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while the bridegroom was with them. 'But the day will come when the bridegroom shall be taken away from them.' When the clouds had begun to lower, and He had withdrawn more and more into solitude with His disciples to concentrate on teaching them and preparing them for their work in coming days, after Peter had confessed his belief that He was the Messiah, He startled them all by beginning to tell them plainly that He must go to Jerusalem and be rejected and killed. He took three of them apart to share with Him a vigil of prayer on a hill by night. They had a remarkable experience of seeing Him transfigured to a form of dazzling brightness, and hearing Him in converse with Moses and Elijah. And what they heard them talk of was the death which He should 'accomplish' at Jerusalem. And as the story draws on to its close, more and more persistently this is in it: Jesus is certain that He must die. He knows He has a baptism to be baptized with and a cup to drink; He is shut up to it by a Divine constraint. And when He sits to keep the Passover with His disciples, He draws them into a final, loving covenant with Himself and with His Father by the cup which He bids them drink henceforward in remembrance of Him, and says it is the covenant in His blood. The Son of Man is come to give His life a ransom for many.

As we try to think into the story this is the most wonderful thing in all the life of Jesus. This makes Him stand truly alone. We may compare His teaching with that of others and not be sure that His words are absolutely unique. His example of integrity and unselfishness, that may perhaps be paralleled in others who have been great and good, faithful and devoted even to death. His mighty works of compassionate power, these are not without analogies in other records. But in Jesus we find all this, this high teaching, this pure example, this compassionate power, along with something unparalleled—the purpose to die, that thereby men may live. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit.' That is what makes the death of Jesus different from—something more than—a martyr's death. Socrates was willing to die, believing that gain might come to others from his death. So has been many another. Jesus was *determined* to die.

Ride on, ride on in majesty!
In lowly pomp ride on to die;
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! Ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

What does it mean? Not for theology, not for theory, but for the business of our living?

It means that we have been loved with an everlasting love; that God cares that we should live with life abundant; that He has done the uttermost that love can do that we might share this life with Him. It means that we are debtors. 'This have I done for thee: what hast thou done for me?' And it means that we know how our debt must be paid. 'Hereby know we love, because he laid down his life, and we ought to lay down our lives for the brethren.' We have been saved for life, and life here means service and sacrifice in love to others, following Him.[1]

[1] H. C. Carter, in *Lenten Sermons*, 29.

Recent Foreign Theology.

Amos.

In a volume of three hundred and thirty-two large pages [1] Professor Weiser of Heidelberg has subjected the prophecy of Amos to as acute an examination as it has ever received, more particularly on its psychological side. It is a courageous attempt to penetrate the secret of the prophet's religious experience. This has been in part obscured, he believes, by the theological glosses of later editors, who modified or reinterpreted the words of Amos. He argues, for example, that in 7^{7b} an original אֲנִי was displaced by אדני and then transferred to the end of the clause, so that the vision of '*the Lord* standing beside a wall made by a plumb-line' (חומת אנך) was originally only the vision of 'a *plumb-line* laid to a wall' (חוֹמָה). The visions were not ecstatic, but simply normal experi-

[1] *Die Profetie des Amos*, von Artur Weiser (Töpelmann, Giessen; Mk. 18).

ences of ordinary or exceptional things (like the drought and the locusts), to which the quality of revelation comes to be attached through the prophet's relationship to God. In the first two visions Amos shares the beliefs of his countrymen; in the last three, another and stern conception of God, opposed to that of the people, breaks through.

