Rezin, the King of Syria, has fallen before Tiglath-pileser, and Israel has been harassed and weakened. The Spirit speaks once more by Isaiah.

The word which the Lord sent unto Jacob has actually lighted upon Israel. The Lord marks their rebellious spirit. They say, The bricks are fallen, but we will build with hewn stone, the sycomores are cut down, but we will put cedars in their place. He sees that the people have not turned to Jehovah who smote them. Wickedness burns its way through their land. Justice has fled their courts. Therefore their calamities are and shall be multiplied. It is the hand of Jehovah, and not the state-craft of Ahaz, which smites through Assyria's devastating hosts. And this Hand is stretched out still. Again the solemn refrain of an earlier prophecy<sup>2</sup> is taken up and four times repeated, For all this His anger is not turned away, but His hand is stretched out still.

<sup>1</sup> Heb. ii. 13.

<sup>2</sup> v. 25.

## 7. CHAPTER X. 5-12.

Ahaz has gone to his account. Hezekiah has long been on the throne of Judah. Samaria and the northern kingdom are numbered amongst the completed conquests of Assyria. The proud conqueror looks towards Jerusalem, " Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ? " But what he shall do and what he shall not do are in the hands of God. Again the Lord<sup>1</sup> speaks by His prophet.

The Lord, Jehovah of hosts, calls to the Assyrian, Ho Assyrian, the rod of Mine anger, the staff in whose hand is Mine indignation ! It is My anger alone which lends you force, and My purpose which directs your blows. Jehovah will yet use Assyria to perform His whole work of judgment upon Mount Zion and on Jerusalem, but He will then consume *his* men of power in one day. Assyria shall not do to Jerusalem as he did to Samaria.

The remnant of Israel shall in that day escape ; and they shall lean upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob unto the mighty God. For, so speaks this Oracle concerning Israel throughout the ages, " Though thy people, Israel, be as the sand of the sea, a remnant of them shall return " ; they are not all Israel who are of Israel, and not only Assyrian destruction, but many another destruction awaits them in the future. Yet out of each destruction a remnant shall return to the mighty God.<sup>2</sup>

Therefore thus saith the Lord Jehovah of hosts to His people of the faithful remnant, Be not afraid of the Assyrian. He shall smite you with the rod as the Egyptian smote you of old in Egypt. But yet a very little while, and the indignation of Jehovah against you will be past, and will be directed to the destruction of Assyria. Soon Jehovah of hosts will smite him as He smote Egypt long ago ; his burden and his yoke will be lifted from off you, and destroyed before the Holy Oil of the Anointed of Zion.

And then the prophet, transported in vision to the day itself, sees the Assyrian armies approach Jerusalem.<sup>3</sup> " He is come to

<sup>1</sup> Cf. vi. 1. The frequent occurrence of this title in this part of the prophecy is significant. x. 12, 16, 23, 24, 33 ; xi. 11.

<sup>2</sup> Rom. ix. 6, 27.

<sup>3</sup> Or we may be here listening to a later utterance of the prophet, describing what he saw. Surely it is speaking without knowledge to say that no Assyrian army followed this route.

Aiath, he is passed through Migron ; at Michmash he layeth up his baggage ; they are gone over the pass ; they have taken up their lodging at Geba. . . . This very day shall he halt at Nob ; he shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem." But fear not the Assyrian, O My people, " Behold, the Lord, Jehovah of hosts, will lop the boughs with terror, and the high of stature shall be hewn down, and the lofty shall be brought low. And He will cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."

And now in full flood pours the stream of promise to Zion. There shall come forth a Shoot out of the stock of Jesse, and a Branch out of his roots shall bear fruit. The Spirit of Jehovah shall rest upon Him. He shall deliver the meek. He shall smite the wicked. He shall reign in righteousness. The wolf shall dwell with the lamb. The earth shall be full of the knowledge of Jehovah as the waters cover the sea.

He shall be seen in Zion ; to Him shall the nations seek ; and His resting-place shall be glorious. Ephraim and Judah shall be reconciled and restored to their own land ; and in that day shall say,

" I will give thanks unto Thee, O Jehovah ; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation ; I will trust and I will not be afraid ; for Jehovah, even Jehovah, is my strength and my song ; and He is become my salvation."

" Therefore," continues the Word of God to Israel, " with joy shall ye draw water out of the wells of salvation. And in that day shall ye say," for all the world to hear,

" Give thanks unto Jehovah ; call upon His Name ; declare His doings among the peoples ; make mention that His Name is exalted. Sing unto Jehovah, for He hath done excellent things ; let this be known in all the earth."

" Cry aloud then and shout, thou inhabitant of Zion ; for great in the midst of thee is the Holy One of Israel."

*The burden of Babylon, which Isaiah the son of Amoz did see.*

A new volume with a new title. The last volume was entitled " the Word," this is entitled " the Burden " ; that was " concerning Judah and Jerusalem," that is " of Babylon," but both Word and Burden alike are of that " which Isaiah the son of Amoz saw," and both are included under the general title of " The Vision con-

cerning Judah and Jerusalem," for the Burden of Babylon is not of Babylon in the abstract, but of Babylon in the concerns of Zion.

And as we read on in this new volume we find from its contents that the Babylon of the title comprehends more than the city of the Chaldeans.<sup>1</sup> The burden of Assyria is part of the burden of Babylon.<sup>2</sup> So are the burdens of Philistia<sup>3</sup> and of Moab<sup>4</sup> and of Damascus.<sup>5</sup> Egypt<sup>6</sup> is part of Babylon, and the tribes of the Peninsula and of Arabia.<sup>7</sup> There also are to be found the worldly-minded sons of Israel.<sup>8</sup> Tyre,<sup>9</sup> the merchant-kingdom, is there. The *whole world is there*.<sup>10</sup>

We turn the pages further, and find no other title. The Burden of Babylon seems indeed to have reached its climax in the Burden of the World, yet the stream of prophecy continues.

WALTER STEPHEN MOULE.

<sup>1</sup> xiii. 19.

<sup>2</sup> xiv. 25.

<sup>3</sup> xiv. 28.

<sup>4</sup> xv.

<sup>5</sup> xvii.

<sup>6</sup> xviii.-xx.

<sup>7</sup> xxi.

<sup>8</sup> xxii.

<sup>9</sup> xxiii.

<sup>10</sup> xxiv.-xxvii.

(To be continued.)



## Sidelights on the Virgin-Birth.

NOT long since I addressed by request a number of medical students on the subject of the Virgin Birth, and so many sidelights were thrown on the subject in its study that some may be of interest to the readers of the CHURCHMAN. It is even possible, so pregnant are the words of Scripture, that amongst much which may be familiar, some points may be quite new to its readers.

I do not propose here to advance any *à priori* arguments of a deductive nature on the inherent necessity of such a birth if God is to be manifest in flesh, nor on the results which may be supposed to flow from it. Indeed, argument is far from my purpose; and especially any of a theological or ecclesiastical nature, for neither of which am I sufficiently equipped. I propose merely to review with great brevity from the standpoint of a Christian physician the evidence, principally indirect, concerning the virgin birth.

As a doctor I may perhaps be allowed to remark on the extreme fitness of the beloved physician of the Bible, St. Luke being our chief source of information. The details of the birth are not given us by a woman, nor by an ordinary man, nor by any ecclesiastic, nor even by any Jew or Galilean, but by the only Gentile writer in the New Testament—one, moreover, who, by his calling, was naturally indicated as the most suitable narrator of such a unique story.

Words fail to adequately mark one's sense of the way in which the evangelist has succeeded. The extreme beauty and simplicity, as well as the accuracy, and yet delicate reticence of the whole narrative, together with the deeply spiritual and lofty tone of the entire scene, reveals indeed to us a higher source than even St. Luke. None doubt that God can speak in power through whom He pleases, but we note with extreme interest that He has drawn for us this transcendent picture, this heavenly idyll, by the pen most fitted by education and profession, by absence of all racial prejudice, as well as by a most devout, refined and reverent spirit, to do so.

The birth of our Lord is only given in any detail by Matthew the taxgatherer, and Luke the physician, although, as we shall see, there are many other allusions to it elsewhere. With regard to the four evangelists, the recognized purport of their gospels accounts

for this. St. Mark portrays our Lord as "the Servant," and no one wants to hear about the birth of a servant; while St. John has before him "the Son of God," the eternal Word, Whose birth is not in question. But St. Matthew and St. Luke take up Christ's human side as King, and as man amongst men respectively; and here both birth and genealogy come in, and find their appropriate place.

Between St. Matthew and St. Luke there is, however, a further difference. The former gives us the story from Joseph's point of view, which may be called the exoteric, together with his genealogy. St. Luke gives us Mary's story from her point of view, which we may call the esoteric, and, as we shall see, her genealogy.

With this very brief introduction, then, we will proceed to review in some order the passages that directly or indirectly concern our study; laying especial stress on those indirect proofs which we have called "sidelights," and which by their very unconsciousness often impress the semi-sceptical reader far more than those direct *ex cathedra* statements obviously written that he might believe.

Such indeed is the perversity of our humanity, that we are frequently more inclined to believe when we feel the narrative is not trying to make us do so, than when it is. This indeed rests on a deep metaphysical basis, and may not be all mere perversity. The saying *in vino veritas* illustrates this; as it simply means that when we are partly unconscious we say what we really mean and believe; whereas, in full consciousness, we often rather say what we wish others to believe than what we believe ourselves. Now it is obvious that if a man, in a position to know the circumstances, narrates an incident, and subsequently in speaking of other matters unconsciously confirms what he has said, we are safe in regarding his word as absolutely true.

Such is the nature of the evidence given by "sidelights."

