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(Scott; 1s. 6d. net), we have Apocalyptic in its full flavour. Men are simply revelling in Daniel and the Book of Revelation at present. And they are surely finding food for their souls. Here the Great Pyramid furnishes sustenance or at least sauce. If not the belief itself, it gives confirmation to the belief in the rapture of the saints.

*The Missionary Question* (Scott; 3s. net) to the mind of the Rev. M. R. Newbolt, M.A., is the question of denominationalism. He surveys Rome in the Mission Field, Protestantism in the Mission Field, Anglicanism in the Mission Field; and he finds perfection in none of them, nor even a close

approach. But Anglicanism comes nearest. Its chief defect is the place given to the Eucharist. So it is the same question as we have at home: 'The Church of England can, and in parts of the Mission Field does, set an example to the world of what Catholic ceremonial may be. She can present the Holy Eucharist as the great corporate action of the faithful. And wherever she does so she finds it an enormous source of strength. When she does not we have cause to fear that she is reproducing just the same formalism, the same lukewarmness, the same shyness of Holy Communion as we are familiar with in rustic parishes at home.'

## The Gethsemane of the Fourth Gospel.

BY THE REV. JOHN MONRO GIBSON, M.A., LL.D., LONDON.

THE other three Evangelists had told the story of the Garden of Gethsemane, so St. John does not repeat it, but he tells us of an earlier Gethsemane (12<sup>20-33</sup>). In the Garden our Lord was already in the abyss; in this earlier Gethsemane He stands at the edge of it and is looking down into its depths. It is the turning-point of the gospel, the crisis of our Lord's career. The great object of the Evangelist, as he tells us, has been to show forth the glory of Christ: first the glory of His life, and then the glory of His death. This is the point of transition from the one to the other.

At first sight the time does not seem to be so very critical; rather do things seem hopeful. He has quite recently had much to cheer Him: the raising of Lazarus, the loving deed of Mary, the Hosannas of the multitudes, and now—in some respects the most hopeful of all—the coming of these Greeks. We do not wonder then that He cries, 'The hour is come that the Son of Man should be glorified.'

But how? Coronation? Glorious success? World conquest? So it might seem, but there are things to think of that look ominous. The raising of Lazarus was the crowning glory of His ministry, but for that very reason were not the priests plotting for His death? The loving deed of Mary was 'the oil of joy' to His heart, but did it not suggest the anointing of His body for its burial?

These Hosannas of the multitudes, were they not a coronation anthem? It remains to be seen how deep is the enthusiasm, and how long it will last. These Greeks seem to be the first-fruits of the Gentiles; and they are indeed, but how is the harvest to be realized? Will these Jerusalem Hosannas swell into a world welcome? Or must it be, as in the natural harvest, through the burial of the seed? This last seems to our Lord most likely, for He says, 'Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit.' But even if the way does lie through death, has the hour come? The shadow of death has all along been over Him, and since the remarkable experiences at Cæsarea Philippi He has faced it as a dark prospect, but up till now it had not been in full sight; and He is a young man yet. He has spoken of the hour again and again (Jn 2<sup>4</sup> 7<sup>30</sup> 8<sup>20</sup>), but so far always as 'not yet come.' Can it be that it is coming now?

But what means the appeal of these Greeks? Is there not an alternative suggested here—something to give scope to His still youthful powers before the hour come? Might He not go in person to the Greeks and preach His gospel to them? That this was a recognized alternative we see by turning to 7<sup>35</sup>, where we read that the Jews said among themselves, 'Whither will this

man go, that we shall not find him? Will he go unto the dispersion among the Greeks, and teach the Greeks?' An alternative surely well worth considering. The Greek language was the tongue of the civilized world, Greek thought its dominant thought. Though the Roman Empire was the body of the world's civilization, the Greek mind was its soul. We remember how His spirit was stirred when He found a woman of Samaria responding to His appeal, and again when He discovered in a Roman so great faith as He had not seen in Israel. What if there was here good promise of the up-springing of a great Gentile faith! In this connexion we remember the statement by the historian Eusebius, that a deputation was sent from the king of Edessa to invite Him there. It is possible that some such proposal was made by these Greeks; but whether that be so or not, the alternative could not but be in His mind.