Weiser divides the book into the Visions and the Words, and he deals first with the Visions as presenting more directly (except for glosses) the immediate experience of the prophet. The two groups were combined, he thinks, during or shortly before the Exile. His criticism is pretty drastic: he denies, for example, the whole of chap. 8 to Amos, except the first two verses, though he admits that the verses he rejects are suggested by genuine words of the prophet. And he also rejects $2^{10.\ 11a.\ 12}$, with their significant references to the prophets and nazirites. There are similar exegetical surprises: the famous 5^{24}, for example, he interprets as referring to the flood of the Divine judgment, and in 3^{12a} he accepts the reading 'Damascus' (suggesting that בְּמִשְׁכַּב has fallen out after בדמשק); he believes that Amos is here lashing the plutocrats who have one house in Samaria and another in Damascus. The מֵעִיק of 2^{13} he thinks does not need to be emended into מפיק: it may be connected with the Arabic *'āḳa* ('I will cause it to crack, or crackle'—with reference to the earthquake). There are other textual suggestions worth considering: *e.g.* 7^{4a}, קָרֵב לַהַב אֵשׁ, 'a flame of fire drew near.'

Of special value are the concluding discussions which aim at interpreting the religious experience and ideas of Amos. While admitting that Amos was the implacable foe of the cult and the champion of morality, he strenuously maintains that the moral quality of Jahweh is not really for Amos the thing of central importance, but rather His sovereignty. In her worship as well as in her social life, Israel is too much occupied with herself, and too little with the God who is *above* her, and who must be taken seriously, or her doom is sealed. The religious moment, which, of course, includes the ethical, is for him supreme.

The indefatigable König, who is nothing if not thorough, has given us a bulky commentary on the Book of Job,[1] which takes into careful account all recent commentaries and deals exhaustively with every conceivable aspect of the book, grammatical and syntactical, as well as exegetical. He does not believe that Job owes anything to his Babylonian counterpart. The present prologue he regards as the expansion of an earlier and briefer one; he defends the authenticity of the Wisdom chapter (28), which he connects with 27^{1-10} (27^{11-23} being regarded as an interpolation). In common with most scholars he considers the Elihu speeches and the descriptions of the hippopotamus and the crocodile (40^{15}–41^{26}) to be later additions to the poem, but he defends the authenticity of the epilogue (42^{7-17}). On the basis of 12^{17-19} he assigns the book to the time of Jeremiah, after the deportation of Jehoiachin in 597 B.C.

To the interpretation of 'dust and ashes' in 42^{6} he gives a new turn: 'I spurn and repent of my former attitude, seeing that (as over against God) I am but dust and ashes' (cf. Gn 18^{27}). He interprets the famous verses 19^{25-27} as pointing to the hope of immortality, though not to the resurrection of the body, and he translates: 'After (the loss of) my skin, which has been reduced to shreds (by the destructive forces of disease), and deprived of my flesh, I shall see God . . . and not as one estranged.' The twelve pages devoted to this passage discuss and refute the divergent views of other scholars. König shows a fine appreciation of the amazing literary quality of the book, and he writes in the hope that his presentation of its discussion of the problem of evil and suffering will help to dissipate the gloom and disablement of the pessimistic mood. König is always just to the scholars with whom he disagrees: fair-mindedness, as well as wide learning and thorough competence, especially on the linguistic side, characterizes this volume, as indeed all his work.

Ignaz Gábor, of Budapest, offers a revolutionary view of the Hebrew accent,[2] which, he pleads, originally fell not on the last syllable but on the first. He does this by showing the extraordinary prevalence of alliteration in Hebrew poetry, of which he gives abundant illustration, and he argues that the alliterated syllable was in all reasonable probability the accented syllable: 'an alliteration in the weak and toneless part of the text is a *contradictio in adjecto*.' This is also the governing principle in old Hungarian poetry, apparently also in old Latin poetry. The Massoretic accentuation need not be supposed to represent ancient usage, and the problem, therefore, comes to be under

[1] *Das Buch Hiob, eingeleitet, übersetzt und erklärt*, von Eduard Kōnig (C. Bertelsmann, Gütersloh; M.22).

[2] *Der Hebräische Urrhythmus*, von Ignaz Gábor (Töpelmann, Giessen; M.1.80).

what (? foreign) influences the accent was moved from the beginning to the end. The stress, represented by the methegh, on the second syllable from the tone, lends some corroboration to this view. This suggestive essay deserves attention from students of the Hebrew tone. On p. 15, Jes 25^{19} should be 24^{19}.