1. To begin at the beginning we must start with the genealogies (just so far as they touch on our subject). All are agreed that St. Matthew gives the genealogy of Joseph, and of Christ as King of the Jews, and his reputed son. This genealogy is fittingly a descent from Abraham. St. Luke, on the contrary, gives an ascent to Adam and to God, inasmuch as his subject is Christ as man and Head of the race. Most now accept this as Mary's genealogy, and the grounds on which it is contested (given by Dean Farrar in the Cambridge Bible and Rev. P. M. Barnard in Hastings' Dictionary)

are not very weighty or convincing ; inasmuch as neither lay any stress on two points of importance. They admit that Christ could not be the Son of David unless Mary was descended from him ; and this makes it still more remarkable why it should be denied that St. Luke's genealogy is hers when such a record appears a necessity ! The Hebrews did not allow genealogical tables of women as such. If a family ended with a daughter only ; instead of naming her, they inserted the name of her husband as *son* instead of *son-in-law* of the daughter's father. Two sons-in-law may be noticed in confirmation of this. (a) Salathiel was the son of Jechonias (1 Chron. iii. 17, and Matt. i. 12), but son-in-law of Neri. It was the same Salathiel, because in both genealogies he begets Zorobabel, which is only to be understood by Salathiel marrying Neri's daughter and Neri being without male issue. This would unite both lines in Zorobabel ; that of Joseph in St. Matthew continuing through one of his sons, Abiud ; and Mary's (St. Luke) through Rhesa, who was another. (b) In the same way Joseph, whose father was undoubtedly Jacob (Matt. i. 16), is implied to be the son (for son-in-law) of Heli in St. Luke ; though not actually so called *by begetting* as in St. Matthew. This is quite in accordance with Jewish procedure. A further reason for regarding St. Luke's genealogy as that of Mary is because her descent from David (see above) is necessitated if Christ was to be of the royal line and be born of a virgin. Christ's right to David's throne, apart from this, is assumed elsewhere (Acts ii. 30, xiii. 23 ; Romans i. 3).

2. St. Matthew i. 16, " Jacob begat Joseph the husband of Mary, of whom was born Jesus." I submit this unique sentence is impossible if Joseph were the actual father of the Lord. It is also the first New Testament fulfilment of another most remarkable statement in Genesis iii. 15. We there read, " I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." Taking the serpent as the old serpent, and " thy seed " as Christ (cf. Gal. iii. 16), and the bruising of the head as fulfilled in Hebrews ii. 14, it is clear that the seed of *the woman* (a unique concept and found only here) can refer only to the Virgin-birth. We read of the seed of Abraham, not of Sarah, and so throughout ; and we submit that but for the Virgin-birth (here implicitly foretold), the announcement would be made to Adam, and the usual expression " his seed "



used. This argument is even of more force to Eastern than to Western minds.

3. If St. Matthew i. 21 be compared with Luke i. 13, the Virgin-birth is again seen to be indirectly implied by the omission in the dream of Joseph of the word "thee," which occurs in the announcement of the miraculous birth of the Baptist. In verse 21 we read, "Mary shall bring forth"—but not "to thee"; in Luke i. 13 we read "Elizabeth shall bear *thee* a son." *Verbum sap.*

4. Again, St. Matthew i. 21 is addressed to Joseph after the conception of the virgin; St. Luke i. 13 to the father, Zacharias, before the conception of his wife. Why?

5. St. Matthew i. 23, "The virgin" (Hebrew, "*Alma*"; Greek, "*parthenos*"). We are told this prophecy was never used by the Jews to predict the Virgin-birth of the Messiah—the concept being foreign to the Jewish mind. The idea could not, therefore, have been born on Jewish soil, and Harnack shows it could not originate among the Gentiles. It must be remembered that all the bestial stories of Greek, Egyptian, Buddhist and Hindu gods have nothing in common with virgin birth, which is supernatural; but with varieties of sexual irregularities, which are natural. "*Alma*" is not necessarily "a virgin," though Luther characteristically offered 100 florins "if any one could show the word ever meant a married woman," but he adds that God only knows where he is to find them!

6. St. Matthew ii. 2. Here we come on a sidelight truly remarkable, which seems to be never considered by those who deny Mary's genealogy in St. Luke. "Where is he that is born King of the Jews?" This, as we have seen, makes the Virgin-birth impossible unless Mary was of the house of David (as Joseph was proved to be). It is difficult to believe that St. Luke did not see this:—that all his story of the Virgin-birth was useless without the genealogy of Mary. But there is more than this. Gabriel regards the throne of David (St. Luke i. 32) as the inheritance of the virgin's Son through Mary. But no woman could have inherited in Israel, still less pass on a heritage, but for an extraordinary event in Numbers,—I refer to the case of the daughters of Zelophehad. Inasmuch as out of the thousands of cases that must have been brought before Moses in the course of forty years, this is the only one preserved in the imperishable records of the Pentateuch, I suggest it must be recorded for some supreme purpose; and may venture so far as to say that but for this legal

decision Christ would not technically and literally be born King of the Jews. In Numbers xxvii. we get abruptly introduced the case of five women who by the law could not inherit. Moses felt the case (for some unknown reason) so supremely important, that he dared not decide what (on the face of it) was a simple matter ; but brought it before the Lord : and it was God who decided that hereafter women could inherit. This decision enabled Mary to receive her royal heritage, and pass it on to her Son. But there was even more. In Numbers xxxvi. these irrepressible daughters come with a second difficulty. What about the marriage of heiresses? And again Moses gives the word of the Lord to the effect, that unless they married in their own tribe their inheritance was forfeit. Thus Mary, to preserve her heritage, must marry in her own tribe of Judah, which she did. Who in reading the Pentateuch could have foreseen that these decisions are bound up with the Virgin-birth and the royal heritage of Christ? We may pause here one moment that we may not miss the wonders we are discussing. In the distant but unmistakable references to the Virgin-birth to which we have referred in Genesis and Numbers, made in the one case in speaking to the serpent and in another in a legal decision, we cannot fail to see that one Mind, knowing the end from the beginning, is the real source of Holy Scripture. This again is a strong argument in favour of the truth of the opening chapters of St. Matthew and St. Luke, and the record they contain.

7. In St. Mark vi. 3 we read of Christ as " the Son of Mary."

8. We now read in St. Luke i. 14, " Thou shalt have joy and gladness," which has great meaning in the East. No such promise is made to Joseph at the birth of a far greater Son. Why ?

9. St. Luke i. 28. We note here the angel makes the announcement of the two miraculous births, in one case to the father, in the other to the mother, of the child. The only reason is the Virgin-birth.

10. St. Luke i. 31, " Thou shalt conceive" (lit., " thou art now conceiving"), i.e., not at some remote future time (after marriage), but now (cf. St. Matt. i. 20).

11. St. Luke i. 35, " The holy thing which is to be born" (R.V. margin). Here the margin is right, the point being, not that the child was to become holy after it was born, but that it was holy *before birth* in a special and unique sense, on account of the Virgin-birth.

12. St. Luke i. 36, "She *also* hath conceived." This clearly confirms 10.

13. St. Luke i. 38, "Behold the handmaid of the Lord." Compare carefully with this Psalm lxxxvi. 16 and Psalm cxvi. 16. Here the word handmaid is "*doulee*," in the Psalm it is "*paidiskee*," both meaning "a female slave." The unique expression in the Psalms of the Spirit of Christ as the "son of thy handmaid" is surely an indirect corroboration of the Virgin-birth.

14. St. Luke i. 46 and 68. Here we read the two immortal songs—the Magnificat and the Benedictus, undoubtedly among the strongest, undesigned, indirect proofs of the Virgin-birth—proofs that to an Eastern would be conclusive. It is ever the father who rejoices over the birth of a son (not a daughter); the woman is never prominent. Here in these two miraculous births we get, not, as must have been the case had Christ been Joseph's son—the songs of Zacharias and Joseph, but *mirabile dictu* the songs of Zacharias and Mary—the father of the one, and the mother of the other; and Joseph is silent and unnoticed. Why? There is but one possible answer. We may say here, with the chief priests and elders on another occasion (St. Luke xxii. 71), "What need we any further witness?"

I may observe in passing, that the most strenuous efforts have been made by Harnack, Schmiedel and others to strike out verses 34-5, on critical grounds, but without success.

15. St. Luke i. 63. John and Jesus are each named by God, and Zacharias so names his child, but Joseph does not (i. 31).

16. St. Luke i. 39, "Mary . . . went into the hill country with haste" (some seventy or eighty miles). Canon Farrar points out this is an undesigned and indirect proof of the Virgin-birth; for no betrothed virgin could travel alone. The only thing that could make the virgin break the custom was the fact that her condition had been reported to Joseph (St. Matt. i. 18-25), hence her haste to go to her kinswomen, her only resource under the circumstances.

17. St. Luke i. 43, "Mother of my Lord"—never "mother of God," or "my lady."

18. St. Luke ii. 5. But for the daughters of Zelophehad Mary would not have needed to travel over the hills to Bethlehem in such a condition, for she would not have inherited the rights of David, nor transmitted them to her Son.

19. St. Luke ii. 48, 49, "Thy Father," "my Father." Here Christ directly refuses to recognize Joseph as father.

20. St. Luke iii. 23, "As was supposed."

21. St. Luke iii. 38, "Adam, which was the son of God." Thus genealogy (of Mary) begins with the second Adam as the son of God, and traces his line directly back to the first Adam, also God's son. There are only these two so descended: the first man and the second, and the first and last Adam. This gives a wonderful and dramatic completeness to the whole story, and a further proof the genealogy is Mary's.