What is the will of God? He does not yet certainly know. In the next chapter we find Him sure of it (13<sup>1</sup>), but not yet. So instead of rejoicing at the coming of these Greeks, as we should have expected, He is in sore perplexity, in a strait betwixt two. 'Now is my soul troubled, and what shall I say?' On the one hand, how strong the Greek appeal;—remember how, when the woman of Samaria came to Him, He saw new fields in Samaria white unto the harvest;—does not the coming of these Greeks mean the field of the world opening now? On the other hand, was not His personal ministry to be restricted to the lost sheep of the house of Israel? Moreover, His mind has evidently been dwelling on the idea of service (12<sup>26</sup>), and what the servant of the Lord is specially called to do in order to fulfil His ministry—to be despised and rejected of men, to be led as a lamb to the slaughter, to be cut off out of the land of the living, to be stricken for the transgression of His own people, to make His grave with the wicked, and in that way to see the pleasure of the Lord prosper in His hand—was not that the path plainly set forth in the sure word of prophecy? 'What shall I say?' he exclaims. Can it be 'Father, save me from this hour?' Nay: 'For this cause came I to this hour.' So, however attractive the other course is, the will of God is clearly pointing down into the dark abyss: 'For this cause came I to this hour.'

This is the definite decision, accepting the Cross,

not as a grim necessity, but as that which will glorify the name 'Father,' because it will show the Father's love to all the world as nothing else could do. When therefore, instead of praying, 'Save me from this hour,' He pours out His soul in the great petition, 'Father, glorify thy name,' the choice is made, the hour so long dreaded is recognized as having come, and is given a welcome because it is the Father's will for the fulfilling of His ministry. And just as in the later Gethsemane there came an angel from heaven strengthening Him, so now there comes a voice from heaven encouraging Him: 'I have both glorified it, and will glorify it again.' It has been glorified in the ministry of life, it will be glorified again in the ministry of death.

Notice here, as we pass, the different degrees of sensitiveness to the divine voice. Jesus hears it quite distinctly; to the multitude it is only a noise as of thunder; while some, more sensitive than the rest, recognize it as an angel voice, though they cannot make out what it says. Still, even for them it was good. They would remember it afterwards when all seemed utterly dark, and would learn to look for some divine meaning in the tragedy of the Cross.

What He says next is of profound importance: 'Now is the judgment (literally "crisis") of this world.' So far we have seen the crisis in the life of Christ, but it is not only a personal but a world crisis. For the world's salvation depended on His resisting all temptation to turn aside from the Cross. This had been the great temptation of His life—not only in the desert, and again when, in answer to the touching appeal of His loved disciple, He had sternly to say, 'Get thee behind me, Satan'; but again and again throughout His ministry. There were pauses in the conflict, as when we are told, 'The devil departed from him for a season'; but these pauses were only to prepare for renewed offensives, the impact of which on His spirit may be recognized in the frequent references in this Gospel to the coming hour, and in the other Gospels to the increased emotion with which 'He stedfastly set his face to go to Jerusalem.' But now that the hour has come and He has finally accepted the Cross in spite of all suggestions, however plausible, to turn from it or even to postpone it beyond the appointed hour, He sees the tempter finally defeated: 'Now is the prince of this world cast out.' And this means

the world redeemed; for the Cross willingly accepted, not as an inexorable fate, but as the crowning glory of the name 'Father,' will be the salvation not of lost sheep of the house of Israel only, but of Greeks and Romans and barbarians and all: 'I, if I be lifted up from the earth, will draw all men unto me.' Though He cannot go to Gentiles and preach to them, He can go to Jerusalem and die for them. The Evangelist's note here is worthy of attention: 'This he said signifying by what manner of death he should die.' 'Lifted up from the earth,' He said. Does that mean only lifted up a few feet from the earth, as in crucifixion? Nay: it is not a common word He uses, but a great one meaning exaltation, implying enthronement. It is not the shame of the Cross which is suggested, but its surpassing glory, recognized here in advance by the Sufferer Himself, by Him alone in all the world, for even His beloved disciple John had not a glimpse of it as yet; it was only after the Resurrection and the advent of the Spirit that any of His followers could glory in the Cross.

Looking over the whole passage, what is the keynote of this Gethsemane of the Fourth Gospel? Is it a minor strain? It has indeed a minor undertone, but that is not the dominant note. It is the antiphonal response of the Cross to the Angels' Song of the Advent. 'Glory to God in the highest' is the dominant note, for not only is glory to God the main thought, but that phrase 'in the highest' finds an echo in the word 'lifted up,' which is a variation of that used in the Angels' Song. And the whole meaning of the Cross as here presented is 'Peace on earth and goodwill to men.' So this Gethsemane strain proves to be no Miserere, but rather a Hallelujah, preparing the way for the hymn (Mt 26<sup>80</sup>), probably the Great Hallel sung as our Lord advanced to the later Gethsemane. There is the dark abyss with a cross in the centre right in front of Him; but, as He looks, the cross becomes a throne, the shame glory, the ultimate outcome the world's salvation.