With a volume on the First Epistle of Clement [1] Harnack brings to a close the work of the Seminar in Church History which he has conducted for fifty-four years (1874–1928) in Leipzig, Giessen, Marburg, and Berlin. This volume, with its characteristic thoroughness and alertness to all the literary, historical, theological, and ecclesiastical implications of early Christian literature, will be welcomed by all admirers of the great Church historian. Harnack believes that this epistle has never received the attention which it deserves, either from the Church of Rome or the evangelical Churches or theological science. He regards it as, next to the N.T., the most important document of the early Church, and with this the study of Church history should begin.

A German translation of the whole epistle is followed by a discussion of the authorship, the sources, and the ecclesiastical situation in Corinth, and there is appended a list of problems raised by the letter and deserving further consideration. For all its Greek dress and Hellenism the letter, Harnack suggests, in the feeling for authority, order, law, and obedience which pervades it, breathes the Latin spirit; indeed, parts of it make on his mind the impression of being translated from Latin. And he makes the interesting suggestion that here on Christian soil the spirit, the claim, and the power of Rome has already made itself felt: the community at Rome dared to ascend the throne, which was accessible to every Christian community. 'Already in this document she reveals that peculiar understanding of the conceptions of "Order, Law, Obedience, Charity, Harmony, Unity, and Peace" which is characteristic of her, and which ended by transforming the league of brethren into an absolute monarchy.'

The vexed question of the chronology of the Kings of Israel and Judah is discussed at great length and with much acuteness by Begrich.[2] It has hitherto been the fashion to deny the historical value of the synchronisms, as due to editorial manipulation. Israel, it is argued, would not have dated the accession of her kings with any reference to the Kings of Judah, whom she despised, and similarly the jealousy of Judah would have led her to ignore Israel in dating the accession of her own monarchs. Begrich makes short work of this hypothesis by showing that the exigencies of daily life, legal contracts, pilgrimages, etc., to say nothing of their common origin, language, and religion, would have obliged each nation to consider the other in the matter of dating. Besides, for centuries such synchronistic reckoning had existed between Babylon and Assyria, who were anything but friendly to one another. Thus Begrich accepts the reliability of the chronological tradition embodied in these numbers; indeed, he pays more respect to all the Biblical evidence, including the Chronicler, and even to extra-Biblical sources, such as Josephus, than is common. He believes himself to have discovered five different systems of reckoning the years, which, when fully appreciated, can be reconciled with all the available data. Among other results he recovers Is 14^{28-32} for Isaiah, a passage which becomes intelligible the moment it is seen that Ahaz and Tiglathpileser III. died in the same year (727–726 B.C.). Interesting questions about the calendar and the writing of Hebrew numerals are incidentally raised and discussed. Begrich argues that on the accession of Hezekiah the beginning of the calendar year was moved from autumn to spring.

A Roman Catholic scholar has written the History of Revelation in the Old Testament.[3] By revelation he understands not only that which usually goes by this name, but everything connected with the life, politics, and culture of Israel, as that is held to be all definitely related to revelation. The scope of the book is therefore wide, and the author defines its purpose as 'to acquaint students of theology with the material of the sacred books in their historical succession.' Professor Feldmann's method is to sketch the contents of the Biblical books, which he does, section by section,

[1] *Einführung in die Alte Kirchengeschichte. Das Schreiben der römischen Kirche an die korintische (1. Clemensbrief) übersetzt und den Studierenden erklärt*, von Adolf von Harnack (J. C. Hinrichs'sche Buchhandlung, Leipzig; M.4).

[2] *Die Chronologie der Könige von Israel und Juda und die Quelle des Rahmens der Königsbücher*, von Joachim Begrich (J. C. B. Mohr, Tübingen; M.15).