22. St. John i. 13. Until the end of the fourth century the reading here was, "Who was born not of blood, nor of the will of the flesh, nor of the will of man, but of God"—words which are directly applicable to the mystery of the Virgin-birth (familiar to St. John), and but little applicable to the sons of God whose history ends with verse 12. The word "and," moreover, in verse 14, clearly continues the subject; which would be impossible if verse 13 referred to believers. This reading is strongly supported, amongst others, by Zahn, Justin Martyn, Iræneus (178), Tertullian (208), Hippolytus, Augustine, the Codex Veronensis (very ancient), etc. One may also point out as very significant that when the birth of the sons of God is spoken of by the same writer (1 John v. 18), the perfect tense is used; here when he speaks of Christ—the aorist, this birth being unique.

23. St. John i. 14, "And the word was made flesh and 'tabernacled' among us." Canon Girdlestone and others regard the word here as corroborating the view now widely held that our Lord was born between September 25 and 29 (the Feast of Tabernacles), in which case the annunciation by Gabriel would be on Christmas Day. A curious confirmation of this is found in the Feast of St. Michael and All Angels on September 29; the origin of which has been long lost, but is now believed to be in commemoration of St. Luke ii. 13, 14, at the birth of our Lord in Bethlehem. I do not go into any proofs of this, such as the impossibility of a journey of eighty miles along the hilltops in mid-winter, and the fact of the taxing taking place after harvest, but pass on to consider the significance of the season. At this time, in that year, the sun was in the sign Virgo in the Zodiac (attributed by many to Seth, and certainly prehistoric and of divine import (Psalm xix. 1-6). This virgin has high in her right

hand the Branch (tsemeh). There are in Hebrew twenty words for "branch," but this particular word is used of this branch in the Zodiac, and also exclusively of Christ (Jer. xxiii. 5-xxxiii. 15; Zech. iii. 8-vi. 12). In her left hand dropping into the ground is the wheat with its bright corn or grain—"spica," a star of the first magnitude (St. John xii. 24.)<sup>1</sup> Thus in the right hand we see Christ coming into the world as the Branch, and in the left His falling into the ground and dying. This virgin in the heavens shining over the Virgin on earth in the inn at Bethlehem is another remarkable coincidence and proof of the Virgin-birth that is but little noticed. Not only so, but this sign is surrounded by three constellations, one of which is a virgin with a child in her lap, to which Shakespeare alludes in *Titus Andronicus*, Act iv., Scene 3, as the "good boy in the virgin's lap." "Made flesh" refers to the conception on Christmas Day. "Tabernacled among us" refers to the birth at the close of the Feast of Tabernacles in September: both stupendous events being announced by the highest angelic messengers.

24. Romans i. 3, 4, "Born of the seed of David according to the flesh . . . declared to be the Son of God." Here we get the Virgin-birth through the virgin made possible (as we have seen) by the legal decision in Numbers: and also the divine Fatherhood—the only possible origin of the God-man, Christ Jesus. (See 27.)

25. Galatians iv. 4, "Born of a woman." The pointed way in which this is stated implies, I think, the Virgin-birth.

26. 1 Timothy ii. 15, "She shall be saved through *the* child-bearing"—a clear reference to the Virgin-birth.

27. Hebrews i. 5 and v. 5 (see also Acts xiii. 33; Roman i. 4; Psalm ii. 7). These Scriptures are again conclusive as to the Virgin-birth, Christ being begotten when He was "made flesh" as Son, but declared to be so with power in resurrection (Rom. i. 4).

Perhaps, in conclusion, I may point out that Professor Sanday says that St. Matthew and St. Luke i. and ii. are the most archaic writings in the New Testament, the type of thought and feeling being the oldest. Sir William Ramsay regards the authenticity as beyond question. Indeed, since the discovery of Tatian's Diatessaron<sup>2</sup> the

<sup>1</sup> "His star" (Matt. ii. 2) possibly refers to this. The Magi were great astronomers.

<sup>2</sup> The Harmony was discovered in the Vatican Library in 1885 and commences with the first words of St. John's Gospel, showing he was regarded as one of four evangelists about fifty years after his death.

criticism of the genuineness of the Gospels has largely died down ; though formerly from the days of Marcion the most determined efforts were made to do away with the Virgin-birth. The point that the correct reading (St. Luke ii. 33) is "his father" is of no weight as proving the parentage of Joseph ; as indeed is evident by St. Luke's use of it. In the pseudo-gospel of Matthew we find in one chapter "Jesus, the son of Joseph," and in another "I have no carnal parenthood."

I have now reached the end of my Bible testimony, though I do not for a moment suppose that I have given all the Scripture evidence. It is well to note that those who reject this testimony, generally deny also the resurrection and the miraculous element in the New Testament. I cannot conclude without a wish that this essential doctrine, the glory of the Church and believed in the early centuries by all save the Ebonites and some Gnostics, may again take its due place in all the teachings of the Church ; and I would venture to hope that some of the facts I have given will help to convince the careful reader that the only way to account for them is to believe that the Virgin-birth *actually did happen*, and that the Scriptures are true.

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## Studies in the Gospel of St. John.

### II.

**W**E have taken a general view of the Gospel as a whole, and in proceeding to look at it in detail, it is important to keep in mind the Purpose (xx. 31). Then we should recall how the Purpose is fulfilled by the Plan already given. The great division of the Gospel into its two parts (i.-xii. ; xiii.-xxi.) is the best general division, and this will follow the seven-fold outline before mentioned. Our present study will be concerned with a portion of the first main division, or sections one and two of the seven-fold outline.

#### I. THE PROLOGUE (ch. i. 1-18).

The Person whom the Gospel is to unfold is first declared and it is interesting to notice that theory is given first and then the record follows to prove it.

1. *The Word revealed* (i. 1-4). The Apostle first describes the Word in His Being (1, 2), and then in His working (3, 4). The term used by St. John, *Logos*, was doubtless familiar during the Apostle's life, and as St. Paul did not hesitate to use the philosophical and religious language of his day without adopting current ideas, so the Apostle John does the same, though giving the terminology a specific Christian meaning. "John is not so much concerned with the abstract philosophical conceptions, though he does outline a real philosophy of religion in these verses as he deals with the revelation of the nature of God in Christ the Logos and Son." The three statements concerning Christ in verse 1 are most embracing : (a) His eternal subsistence ; (b) His eternal relation to God ; (c) His eternal oneness with God. Nothing could well be plainer or more impressive than this foundation. This Divine Word is also the Creator, all things having been called into existence by His almighty power. And not only so, but since He was life, the life was the light of men.

2. *The Word rejected* (verses 5-11). Very soon the gloom of conflict is seen, but at the outset comes the assurance that the darkness cannot overtake and overcome the light. Then after this wondrous Being is conceived in terms of Divine personality, creative

agency, spiritual life, and moral light, suddenly a Divinely-appointed man is seen to appear (ver. 6), selected for the purpose of bearing witness to the Divine light, in order that man through faith might receive the life and enjoy its light. But notwithstanding the Divine profession of both Christ and His Forerunner, men did not know the Lord, and when He came did not, because they would not, receive Him. Thus at the very outset attention is called to the solemn fact of refusal and rejection which we know runs through this Gospel to the very end.

3. *The Word received* (verses 12-18). There were some, however, who did not refuse, for when He declared Himself they received Him and thereby obtained "authority" to become what they had not been before, "children of God," whose spiritual life was due to nothing human but solely to the Divine will. Then the Word of verse 1 is identified with the human Christ (ver. 14), and it is interesting to notice the parallels between the three statements of the former and the three of the latter verses: (a) (ver. 1) In the beginning was the Word: (ver. 14) and the Word became flesh. (b) And the Word was with God: and dwelt among us. (c) And the Word was God: full of grace and truth. Already some of the characteristic words of the Gospel have been used, like "life," "light," "darkness," "witness," "believe," "world," "faith." In verse 17 we have for the only time in the record of the history the "great historical Name," Jesus Christ, and it has been suggested that grace is associated with Him who is "Jesus" and truth with Him who is "Christ." We must also consider the four chief titles of our Lord here found: The Word; the Light; the Life; the Son. The meaning of each is important, and their order of usage is significant and suggestive.

## II. THE REVELATION OF THE SON OF GOD (i. 19-vi. 71).

It is important to note with all possible care and at every stage the selection of scenes in which Jesus Christ manifested Himself and the discussions during which the true meaning and solemn issues of His revelation were brought out.

1. *Faith begins in the disciples* (i. 19-ii. 12). St. John had spoken of the Baptist as the "witness," and now he proceeds to say what the witness is.

(a) The testimony of the first preacher (i. 19-37). When the committee from Jerusalem visited the Baptist they learnt with clearness the true meaning and relationship of him with the One



whose way he prepared. It is fitting that his testimony should commence the work, because his knowledge fits him for the special service. He first speaks of himself as not the Messiah, but only the one sent to prepare His way, and say that One infinitely greater than himself is among them. The deputation must have been puzzled at these remarkable statements; and then on the next day the Baptist identifies Jesus Christ as the Messiah by declaring Him to be "the Lamb of God that taketh away the sin of the world." Thus early is the thought of sacrifice for sin brought forward. But Christ is more than this, for He is the One who baptizes with the Holy Spirit. These two offices, indicating Redemption and Holiness, are inseparable, and they are based upon the fact that Christ is none other than "the Son of God" (ver. 34).

(b) The testimony of the first disciples (i. 38-51). This section is of particular interest on two main grounds. First, it shows the remarkable variety in our Lord's disciples, for the six men here mentioned or implied are seen in the sequel to be men of remarkably different temperaments and capacities. Then, too, the section is particularly interesting because of the varied methods by means of which these men came to Christ. Two of them came as the outcome of the Baptist's testimony. The next two came as the result of the personal influence of their brothers. The next came as the outcome of Christ's direct appeal. And the last came through the personal invitation of his friend who urged the necessity of experience as the one way of getting rid of prejudice.