[3] *Geschichte der Offenbarung des Alten Testaments, bis zum Babylonischen Exil*, von Dr. Franz Feldmann (Verlagsbuchhandlung P. Hanstein, Bonn; geh. M.7.60, geb. 9.60).

in considerable detail, and then to elicit and emphasize their religious value. He has a wide and accurate knowledge of the relevant Protestant as well as Roman Catholic literature, and he inclines to relatively conservative positions. He accepts the general credibility of the patriarchal narrative; the patriarchs are historical persons, the Decalogue is Mosaic, the prophets introduced no new religion, etc. The book, which carries the story down to the Babylonian exile, might almost have been written by a conservative Protestant not unfriendly to criticism. There are interesting and informing sections on the culture as well as the religion and politics of the various periods. The volume is a good blend of moderate criticism, information, and edification.

There has just reached us the last contribution to Old Testament Science,[1] from the pen of Harold M. Wiener, M.A., LL.B., who was done to death by Arabs on 23rd August last in the Palestine disturbances. The doughty opponent of current critical methods and results, he was himself a sufficiently radical critic, as this volume amply shows. Dissatisfied with the common view that 2 S 9–20 constitutes a source by itself, he re-examined the material, with the following results. The main source in Jg 9–1 K 2 he calls N, and the second continuous source in 1 S 17–2 S 24 he calls G: N stands for Nathan and G for Gad. 'In the reign of Solomon, Nathan or somebody in sympathy with him wrote a history which extended from the period of the Judges to the death of David.' 'Side by side with N runs G, which is characterized by hostility to Saul.' The source indicated by G was not, however, written by Gad, but by some one who lived in the period between Rehoboam and Athaliah. 'G is Judean.' Each (*i.e.* N and G), 'is interested in the Jerusalem Temple and in extolling a member of the Judean dynasty. Nowhere is there the slightest sign of sympathy with Ephraim or the northern kingdom.' In a characteristic concluding passage, we are told that 'the relationship of N and G has a valuable lesson to teach to those who follow the so-called literary criticism. We have here two sources so closely akin in style that it would be impossible to distinguish them by the criteria on which the documentary critics are accustomed to rely.' The death of Mr. Wiener is a loss to Old Testament Science, all the more to be regretted as he was a scholar of acute and independent mind, who went his own way, undeterred by any consensus of authority.

[1] *The Composition of Judges* ii. 11 *to* 1 *Kings* ii. 46 (Hinrichs'sche Buchhandlung, Leipzig; M.5).

In a reprint entitled *Halt hart am Wort*, from 'Die neue Kirchliche Zeitschrift,' Professor Vollrath, who knows Great Britain well, gives a lively and informing description of British Church life, with its many denominations and its different types of service and sermon. The English people, he tells us, are sympathetic to Esau, who was a sportsman and a gentleman; and in respect of his caution, Gamaliel is typical of the English temperament. The essay helps us to see ourselves as others see us.

The interest of the last number of the *Zeitschrift für die alttestamentliche Wissenschaft*[2] is more highly specialized than usual. Hertzberg discusses at great length the site of the Mizpah, which lay a few miles north of Jerusalem, and decides in favour of *en-nebi samwil*. Professor Robertson of Bangor offers a careful textual discussion of Is 27^{2-6}, a song which seems to him to have an Arabic basis, and he suggests a reconstruction of the Hebrew text, which appears to underlie the LXX version of the poem. F. Bork deals with the chronology of primitive Biblical history from Adam to Joseph, with a detailed comparison of the evidence afforded by the Massoretic Text, the Samaritan, the LXX, and the Book of Jubilees, which, though late, is far from worthless. W. Mundle presents 'the religious problem of 4 Ezra.' This book, with its strongly developed sense of sin, has sometimes been regarded as the Jewish counterpart of Paul. Mundle argues that this appearance is quite deceptive. Nothing in the book offers a real parallel to Ro 7 or Gal 3; its thoughts are essentially those of Pharisaic Judaism: it points backward to O.T., not forward to N.T.

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[2] 1929. Heft 3. (Töpelmann, Giessen; Mk.5.50.)