(c) The testimony of the first miracle (ii. 1-11). In the Prologue the Apostle depicts the eternal Son of God becoming man in order to reveal the Father. Then follows the witness of the Baptist to the majesty, grace and holiness of the Son of God. Next comes, as we have just seen, the entrance into fellowship with Christ of the first band of believers, based on the conviction that He is their Messiah. Now follows the first manifestation of power on the part of Christ, showing that He is prepared to act like God and thereby reveal His Deity. The Apostle's designation of what we call miracles is "sign," indicating that what our Lord did was not merely a marvel but symbolical of something higher. This first miracle or "sign" was thus a manifestation of Christ's glory. He asked both from His mother and from the servants trust and obedience, and as a result He put forth power on behalf of the assembled

company. The outcome was that His disciples believed. They were deeply impressed by what they had seen, by His evident supremacy over nature as He had already shown over man. Authority, eliciting trust and obedience, will always result in joy, and the outcome will be the manifestation of glory.

2. *The first public manifestation* (ii. 13-iv. 54). The season of private and personal preparation is over, and it is necessary for Christ to present Himself to the Jewish nation. We may think of Israel at this time as socially barren, ecclesiastically formal and morally weak, and it was, therefore, as necessary as it was important for Christ to offer Himself to His people.

(a) In Judea (ii. 13-iv. 3). In Jerusalem our Lord claimed authority (ii. 13-22). He had already exercised it over human nature and over physical nature, and now He is brought face to face with the religious life of the people, and again asserts the right and power to deal with the most sacred realities of the national life. This, naturally, raises difficulties and even opposition, and again we see the two streams, or Rejection and Reception, which invariably marked His approach to the people. But even of those who believed, it could only be said that they were shallow even if sincere, and for this reason Christ did not entrust Himself unto them (ii. 23-25). Thus the chapter shows the threefold authority of Christ over nature, religion and the human intellect. But there was one man of those who were impressed by the miracle who, though like them, shallow and sincere, was evidently capable of receiving deeper things. And so we are told first of the "earthly thing," regeneration (iii. 1-10), and then of redemption, "the heavenly thing" (iii. 12-21). In the country of Judea John the Baptist's second and closing testimony to Christ was given. He repeated and completed his witness, speaking of himself as the friend of the Bridegroom, and rejoicing to know that while he himself would continually be decreasing, the Bridegroom, coming from above, would be constantly increasing because of what God was to Him in the fullness of life and power (iii. 22-36).

(b) In Samaria (iv. 4-42). After the south in Jerusalem and Judea, the next public revelation of Christ was given in the centre of the land, Samaria. It may only have been a geographical necessity for Him to go through Samaria (iv. 4), but it is more probably that a moral and spiritual obligation is to be understood.

The episode of the woman is another remarkable contrast with that of Nicodemus, showing the truth of the words: "There is no difference, for all have sinned" (Rom. iii. 22); "there is no difference, for the same Lord is rich unto all who call upon Him" (Rom. x. 12). Our Lord's interview and conversation with the woman shows how carefully He planned His approach to her, first winning her heart with His request for water, then impressing her mind with His teaching concerning Himself as the living water, then probing her conscience by a reference to her past life, and at last revealing Himself to her soul by the clear, full declaration of His Messiahship, which He would not tell the Jews. Then followed the interesting episode of the nobleman's faith which appropriately follows the faith of the Samaritan in Christ (iv. 42). "It is this fact of Christ in the realm of faith which is the golden thread upon which the incidents described in the Gospel are strung. It is illustrated in every chapter and it brings them all into a wonderful unity." The nobleman's trust is seen to develop along three clear stages. At first he only believes because of miracles. Then he rises higher and believes on the bare word of Christ. Then highest of all, he and his house believe as he has the consciousness that his son was alive. Thus Christ at once elicited and trained his faith.

3. *The crisis of manifestation* (v. 1-vi. 71). At this point the healing of the impotent man raised the entire question between Christ and the Jews, and it is particularly interesting to note with a thoughtful author, Dr. H. W. Clark, in his "The Christ from Without and Within," that at this point the Gospel enters upon an entirely new method. Up till now Christ has been considered from the spectators' standpoint, as though contemplating Him from outside and coming to the conclusion that He must be Divine. But at this stage the line of treatment changes, and from the beginning of chapter v. to the end of chapter x. John dwells "not in the consciousness of the spectators of Christ, but within the consciousness of Christ Himself. He has been speaking about Christ before: now Christ speaks for Himself." This is a very important point in the development of the thought of the Gospel, for instead of calling attention to what men saw and heard, these chapters reveal the inner mind and feeling of Christ, and instead of the impression of greatness made by His work, we are called upon to consider the greatness of His Person as revealed in His consciousness (Clark, p. 118).

The miracle served to bring to a head the opposition, and it is noteworthy that the controversy about the Sabbath was only the occasion of the infinitely greater controversy due to the claim of Christ implied in this alleged breach of the Sabbath (v. 18). The entire relation of the Father to Christ was thus raised, and in His controversy with the Jews our Lord claimed perfect oneness with the Father, perfect love between Him and the Father, and perfect submission of His will to God. There was not only the claim to this personal relation to the Father (v. 19-23), but arising out of it came the claim to a personal relation to man (v. 23-29), and last of all a claim connected with His own personal character (v. 30-47). The whole chapter is concerned with the great subject of life, and this life is seen to be in the Son (v. 26). It is also significant that the thought of "witness" becomes particularly clear and definite in this section (v. 31-40). We find included the witness of John, of the miraculous works, of the Father, and of the Scriptures, all being united in their definite and unmistakable testimony to Christ as the Son of God.

This opposition in Jerusalem (ch. v.) is soon followed by similar experience in Galilee (ch. vi.), where again a miracle becomes the occasion of discourses which accentuate the great hostility. The leaders of the nation at the capital had evidently been endeavouring to influence the people of the north in Galilee, and the feeding of the five thousand, the only miracle recorded in all four Gospels, is thereby seen to be a turning-point in the ministry. Once again the thought is of life, but there is a progress and development of the idea for, as in chapter v. Christ is the source of life, so here He is the sustenance. The discourse, or more correctly discourses, at Capernaum (vi. 25-71) are best understood in connection with the dialogues with the Jews, and when the subject is considered in this way the gradual growth of the opposition is seen. (a) The first stage was that of *discussion* (vi. 25-40), which ended with the claim by Christ to be the Heavenly bread. (b) This led at once to *dissatisfaction* (vi. 41-51), for the Jews murmured at this claim in view of what they believed they knew of His earthly origin and circumstances. But Christ in reply did not mitigate but intensified His claim by saying that the bread was His flesh. (c) The outcome of this was *dissension* (vi. 52-59), for the Jews now strove with one another, being horrified at the very thought of "flesh to eat." Again

Christ maintained and more than maintained His position by elaborating the thoughts, and telling them once again of Himself, His life and work, and the assurance of the eternal consequences to those who were united to Him. (d) This was too much for many of His nominal disciples and the outcome was *defection* (vi. 60-66), for they could not possibly continue with One who had been saying such difficult, mysterious and impossible things. (e) It was then that our Lord turned to the twelve and sought the proof of their *devotion* (vi. 67-71), and was assured by Peter, speaking for them all, that notwithstanding everything, they were convinced that He had the words of eternal life, as the Holy One of God, and on this account they would not and could not go away.

In the light of this developing conversation it is not difficult to understand the true meaning of the chapter. It is sometimes wondered why there is no institution of the Lord's Supper in this Gospel, and the true answer is pretty certainly that the purpose of the Evangelist "was to interpret a Person rather than to record that Person's deeds" (Holdsworth, "The Life Indeed," p. 80). As Westcott and other great commentators have pointed out, this chapter does not refer to the Lord's Supper but to the Cross, or rather perhaps, as the Bishop of Durham in his booklet has so well said, both this chapter and the Lord's Supper refer in different ways to the Atoning Sacrifice of Christ.

At this point we must stop for a while, and it is essential to master the details of the various incidents, watching at each point the growth of faith and unbelief. From the very beginning, section by section, different men and women are taken as types of faith, while side by side there is the ever-deepening dissatisfaction and hostility of "the Jews." The seven points stated in the purpose (xx. 31) are also all illustrated and developed in the sections now before us.

W. H. GRIFFITH THOMAS.

(To be continued.)



## Francis Quarles.

IT was in the year 1592, just a year before the birth of George Herbert, that Francis Quarles first saw the light, at Romford in Essex. His forbears were possessed of considerable property in the neighbourhood, and his father, James Quarles, who died in the year 1642, was "Clerk of the Green Cloth" and purveyor to the navy of Queen Elizabeth. Francis was educated at a country school, where, we are told, "he surpassed all his equals," and in due course he proceeded to Cambridge, where we find him in residence in 1608, though there is no record of his having taken a degree. Subsequently he studied at Lincoln's Inn, but, we are told, "not so much out of desire to benefit himself thereby as his friends and neighbours, but to compose differences between them." How it came to pass that he was appointed Cupbearer to the beautiful and accomplished Queen of Bohemia we shall probably never know, nor can we tell how long he remained in her service, though it is generally supposed that on the ruin of the Elector's affairs he left and went to Ireland, and in 1621 we find him in Dublin. It was then, no doubt, that his connection with Archbishop Usher began, and for some years he acted as Secretary to that learned prelate. On the outbreak of rebellion in Ireland in 1641 he fled to England, but one of his publications—*The Royal Convert*—greatly incensed the authorities, so that he failed to find the quietude for which he sought. His espousal of the unpopular cause of Charles I, and his visit to him at Oxford, led to fierce persecution, and he was robbed of his books and of certain valuable manuscripts which he was preparing for publication—ill-treatment which brought on an illness which hastened his death at the comparatively early age of fifty-two, in the year 1644. It is said that he was at one time Cupbearer to Elizabeth, but no record of his appointment can be discovered, nor can we be certain that, as is alleged, he was granted a pension by Charles I. Probably Pope considered he had sufficient grounds for the assertion contained in the lines—

The hero William, and the martyr Charles,  
One knighted Blackmore, and one pensioned Quarles.

Quarles was also "Chronologer to the City of London." What were the duties of this office, long since abolished, we do not profess

to know, but his wife Ursula (who, by the way, bore him seventeen children) tells us that " he held this place till his death ; and would have given that city and the world a testimony that he was their faithful servant therein, if it had pleased God to bless him with life to perfect what he had begun," which seems to indicate that the position carried with it certain responsibilities of which he was conscious.

He enjoyed the friendship of Dr. Aylmer, Archdeacon of London, who died of the plague in 1625, and whom he described as " famous for learning, piety and true friendship." To his memory he dedicated his *Alphabet of Elegies*.

He has left, besides this, many writings in prose and poetry. His *Enchiridion of Meditations, Divine and Moral*, is a collection of maxims, revealing an intimate knowledge of human nature and a strong desire for a higher standard of conduct. There is an underlying puritanism in this as in other of his productions, and it is a little surprising to find the work dedicated to " the glorious object of our expectation, Charles, prince of Wales." What a good thing it would have been if that prince, afterwards Charles II, had paid heed to the excellent advice contained in the four centuries of maxims into which the work is divided ! As a matter of fact the expectation of the seriously-minded Quarles was never realized, and his writings were neglected in the period of profligacy that set in with the Restoration.

His Paraphrase, entitled *Job Militant*, with suggestive meditations, won the admiration of no less a person than Fuller, the Church historian. While some of the work is crude, much is graceful and graphic. Take as an example the comparison, in the third meditation, of the tenderness of God to the watchful care of a nurse.

Even as a nurse, whose child's imperfect pace  
Can hardly lead his foot from place to place,  
Leaves her fond kissing, sets him down to go,  
Nor does uphold him for a step or two ;  
But when she finds that he begins to fall,  
She holds him up, and kisses him withal :  
So God from man sometimes withdraws His hand  
Awhile, to teach his infant faith to stand ;  
But when He sees his feeble strength begin  
To fail, He gently takes him up again.

His best known work, however, is his *Divine Emblems*, of which many editions appeared in the seventeenth century, when it is no

exaggeration to say it was immensely popular, and Milton's nephew, Phillips, on this account described Quarles as "the darling of our plebeian judgments." Later on it was forgotten for wellnigh a century, and it is only, we believe, a little more than 100 years since it was republished. Many of the quaint [p]rints and mottoes were copied by Quarles from the *Pia Desideria* of Herman Hugo the Jesuit, published a few years before. If the illustrations and verses are not always in the best taste, yet there are many poems of a high order of merit, and there is not sufficient ground for Pope's stricture, in his *Dunciad*—

"Quarles is saved by beauties not his own."

William Paterson of Edinburgh republished an excellent edition of the *Emblems* in 1878, and there may be other later editions which the writer has not seen. Augustus Toplady, the author of "Rock of Ages," in 1777 wrote recommending the reprinting of the *Emblems* and the *School of the Heart*. He says that the former was "of much spiritual use" to him at "an early period in life," and that he considers it "a very ingenious and valuable treasury of Christian experience." He enjoins the publisher to be particularly careful "to give neat and beautiful impressions of the numerous and expressive cuts" and not to vary from the original *designs* in a single instance, though the *execution* "calls for improvement." The late Rev. P. B. Power, author of *The Oiled Feather* and other well-known tracts, once showed the writer an old edition which he always carried about with him. He delighted in the quaint illustrations and knew many of the verses off by heart.

The closing years of Quarles' life were clouded with sickness and pain, but we are told his patience was wonderful.

Perhaps it was in those closing days of weakness and helplessness that he wrote—

Our wasted taper now hath brought her light  
To the next door to-night;  
Her sprightless flame grown with great snuff, doth turn  
Sad as her neighb'ring urn:  
Her slender inch, that yet unspent remains,  
Lights but to further pains,  
And in a silent language bids her guest  
Prepare his weary limbs to take eternal rest.

When he was told, on his death-bed, that the person whose animosity towards him had no doubt contributed to his illness, had



been called "to account for it," he simply said—"God forbid ; I seek not revenge ; I freely forgive him and the rest." He lived and died a Protestant, warmly attached to the Established Church, and he was greatly distressed about the circulation, towards the close of his life, of reports that he was a Papist. He was laid to rest in St. Leonard's Church, Foster Lane.

One critic assigns him "a side-place in English literature." Another, more merciful, says, "When the name of Quarles is mentioned, let it never be mentioned without praise." So he still takes his place in a noble line, among the patient, prayerful men, who, in difficult days, strove to walk humbly with God and to use their talents rather for His glory than for their own advancement.

S. R. CAMBIE.



## The Jordan and its Associations.

### I

**N**O country in the world can vie with Palestine in enduring interest. At the present moment its early possession by the Children of Israel is to them an inspiring hope. They will "return" to their own land; the mouth of the Lord hath spoken it, and He will enable Britain to keep her promise.

Palestine, or the Holy Land, is a place of world-wide significance. It is very small, about equal in size to Lancashire and Yorkshire united. The interest centred in it is not confined to Protestant people. It embraces every section who call themselves Christian. But for any descendant of Abraham—be he Jew or Arab—it is a marked country. Which of our readers would not be glad to be able to say :

I have heard the cedars shaken,  
By the storm on Lebanon's Hill;  
Wandered by the ancient rivers,  
Flowing through Damascus still.

On the verdant skirts of Tabor,  
Listened to the morning hymn;  
Joined the worship of the evening,  
By Samaria's Gerizim.

I have culled the glorious lilies  
On Gennesareth's flowing shore;  
And where Jesus lingered, laboured,  
Learned to love Him more and more?

The associations of the whole country would occupy volumes, much less the space at our disposal in this series of brief papers. We must confine our attention exclusively to the Jordan, and the adjacent regions.

If we compare the Jordan with other rivers of our earth, how insignificant it seems! The Mississippi runs a course fifteen times its length; the mighty Amazon pours out more water into the Atlantic in an hour than the Jordan discharges into the Dead Sea in a year. It has no great cities on its banks, with their teeming millions, like the Ganges, or Yangtse rivers. But, not the mighty "Father of Waters," with its Indian legends; not the amazing volume of Amazon; not the fertilizing life supporting eastern rivers, nor the

mysterious Nile, nor thundering Niagara, nor the wealth-laden Thames can *compare for a moment* in interest with the Jordan—so wonderful in its historic memories, so hallowed in its sacred associations, and so remarkable in its physical characteristics—it is without a parallel in the world! Here are scenes, not of natural beauty only, but beauty associated with tender, thrilling or ennobling human feelings, exciting thoughts which cannot be evoked by any other stream that waters the earth.

“ ALL MY MOUNTAINS A WAY.”

Mount Hermon is *the* mountain of Palestine. Ebal and Gerizim, Olivet and Tabor, Carmel and Gilboa, are all under 3,000 feet high. Hermon towers up in its double peak more than 10,000 feet, just the height of Dent du Midi, which so many travellers on the Continent have seen, at the head of Lake Geneva, facing Montreux. A wonderful site it was for the altars of the Sun-god; from such a position his fires could be seen far and wide over Syria and Palestine. Hermon stands almost at the centre of four mountainous ranges. From this chain flow four rivers, on which at different times have sprung up ruling powers of that part of the earth—the Baroda, or Abana, which flows south east, through Damascus; the Leonites, flowing south west through Tyre; the Orontes, flowing north by Antioch, the capital of the later Syrian kingdom; and the fourth, the Jordan, due south—the river of the Israelites.

The Jordan's sources, for there are three principal ones, are found round the foot of Hermon. The first, or rather the first permanent one, being the highest and longest, is called the Hasbany; the second rises at a place called Tel-el-Kady—Tel, like the word Knock, means a hill—here it is the hill of the judge, ancient Dan. The third is the most beautiful, and is called Baniasty, it rises at Ceserea Philippi. Beside this beautiful bubbling fountain, under the old castle, which was erected on a precipitous cliff, the Lord Jesus stood and taught some of His profoundest doctrines. Here under the great cliff He said “Thou art Peter, and upon this rock I will build **My church,**” referring not to Peter, but to the everlasting truths which he enunciated. Later on, by this same place, He appealed for sacrificial decision and self-effacement, in the memorable words: “If any man *will* come after Me, let him deny himself, and take up his cross and follow Me.”

## TRANSFIGURED.

Though the evidence of tradition favours Mount Tabor, some authorities think, there is little doubt that in six days after, He ascended Mount Hermon, a mountain apart, and was transfigured before them—the miracle to which Peter refers as the most convincing one to him that he had not followed “cunningly desired fables.” Here is a grand rugged mountain, its lower parts crowned by the battlements of a Phœnician Castle, the ruins of which show that it was *then* one of the largest and strongest fortified places in the world.

The city stood on a natural terrace, amidst groves of oaks and olives, and shrubberies of hawthorn and myrtle, acacia and oleander, and was all alive with streams of water and miniature cascades, while in the front stretched the broad plain and lake Merom, with Mount Lebanon in the distance. These three sources of the Jordan and some lesser tributaries unite in the plain of Huleh, becoming the true Jordan. After running a short distance, the river is scattered and lost in an immense morass, the lower part of which contains probably the largest collection of Papyrus in the world, fifteen feet high and three to four inches thick. (Papyrus—Ark of Bulrushes.)

In this Papyrus jungle the waters aggregate again, and running about three miles emerge into the Lake of Huleh, which occupies a good deal of the lower part of the plain. The five spies sent out from Dan in the south thus describe this place: “We have seen the land, and behold it is very good, . . . a place where there is no want of anything that is in the earth.” God’s liberated ones to-day, who, having come out of Egypt, get “clean over Jordan,” discover a perennial blessing such as the Danites never enjoyed, for “they that seek the Lord shall not want any good thing.”