Philo's Allegorical Method.[3]

DR. STEIN begins with a useful analysis of allegory in connexion with metaphor and symbolism, and proceeds to discover the begetter of Jewish Hellenistic allegorizing in Aristobulus. The main contention of the pamphlet, which is one of the 'Beihefte zur Zeitschrift für die AT Wissenschaft,' is that Philo really carried on a tradition which came down

[3] *Die Allegorische Exegese des Philo aus Alexandreia*, by Dr. Edmund Stein (Töpelmann, Giessen; M.3.20).

to him, that he was not original in his allegorical interpretation of Scripture, and that he did not know Hebrew. The last-named opinion sounds hazardous. It is surely difficult to believe that Philo at Alexandria, for all his Greek predilections, was not acquainted with the sacred tongue of his people and his religion. Apart from this, however, Dr. Stein challenges the ordinary view of allegory with some success. It was evidently more domiciled in Judaism than has been recognized; also its variations were remarkable. Whether the source of it is not to be found, partly at any rate, in other quarters as well, is a further question. It goes without saying that Philo's originality is not affected by such a stimulating theory as that propounded by Dr. Stein, for the results of the Philonic method remain, whatever be its origins.

St. Paul's Career.[1]

PROFESSOR STEINMANN is particularly interested in the possible influence of Tarsus upon the Apostle. He collects many relevant data about the political and religious phenomena of the city, including the philosophical interests at the local university, though he thinks that Ramsay and Boehlig have gone too far in speaking of an actual 'university.' He shows how the apostle in his formative period must have come into contact with Hellenism as well as with the strict Pharisaic Judaism of his home. Furthermore, Dr. Steinmann is disposed to agree that Paul was proud of his local connexion, and that he refers to this when he uses the term συγγενής, or fellow-citizen, as he does in Romans occasionally (ch. 16), when he applies the term to Andronicus, Junias, Herodion, Lucius, Jason, and Sosipater. It means that these were not simply Jews, but members like himself of the same tribe, Hellenistic Jews who shared his tribal connexion.

Two other points are made in this lucid and temperate study. Dr. Steinmann refuses to believe that the name of 'Paul' was taken at the episode of Ac 13^9; the Apostle from birth was called 'Saul, otherwise Paul.' Again, in Ac 22^3, we are invited to read 'I am a Jew, born at Tarsus in Cilicia, brought up (ἀνατεθραμμένος) in this city (*i.e.* Jerusalem) at the feet of Gamaliel, taught according to the strict law of our fathers,' etc. The importance of placing the comma not after 'this city' but after 'Gamaliel' is that Paul was sent early, about the age of fifteen, to Jerusalem for his education, probably to stay with his married sister. By that time he would have received the common home instruction on religion. The origin of Paul's acquaintance with Greek life and of his insight into it is left unsolved by Dr. Steinmann, who prudently contents himself with indicating the possibilities and noting the salient data.

[1] *Zum Werdegang des Paulus: Die Jugendzeit in Tarsus*, by Alphons Steinmann (Herder & Co., Freiburg im Breisgau; M.2).

The Virgin Mary.[2]

DR. KOCH'S essay is upon the Early Church traditions concerning the marriage of Mary, which are to be traced down to the fourth century, a problem which, as he points out, has been discussed by at least one English theologian, Dr. Lightfoot, in his essay on 'The Brethren of the Lord.' To put it briefly, we may say that Dr. Koch incisively restates the data for the Helvidian theory. According to Tertullian, Mary lived in real marriage with Joseph after the birth of Jesus, though this is ignored by some modern Romanist writers. 'Adhuc virgo' is Tertullian's phrase, and Dr. Koch argues that the same phrase in Irenæus has the same sense, viz. that after the birth of Jesus, Mary no longer remained a virgin. Indeed, he sets himself to prove from early patristic tradition that prior to Origen, if we leave out the gnostic 'Protevangelium Jacobi,' there is no real indication of any claim for perpetual virginity. In the Western Church it is not until Hilary of Poitiers (*i.e.* in the middle of the fourth century) that we come upon the interpretation of Mt $1^{18.25}$, which denied that Mary lived in actual marital relations with Joseph after the virgin-birth. Dr. Koch's trenchant historical essay concludes with some general investigations into the prevalent misconception that references to 'the virgin Mary' imply her ἀειπαρθενία. How timely such criticism is, may be gathered by a reading of the pages devoted to this legend by D'Alés in the *Dictionnaire Apologetique de la Foi Catholique* (1916), iii. 199 f.