## “OUR GOD SHALL FIGHT FOR US.”

All the other memories for us of this district are of battle scenes. The first, when Abraham, who through faith waxed valiant in fight, and with his allies Mamre and Eshcol rushed down by night on the confederate kings who had carried away Lot captive, defeated and pursued them to Hobah, near Damascus, returning triumphant with all the captives and spoil, and meeting Melchisedec on the way to his tent at Hebron. The next was a great battle with the Canaanites

under Jabin. They had horses and chariots very many, so that we hear the command "Thou shalt hough their horses, and burn their chariots with fire."

Notwithstanding advances in civilization, education, and science, the diabolical spirit of Militarism in 1915-1918 is more inhuman than any spirit old-time warriors exhibited, when intoxicated by greed, or love of power and conquest! Though David was a Man of War, he warns us not to put our trust in horses or in chariots, but in the Name of the Lord. How largely has Britain set at naught this injunction. Had we with Nehemiah "remembered our God," thousands of hearts and homes might not now be broken, dark and desolate! But General Allenby's prayerful, humble, bloodless entry into Jerusalem is one of the bright episodes in this great world-war. (2 Chron. xiv. 11-15.)

One would like to draw a veil over the next scene and the treachery of the Danites against Laish, afterwards called Dan, so that from "Dan to Beersheba" became proverbial for the whole land. The last war scene is coupled with a rebellion in David's time. A man of Mount Ephraim, Sheba, raised the standard of revolt, but at the instance of the wise woman, his head was thrown over the wall of Abel to Joab and the rebellion ended. Traitors or rebels at places like Khartoum, Delhi, Petrograd, or nearer home, have always found that sooner or later a Nemesis overtakes them, and that the Old Book is right, "they that take the sword shall perish with the sword."

At the eastern side of lake Merom is the country of Geshur. Few readers would probably think of associations connected with Geshur worth remembering. But a lesson *for us all lies here*; and is strongly emphasised in 2 Corinthians vi. 14 and 17, impressing on all Christians, as it does, the folly of worldly alliances, and the unutterable sadness which results from such partnerships.

#### SEPARATION!

Geshur was a country of mountain fastnesses; here, at the foot of Hermon, the remnants of the Amorites who were expelled from the fertile plains of Bashan took refuge. This was just before the conquest of Palestine, and the Editor of the Book of Joshua says, "The Geshurites and the Maacathites dwell among the Israelites until this day." *But David came here!* One sentence in the Book

of Samuel is given to what he was doing :—" David invaded the Geshurites." This step brought sorrow and darkness into David's life. There is usually a gradation in the fall of godly, or indeed, ungodly men ; a walking, a standing, a sitting down (Psalm i.). In Achan's case, he saw, he coveted, he took, he hid ! (Joshua vii. 21.) A Christian man does not usually fall suddenly into a valley of sin, neglect or bitterness, by going over a precipice, but enters from the top of an inclined plane, and it may be almost unconsciously to himself—though at prayer-time lack of confidence is experienced, and it may be twinges of conscience are felt—reaches a point which to his friends seem to be a sudden and unaccountable fall ! (1 Corinthians x. 12, 13.)

#### MARRYING " IN THE LORD."

David in Geshur did what Napoleon did in Austria—first, he beat the King in battle, and then *married his daughter!* David may have married her for her beauty ; at all events one of the direct offspring was said to be the most beautiful person in all Israel. Alas ! David had pleased his eyes and gratified his senses ; he thereby brought distress and grief to his heart and darkness into his home. Absalom—vain, wild, wayward, impetuous, was the fruit of the marriage with this heathen Princess. Through union with this Canaanitish woman we can trace some of the greatest miseries of David's life. How necessary at all times, but especially just now, in choosing a companion for life, to remember it is a choice *for every circumstance of life*, and not merely for the bright hours of sunshine. When a Christian woman, in a moment of impetuosity, or through the glamour of position, forgets that "two cannot walk together except they be agreed," and becomes united with one who may be amiable and attractive, but who is not devoted to the immortal Lover of Souls, lack of sympathy, if nothing worse, may embitter an entire lifetime !

. T. BUDD.

(To be continued.)



## The Missionary World.

OVER against the sundering influences of the war it is encouraging to set the growing tendency, which is specially manifest in connexion with foreign missionary work, to undertake together work which used formerly to lie untouched because it was beyond the grasp of a single organization, or else to be attempted in a partial and unsatisfactory manner. This fact of missionary co-operation, whether at the home base or on the mission field, has extraordinarily wide implications, though it is perhaps well that the task of exploring them all should be postponed until the final results of work undertaken in co-operation have been still further tested and defined. Nothing but good can, however, accrue from a simple statement of some directions in which missionary co-operation has already developed and the subjects on which it is mainly engaged.

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In the mission field there is almost universally conference between the workers of various organizations, not only on great occasions such as the Shanghai Missionary Conferences or the conferences for workers amongst Moslems at Lucknow and Cairo, but also at stated intervals in smaller areas or for special forms of work. In South Africa there is a general missionary conference, the meetings of which have been suspended during the war; an interesting general conference for missionaries on the Congo was, however, able to meet a few months ago. In China, educational missions have a council in nearly every province and a central association which serves every mission throughout China. Medical missions meet in the same way, both among themselves and with qualified Chinese doctors who are not necessarily Christian. There is a vigorous educational association in South India combining the work of all missions. These organizations bring workers of various denominations and societies together for the discussion of their common work.

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Since the visit of Dr. John R. Mott to Asia, and as an outcome of the conferences held there by him following on the World Missionary Conference of 1910, new co-operation in work has developed in Japan, China and India. In each of these countries a committee

or council has been formed with a membership of men and women, both foreign and Oriental, to consider the larger problems of missionary work and take steps in common towards their solution. These bodies have created an extensive co-operative organization which is dealing efficiently with such subjects as social conditions, Christian literature, Christian education, the training of the ministry, prayer and Bible study, and many other matters. In India and in China a survey of the country has been begun, in order that the disposal of missionary forces may be made more effective, and an important statement laying down the principles of missionary comity has been issued. These committees arising out of the Edinburgh Conference command the confidence of the best missionaries in Japan, China and India, and are in the van of the missionary advance.

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Still more significant is the growing desire for co-operation among the Christians in Eastern mission fields. India, China and Japan have recently organized great evangelistic campaigns in which Christians of various denominations have united to present the Gospel to their neighbours. Central and local committees have represented all denominations, and the common effort has been rich in results. Special pains have been taken to put those reached through the meetings into touch with the various Christian bodies to which they elect to belong. Abroad, as at home, it is unmistakably clear that the spirit of co-operation which is manifesting itself in missionary work is inter-denominational and not undenominational in its effects. It builds up Church life while it strengthens brotherhood and fellowship between the Churches.

\* \* \* \* \*

The growth of co-operation in missionary circles at home, while less apparent, is no less real. There is nothing in Great Britain quite comparable to what is being set on foot in America, but none the less co-operation on sound and deeply based lines is taking form and every year sees new developments. The Conference of Missionary Societies in Great Britain and Ireland is becoming a body of great importance, truly representative of the Societies which nominate its members. Its yearly meetings are occasions when broad questions of policy or outstanding problems are discussed, and from its deliberations mature recommendations are taken back into



the societies' committee rooms. Its three-days' session in June has become one of the most important missionary fixtures of the year. It has a wide net-work of committees, all representative in their membership, dealing alike with questions of foreign administration and of propaganda work at the Home Base. Committees on Christian literature and on Christian education are working in concert with similar committees in America and in the various mission fields, the recruiting of missionaries and their preparation, the provision of high-class literature for use in the home Church and many other subjects are being considered and dealt with co-operatively. These committees have naturally only advisory powers, but again and again the societies have proved ready to entrust them with special tasks involving executive action, on the ground that many larger missionary tasks must be done together if they are to be done at all. The highest manifestation of the value of such co-operative work has perhaps been found in the Committee on War and Missions, which has rendered signal service to all missionary organizations in the critical situations arising in several mission fields.

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The vital import of all this lies not primarily in the work done, though this is high in quality and large in amount, but in the spirit which is brought to birth. Through common service and common thought the Church at home and abroad is being prepared for that unity which will one day convince the world of the Divine mission of Him who came forth from the Father and dwelt among men. Into that spirit every missionary worker in town or country parish may enter, and by it every vicar may be inspired. Before it local jealousies between church and chapel, home and foreign work, one society and another, will fade and pale, for it has been truly said that "co-operation is a moral problem," and when the spirit of men is right, they can stand in service side by side. Thus like a lily among thorns this beautiful thing has grown up in war-time, and we thank God and take courage.

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We have already referred in these notes to the proposal that there should be an assistant Chinese Bishop, for which important office Archdeacon Sing, well known to C.M.S. friends and supporters, has been selected. Now we learn from Japan that Bishop

Cecil, of South Tokyo, proposes to resign his bishopric in order that a Japanese may be appointed as diocesan Bishop, his English predecessor working under him as suffragan. This, as the *C.M.S. Gleaner* well suggests, is "calculated to captivate the imagination of the Japanese people." It is a demonstration, such as has long been needed, that high office in the Church does not depend on race, but on personal fitness for spiritual leadership, and there are Indians, Chinese, and Japanese already in the ministry who are qualified by education, character, experience of life and spiritual gifts for positions not only of independence but of leadership. A few more instances of action such as that taken by Bishop Cecil will arouse western Christians to realize the great possibilities breaking into life in the Churches in the mission field, and will convince the members of those Churches that we have no desire to fetter the expansion of their powers.