[2] *Adhuc Virgo*, by Hugo Koch. 'Beiträge zur Historischen Theologie' (Tübingen: J. C. B. Mohr; M.3).

Troeltsch on Christianity.[3]

THE second edition of this work appeared as far back as 1912. But the subject is always with us,

[3] *Die Absolutheit des Christentums und die Religionsgeschichte*, by Ernst Troeltsch. Dritte Auflage (Tübingen: J. C. B. Mohr; M.6.50).

and Troeltsch's arguments are not yet out of date. The position taken up in the book is familiar to students of theology and history, though it was so unfamiliar as to be upsetting in some circles when it first appeared. Troeltsch faces the relativity of history frankly and endeavours to show that if we do not make the mistake of starting from a theoretical idea of Christianity as the absolute religion, we may arrive at what amounts to the same thing by finding that for the faith which appropriates Christ His religion is the supreme manifestation of valid religious truth. A sense of the Absolute is essential, on his view, to any great religion. But the superior value of one religion to others cannot be understood apart from an historical appreciation of its working in human life throughout the centuries. Such are some of the ideas which dominate this treatise. Evidently it still has a vogue, though like some equally outstanding German monographs it has failed to secure an English translation. It ought to be read alongside of the writer's other works, but it forms an independent contribution to the subject, and its re-issue is therefore to be hailed as a fresh proof of the interest in Troeltsch's original approach to the problem.

RECENT FOREIGN WORK IN CHURCH HISTORY.

Acts of the Martyrs.[1]

It is not often that so admirable and essential a handbook as this comes to the aid of serious students. The study of the early persecutions cannot be carried out apart from a constant reference to the sources, and these are not always available as they should be. In German we had von Gebhardt's *Acta Selecta* and Knopf's volume, of course, but the latter went out of print, and new material appeared. The present volume is a new and enlarged edition of Knopf's work. It contains the Greek and Latin originals, with a few textual notes at the foot of the page, and also with excellent bibliographies. The English student has indeed Mr. Owen's recent *Acts of the Early Martyrs* (Oxford), which is indispensable. But Mr. Owen gives translations, not the original texts, and instead of thirteen we have in this handbook no fewer than thirty-three. The only martyrdom included by Mr. Owen and omitted by Krüger is the short account of Procopius (A.D. 303) by Eusebius.

On the *Martyrdom of Perpetua*, Krüger does not mention in his bibliography the English edition and version by Mr. R. W. Muncey, which in spite of some errors is a useful book for the English student.

There are copious indexes to the Biblical references and to the proper names. Altogether this is a book for which one is grateful indeed.

[1] *Ausgewählte Märtyrakten.* Dritte neuarbeitete Auflage, by Dr. Gustav Krüger (Tübingen: J. C. B. Mohr; M.5.60).

The Early Luther.[2]

Like Krüger's *Acts of the Martyrs* this is issued in the 'Sammlung Ausgewählter Kirchen und Dogmengeschichtlicher Quellenschriften (Neue Folge).' It is the second edition, much improved, of a book which has already won its rank. Also it bears testimony to the revived interest in Luther which is so remarkable at present in Germany, France, and England. The reason for this extraordinary outburst of Luther-studies is partly due to the Barth theology and partly to the impetus given to the study by Roman Catholic investigations, which have prompted Reformed critics to work at the problem on various lines, till their scholarship is now more than abreast of the Roman writers. The work is partly dogmatic, partly literary, and partly historical. This volume is an amazingly convenient collection of passages which throw light on Luther's early growth. The first part consists of extracts from his own writings and from other writers; the second part is devoted to extracts from his own writings between 1501 and 1519. No better collection could be well imagined for the reader who desires to follow the evolution of the reformer's experience and ideas during this formative period. The extracts are in the original Latin or German. Capital bibliographies and indexes are provided. The print is clear, and the get-up of the book is comely. We are indebted to the publishers and the learned editor for producing such a timely guide to the study of the subject.

Reformation History.[3]

The series called 'Evangelische Theologie ihr jetziger Stand und ihre Aufgabe' has now reached,

[2] *Documente zu Luther's Entwickelung* (*bis* 1519), by Otto Scheel (Tübingen: J. C. B. Mohr; M.12).

[3] *Kirchengeschichte: Abteilung 1. Reformation und Gegenreformation*, by Dr. Gustav Krüger (Halle: Buchhandlung des Waisenhauses; pp. 50, M.2.50).

in its third section, the second part of Church History, and in this volume Dr. Krüger supplies a conspectus of recent work on the Reformation and the Counter-Reformation. It is packed with bibliographical information, which enables the student to discover what has been done and how it has been done. The references to French and English work might have been fuller, but otherwise the survey is comprehensive. Indeed, the editor recognizes frankly the contributions from Scandinavia and Italy to the appreciation of Luther in particular. No one who is working at any part of this period can dispense with the guidance offered by Dr. Krüger in this elaborate and accurate pamphlet.

JAMES MOFFATT.

New York.

The Words from the Cross.

IV. The Cry of Desolation (Mt. xxvii. 46; Mk. xv. 34).

BY THE REVEREND JOSEPH JOHNSTON, M.A., LONDON.

THE first three utterances of Jesus upon the Cross expressed His concern for others—a prayer for those who were crucifying Him, a reassuring response to the appeal of the penitent at His side, and an instruction to the beloved disciple, standing by, to take care of His mother. In everything He said thereafter His thoughts were turned in upon Himself. For three hours no word passed His lips. He was in the swoon of death, and may have shown only occasional gleams of consciousness, as His heart fainted and rallied again. Noonday darkness had come down upon the scene, and hushed the clamour of the crowd. It was not merely a gloom projected by the mental state of the onlookers who were supping their fill of horrors, but an actual atmospheric disturbance that had the effect of shrouding the gruesome spectacle in shadow. It may have been the precursor of the earthquake that followed, but as it is mentioned by the three synoptists, it is evidently meant to be interpreted as an indication of Nature's sympathy with the throes of her tortured Lord.

> Well may the conscious Heaven grow dim,
> And blacken the beholding sun.

On a sudden, the long silence was broken by a loud cry from Jesus—'My God, my God, why hast thou forsaken me?' The voice would sound louder than it was, framed in the stillness and distinctly heard. Matthew and Mark alone record this cry, and it is the only utterance of Jesus on the Cross that they record. It is given by Matthew partly in the Hebrew form and by Mark in the Aramaic, in which it was probably spoken, although the two may have been blended in the agitation of the moment. The cry is an echo of the opening words of Ps 22, but it need not be understood that Jesus was consciously quoting the Psalmist. If the words had been intended for human ears, we might accept them as a quotation, but when one is crying to God out of the depths of an agonizing experience, it is not natural to express oneself in borrowed phrases appropriate to the occasion, but in words of one's own, coined in the stress of one's need. When a scared child is calling for his mother in the dark, he cries as he feels, and that he may use a common call is a mere coincidence. The experience of our Lord was far from being unique. What is strange is to find Him having it.

I.

This cry of Jesus to His Father was misunderstood by those who overheard it. They thought He was appealing to Elias for help, when He was moaning for His God—groping blindly, with the mists of death in His face, for the comfort of His support. And we may be thankful that His words were wrongly taken up, for if their purport had been grasped, great play would have been made with them in deriding Him as, on His own confession, forsaken of God.

But with all the insight we have into the mind of Christ, it is but little we can make of a cry that sends a shudder to our hearts. It is a revelation of the unimagined suffering of His Spirit, and yet it conceals more than it reveals. But while the mystery at the heart of it is impenetrably dark, it