\* \* \* \* \*

The political situation week by week brings forward new claims for missionary intercessors. The eastward trend of German influence at the time of writing reveals fresh needs in Armenia, where the Turks seem likely to dominate again, at least for a time, and where there is a threat of recurring massacre. The situation in Persia is also compromised by the Russian collapse, and beyond lies the great closed land of Afghanistan. Central Asia, with the nomad Moslem tribes of Turkestan, may also be affected by the temporary subservience of Russia. Day by day he who reads the war news with a missionary outlook will find fresh call to pray that through all political happenings a way may be opened for the Gospel, and that the spiritual welfare of distant peoples may be safeguarded even in the midst of war.

\* \* \* \* \*

There is no end to what we may learn from one another. In the March number of a small magazine issued by the Wesleyan Methodist Missionary Society for its workers, there is a note on a Question Conference held last winter at Birmingham which proved a great success. A capable deputation connected with the Study Department went down as leader, and local workers organized speakers to answer the following thought-compelling questions:

1. "Our Foreign Missionary organization is practically perfect. We have had an increase the last two years. To introduce Missionary Education

would interfere with the details of our programme." So says complacent North-countryman. Answer him respectful but firmly.

2. Zealous says: "The children of our neighbourhood are an unworked gold mine. We ought to get far more collecting done by them." What would be the child-lover's attitude towards this policy?

3. "The Society Class is the place for improving our spiritual life in fellowship. Foreign Missions, therefore, are out of place there." Is this brother right or wrong, and why?

4. Evangelist prayed for "the millions of China." And one said "How can you pray for millions of people? What really was in your mind?" What do you think Evangelist should be able to say?

5. Do you find it easy to use the Helpers' Union Manual? If not, is the Manual wrong, or are you? If you do, do you think you are using it in the right way?

6. If it could be proved that an average Chinaman is a better man than an average Englishman, would it then be unnecessary or impertinent to send missionaries to China?

7. A local preacher says there are heathen enough at home, and he believes in home missions. Lucinda says she does not care for church work, but she is an enthusiast for foreign missions. Philistine says that as a hobby he prefers golf. In three minutes bring them all to a better mind.

The form of some of the questions would need perhaps to be altered for Anglican use, but could a better programme be devised for a parochial missionary meeting or a Gleaners' Union Branch?

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Sunday School workers in Great Britain will need to move faster if they are not to be outdone in method and in practical service by some of the Sunday Schools in the mission field. Nonconformist missions are ahead of Anglican, American ahead of British, and workers belonging to the native Churches are claiming a foremost place. Sunday School lessons and other literature, and even up-to-date apparatus, are being produced and adapted to Eastern needs. Part of the training given in these Sunday Schools consists in calling out sympathy for others in need. We are accustomed to children in our own Sunday Schools giving in aid of other children in non-Christian lands, but it will be new to many that a year ago Indian Sunday School children raised a fund of over Rs. 24,600 on behalf of Belgian children. Some of the offerings came in the form of rings, garments, handfuls of grain, goats and fowls. This year an appeal is being made for the children of blinded soldiers and sailors in connection with Sir Arthur Pearson's work, and a large response has been awakened in Indian Sunday Schools.

## Reviews of Books.

STUDIES OF DR. WICKHAM LEGG.

ESSAYS, LITURGICAL AND HISTORICAL. By J. Wickham Legg, D.Litt.  
London: S.P.C.K. 5s. net.

In order to rescue some pieces of his work from comparative obscurity in the abyss of periodical literature, Dr. Wickham Legg has published this volume. Of the seven essays which he has given, the most interesting are on (a) the Structure of Collects and (b) Recent Criticism of the Roman Liturgy by Roman Catholic Authors.

Collect-writing is an art in itself, and deserves much more study than it has received in recent years. Far more attention ought to be paid to the principles of collect-composition by those who undertake to frame liturgical prayers in modern times. For this reason we welcome Dr. Legg's brief notes on the Structure of Collects. Resemblances to the structure of the Western collect he sees in the Prayer of the Apostles before the election of St. Matthias; and he further suggests that the same kind of prayer may be seen in pre-Christian times, referring to 2 Macc. i., Wisdom ix., and 1 Macc. iv. He quotes from other sources prayers of similar structure, including an excellent one from Zwingli. The terseness of the Western collect has led to its being criticized, most unjustly, as "casting forth ice like morsels"; but its self-restraint really constitutes its charm. The old collects are really collects, not long florid prayers.

Everything Roman has long appeared ideal in the minds of some members of the Church of England; whatever is Roman is to them automatically Catholic. This blind devotion, started by the Rev. W. G. Ward, has possessed a certain set of men who view everything done in Roman circles as endowed with the highest possible excellence. According to these theorists, the history of the Roman rite has been one continuous progress from glory to glory. But rather a rude shock will be theirs when they read in these pages the searching criticism of the Roman Liturgy made not only by Roman Catholic writers of the Modernist school, but also by Roman scholars whose orthodoxy would be deemed unimpeachable. Criticism has been made, not only of the structure and language, but even of the grammar of the canon of the Mass. There are serious difficulties of interpretation, as well as dislocation and absence of logical sequence. Some think *Te igitur* is wholly out of its place. A very vigorous critic, Dr. Fortescue, thinks it clear that before Gregory the Lord's Prayer was not said till after Communion; and among his criticisms are the secret recitation of the canon and the abundance of shrill ringings with the bell. Other points of criticism concern the confusion of psalmody, the distraction of anthems and invitatories, the use of Kyrie Eleison without an object to the verb. We are quite sure that those who have been for years telling us that liturgical perfection may be found in the Roman rite will be startled to learn the faults which members of the Roman Communion find in their liturgy.

The other essays presented by Dr. Legg vary in interest, and are of less importance. The procedure of Degradation from Holy Orders is interestingly instanced in the case of Samuel Johnson, who in 1686 incited the soldiers to disobey orders in view of the royal anti-Protestant policy. Those who are interested in such matters as the blessing of the eastern *omophorion* and western *pallium* (even to the source of the wool!), the history of liturgical colours, the use of the Lenten veil in Sicily, and the carrying of candles and torches in processions in England, will find in this work much detail to satisfy their curious appetite.

But there rise to our mind, almost unconsciously, the words, "Ye have omitted the weightier matters"; and the application is not wholly inappropriate. Why is it that some Anglican liturgiologists are so wrapt up in niceties of mediæval ceremonies and in discussion of such petty points as are altogether out of touch with the modern mind and with the great principles of our Church? When petty liturgical precedents are minutely discussed, without any mention of the great guiding principles of the reformed Church of England, an utterly unhealthy atmosphere is created. For our part, we look on Christ's Gospel as being not a ceremonial law, but a religion to serve God; and, along with our Church, we are content only with those ceremonies which have "notable and special signification" whereby we may be edified.

W. DODGSON SYKES.

#### MR. TEMPLE AS EXPOSITOR.

ISSUES OF FAITH. By William Temple. London: *Macmillan & Co.*  
Price 2s. 6d. net.

Mr. Temple is here seen at his best as a gifted expositor of great themes. The first address is on the Holy Ghost, which he defines as "the active energy of God." He emphasizes the fact that we have been adopted into the family of God and taught to address Him as "Abba, Father." The Spirit of God Himself is in our hearts, because we have seen and understood God's love, and it has won its own response from us, and that response is the measure of His power over our hearts. That power was won by the Incarnation, whereby the Kingdom of God in its full form was launched into the world. The other four addresses are based on the concluding paragraph of the Apostles' Creed, and on the whole they are excellent in their clearness and grasp of revealed truth. We do not agree with his remark that "only those who have received the Bishop's commission may celebrate the holy mysteries," or with the claim that whenever the Bishop acts he acts as the instrument or organ of the entire Church throughout all times and all places—of the Church which is the body of Christ. We are the last to deny that in ordination the Bishop acts as the instrument of the Church, but we by no means admit the contention that he alone acts in that capacity. We notice in the recent writings of Mr. Temple a brave though misleading effort to combine what we may without offence describe as Dr. Gore's catholicity with the spirit of "Foundations." We feel with him the difficulties centring in the word "authority," but we are convinced that it is much more primitive, and certainly more scriptural, to find "authority" in the Person and teaching of Christ than in the works and acts of the Church—irreconcilable as they are from age to age and dependent so much on human conceptions of policy. We hope that many will read what he says on the atonement. He truly remarks, "What we see in Gethsemane, on Calvary, or at the opened tomb is not just an historical event, but the eternal God, as He bears the burden of the world's evil, my sin included, and triumphs over it." Mr. Temple has not yet reached the fullness of his powers or the final stage of his spiritual development, and we believe that as the years pass he will come to find that his conception of the part a developed organization takes in the extension of the Kingdom is not what he now believes it to be, but that the Church of God is far wider than any system of Government and rests upon the foundation of Christ and grows into Him, its living Head in all things. We shall watch with the interest born of sympathy and appreciation the growth of a forceful personality who strives to be loyal to truth and is never afraid of facing facts and their implications.

## A STUDY IN VALUES.

VALUES OF THE CHRISTIAN LIFE. By A. D. Kelly. London: S.P.C.K.  
Price 7s. 6d. net.

We hope that readers will not be deterred from the study of this clever and stimulating volume by a number of statements that do not commend themselves to students of history. Very few outside those who hold almost to the point of obsession a certain view of Episcopacy will read without surprise the paragraph: "The Incarnation, we say, is the great example, or rather the foundation, of the sacramental principle; the Sacraments and the Church are the extension of the Incarnation. The doctrine of the Historic Episcopate goes with the doctrine of the Church and the Sacraments and is logically connected with the Incarnation since they are all examples of the same principle." Mr. Kelly is nothing if not logical, but we are afraid that his emphasis on deduction makes him forget that his major premise requires more substantiation than he affords. It is true that Mr. Temple agrees largely with him, but reaches his conclusions inductively, and there is a marked difference between their conceptions of authority. In spite of our author's conception of authority he is by no means blind to the claims of reason, but we know of few books professing to give a coherent scheme of Christian theology that have so few references to the teaching of Holy Scripture. It may be said that Holy Scripture lies at the background of all his thought, but we confess we prefer scriptural exposition to references to the traditional view.

We believe his protest against the popular view that self-perfection is the aim of Christian revelation is needed at present. On the other hand, no man can do his best work for God unless he strives to apprehend the Christ as the Example as well as the Head of the Body. The Christian plan is coherent. The Church consists of Christians forming the body of Christ mutually dependent—founded upon Christ Himself and growing up into its living Head in all things. The member of Christ can only discharge his true function by being Christlike, and this can only be accomplished by following the example of the Saviour in serving the brethren. Here and there in reading Mr. Kelly we feel that logic is in danger of being substituted for life. Life is larger than logic, and although outraged logic can and does avenge itself, the best part of life is very often outside the reach of logical syllogisms. We have learned much from our author, who has a fascinating manner of illustrating traditional contentions by modern instances. We specially commend his remarks on mysticism *in vacuo* and his parody of Omar Khayyám.

## LABOUR IN THE FIGHTING LINE.

SOLDIERS OF LABOUR. By Bart Kennedy. With ten illustrations by Joseph Simpson. London: Hodder and Stoughton. 1s. net.

This is a timely book and Mr. Kennedy has, in its pages, given us in his own inimitable, original and characteristic style some graphic pictures. He has done more than this: he has sent to each man and woman in the vast army of home toilers in this war-time a searching and at the same time a heartening message. He has no liking for war: "No one with sense speaks of it in itself as glorious." But as he says: "There is no other way. The only logic that the German heeds is the incontrovertible logic of the bullet and the bayonet and the shell. The only voice he heeds is the voice that issues from the mouth of the cannon. The only orator who has power of suasion over him is the dread orator who carries the scythe." Of the

sacrifice of young life he says: "To give up life when one is young is the hardest of all things. Life is the most wonderful of all things. It is the most valuable of all possessions. But even life—wonderful though it be—may be purchased at too high a price. You may give too much for it. There comes a time when the greatest privilege of all is the privilege of dying. There may come a time when death is the only glory—the only thing that is beautiful. There may come a time when living in itself is an unspeakable degradation." We are reminded that at the present time every toiler in field or factory is "in the fighting line. This line is a deep line indeed. Deep as the British Empire. You are all soldiers. You and I and every one. All. We are all in this fight." There are some plain truths for the discontented—for the man "who always finds his country in the wrong"—for "the perverse talker for talking's sake," and we hope this telling appeal will be widely circulated in our large centres of industry.

### JOURNAL OF THEOLOGICAL STUDIES.

THE JOURNAL OF THEOLOGICAL STUDIES. Oxford: *Humphrey Milford*.  
Price 3s. 6d. net.

Professor Jackson Lawlor writes an exhaustive study of the teaching of Paul of Samasota, which is practically a detailed examination of all that is known of this heretic who modified the system of Artemon or some other Theodotian leader. Like everything that comes from Dr. Lawlor's pen it is distinguished by wide knowledge and a critical insight that is the fruit of lifelong devotion to philosophical and scientific thinking. It is interesting in the light of recent controversy to know that Paul accepted the Virgin Birth. He saw no incompatibility between the assertion that our Lord though Virgin born was mere man. The man was anointed by the Holy Ghost, and for that reason was called Christ. There is more than one echo of modernity—so-called—in Paul's teaching. The Rev. Leonard Hodgson gives a clear account of the metaphysic of Nestorius which is artificial when it lends itself to the support of his christological views. He concludes that Nestorius represents a very gallant and ingenious attempt to explain the Incarnation without giving up the belief that in Christ is to be found a complete human person as well as a complete divine person. It would appear that he was influenced by Paul of Samasota even when he denied any sympathy with that writer's doctrine. The Dean of Wells writes on "The Coronation Order in the Tenth Century" with his usual grasp, and many readers will find Mr. Hamilton's discriminating review of Dr. Forsyth's "Church and the Sacraments" stimulating and thought-provoking. The entire number well deserves the attention of scholars.

### RECONSTRUCTION.

SOCIAL PROBLEMS AND CHRISTIAN IDEALS. Edited by the Rev. E. A. Wesley, M.A., Rural Dean of Liverpool South, and the Rev. J. R. Darbyshire, M.A., Vicar of St. Luke's, Liverpool. London: *Longmans, Green & Co.*  
3s. net.

Without pledging himself "to defend every statement in this suggestive little book," the Bishop of Liverpool commends it in a Foreword to the attention of those who are "interested in the Social Problems of our time." Of eleven contributors three are women, the papers are short and yet a glance at the table of contents shows how much ground is covered. Mr. Darbyshire's own forceful paper on "Religion in the Home" touches the spot,—

the great blot on our national life, and he very truly observes that "so long as domestic life is uninspired by religion the churches will be comparatively empty and their influence comparatively small." The article on "Betting and Gambling" (also over the initials J. R. D.) contains some disquieting facts, while that headed "The Craze for Excitement" affords food for reflection as well as suggestion as to the ways in which the Church should provide "social intercourse and entertainment." However, amid so much that is profoundly important, it is difficult to select, and we can only recommend those interested in the reconstruction of Society on definitely Christian lines to possess themselves of this volume.

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#### "A SIMPLE HISTORY."

OUR SCOTTISH HERITAGE: A Simple History of the Scottish Church. By Elizabeth Grierson. London: S.P.C.K. 5s. net.

A very simple history, written from the Anglo-Catholic—or should we say Scoto-Catholic?—point of view and rather in the "my dear children" style. It is pathetic to see the stirring events of Scotch ecclesiastical history treated in so tame and lifeless a manner, and to find such an apparent failure to grasp the bearings of the greatly momentous issues here referred to. What are we to make of a writer who tells us: "Now these Swiss Reformers had wandered so far away from the doctrine of the Church as to say that there is no Real Presence of Christ in the Holy Communion" (p. 116), and "Therefore when John Knox came home he did everything in his power, by his preaching and influence, to take away people's belief in this great mystery" (*ib.*).

Much depends upon what is meant by the words "the Holy Communion" and "the Real Presence." That the Swiss Reformers, John Knox, or the Established Church of Scotland denied the Lord's presence to His believing people in that Holy Sacrament can only be maintained by those who are unacquainted with their teaching. It is not in this way that history should be written.

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#### THE NATIONAL CRISIS.

THE CHALLENGE OF THE PRESENT CRISIS. By H. E. Fosdick. London: Student Christian Movement. Price 1s. 6d. net.

No one interested in the extraordinary complex and bewildering situation caused by the war can afford to neglect this powerfully written and exceedingly able book. Mr. Fosdick is a believer in the power of good to overcome evil. He sees no hope for humanity as long as the competitive view of life in its larger aspects is held, and he points out with a sense of conviction that never leaves him that only in Christianity as a life can we hope to put an end to war and the horrors it entails. "The only way to guard against war, so far as war arises from the embittered passions of the people, is by constructive campaigns of goodwill, launched long before the rumbling of a coming conflict." The present crisis is a call to the Church to balance our view of missions with a more social concept of their meaning. The campaign undertaken in the foreign field is for international goodwill. As we lay down the volume we are impressed by the manner in which it handles the relation of the individual to the society in which he lives and the stress laid upon the duty of every man living, not only for himself, but for humanity in the service of God. No one can study the challenge without being deeply moved.



## ON A HOSPITAL SHIP.

FIFTY THOUSAND MILES ON A HOSPITAL SHIP. By "The Padre." London : Religious Tract Society. 3s. 6d. net.

This is quite one of the most interesting war-books we have yet read. True, its interest is mainly on the pathetic side, but this is not to be regretted, seeing that it is of great importance that those of us who are at home should be under no delusion concerning the suffering and hardships that so many of the brave men who are fighting our battles are forced to endure. Yet there is nothing gloomy about the record of this Chaplain's experiences in the great war. Indeed, there is a sprightliness about the narrative which arrests the attention of the reader at once and holds it until the end. The name of the writer is not given, but internal evidence shows him to have been a student of the London College of Divinity, and the whole story reveals his attachment to Evangelical principles. The scope of the book is sufficiently indicated by its title, and we content ourselves with quoting two extracts.

I was called up before three this morning by the sister on night duty to go to a patient who just seemed to give up hope. He died about four o'clock—said he could not hold out any longer. "I'm so tired"—and faded away like a shadow. He was conscious almost to the last minute, but prostrate with exhaustion. I read a little to him—a few verses out of St. John—and then tried to lead his thoughts to Christ.

"I'm very ill," he said.

"Yes, more ill than perhaps you know. And, laddie, I want you to trust Jesus Christ to take care of you. He loves you. He gave Himself for you, and if you trust Him all will be well. You needn't be afraid of the journey. He will be near. Do you remember these words?" and I began :

"The Lord is my Shepherd, I shall not want."

He tried to join in : he was a Scotch boy from Edinburgh, and I expect he had learned the psalm in earlier days. Then with a faint muttering "Ma mither" and the flicker of a smile about his mouth, he passed out on his way.

The other story is equally moving. A New Zealand officer had gone out with a party of men to "No Man's Land" when a machine-gun brought down the whole lot. The next day four of them were seen lying in the sun wounded, but they could not be reached.

Three days went by before our fellows were able to secure the ground, and by then they were all dead. Three of them had crawled close together, and the lieutenant had got in his left hand a couple of photos—one of his mother, the other probably his *fiancée* ; in his right was his pocket Bible, open at the twenty-third Psalm. He had evidently been reading it to his comrades—his thumb was gripped tightly at the verse "*Though I pass through the valley of the shadow.*"