What a triumphant faith! and He asks us all to share it. It is after this victory that He says to His disciples: 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' And the beloved disciple tells us, 'This is the victory that overcometh the world, even our faith.' 'O Jesus, King most wonderful,' author

and perfecter of our faith, may we overcome our world as we follow Thee.

The hour of the Lord came then. Has the day of the Lord come now? That was the crisis of the world in the life of the King. Is this the crisis of the world in the history of the Kingdom? It certainly is the greatest crisis the world has seen since the Crucifixion. Is not the whole world now on the edge of an abyss? That is where we are. 'Where I am, there shall also my servant be,' He said. Let us learn of Him how to face it. Now are our souls troubled, and what shall we say?

Shall it be only, Save us from this hour? There is nothing wrong in that prayer indeed, or it would not have come into our Saviour's mind; but if we do offer such a prayer, it must be subordinate in our case as in His to that other: 'Father, glorify thy name.' How well our Lord remembered His own instructions, giving this petition the first place: 'After this manner pray ye, Our Father, which art in heaven, *Hallowed be thy name.*' Let us, following His example, make this our constant prayer, 'Father, glorify thy name.'

'*Father.*' God is not an indifferent spectator of the world's agony now any more than He was indifferent to the agony of His Son then. In all our afflictions He is afflicted. God so loved the world as to give His Son to die for it. God so loves the world that even as He bore the agony of permitting the suffering of His Son in order to save it, He is now sharing the agony of this long and cruel war so as to open the way for its salvation from selfishness and sin and all the evils that follow in their train. Yes, even from this abyss let us look up in faith to our Father in heaven.

'*Father, glorify thy name.*' What a comfort to have a prayer that will suit all circumstances however bright and hopeful, however dark and discouraging. When we have any difficulty as to what we should pray for, we can always fall back on this one—'Father, glorify thy name.' Not Britain's, not France's, not America's, but *Thy* name. Glorify it in the two great ways which were in our Lord's mind: the prince of this world cast out; the nations of the world brought in. The prince of this world cast out not only of enemy countries, where he seems to hold almost undisputed sway, but out of our own country and those

of our Allies—which, let us remember, was not possible in a short contest and by an easy victory. At whatever cost, may the prince of this world be cast out.

And the world's salvation achieved: which can only be through the lifting up of Christ crucified

so as to draw all men unto Him, and bring in all over the world the Kingdom of righteousness and peace and holy joy, when every knee shall bow to the King of Love, every heart be loyal to the Prince of Peace, and every tongue confess that He is Lord, to the glory of the Father.

## In the Study.

### Virginibus Puerisque.

I.

NOVEMBER.

Jewels in the Mud.

'Can the rush grow without mire?'—Job 8<sup>11</sup>.

1. A GREAT artist and writer was one day walking in the outskirts of a manufacturing town. It had been dirty, rainy weather, and it occurred to him to take an ounce or two of the black slime from the footpath, and have it analysed. This mud or slime was found to consist of sand, clay, soot, and water. Pondering over the matter, he remembered that it is from such common things that precious stones are formed. It would make a long story to tell the process. You know, of course, that with the help of fire, clay can be made into the finest porcelain. But better still, if the clay is purified and left to itself for a very long time it may form into that lovely blue precious stone called the Sapphire. Then—can you believe it? from the sand we get the opal. Most of you must have seen one, perhaps in a ring of mother's which she values very much, and you wondered how such lovely colours came to be reflected in it.

One day you may read the artist's books—I hope you will—and find out how the opal is formed. From the soot we get the diamond. And last of all the water purified is the same which as a dewdrop sparkled in the heart of a rose. So in wading through mud that morning Ruskin—he was the artist I spoke of—was really 'splashing amongst jewels.'

The mud preaches a sermon to us. It tells us not only that things may be much better than they seem, but that even in the poorest beggar there may be the soul of a great man. Not so very long ago a very poor looking man used to sell news-

papers and matches at a London street corner. Little did the passers-by think that they were paying their pennies to one of the greatest of our poets.

2. But the mud that boys and girls know best is a very commonplace sort of thing, especially when it comes to be the month of November. They never think of jewels in connexion with it. Indeed, they often say that they just hate it. I have known people, however, who thought mud was something to be thankful for. 'Tak' me in among the dubs, they're soft and kindly; the hard road hurts me,' an old Scotswoman said to her daughter who was wheeling her in a bath-chair. Then there are cottages in the country, some of them very warm and happy homes, that are nearly altogether built of mud. At one of her mission stations in Africa, Mary Slessor not only had mud mission buildings, but her own little dwelling-house was an erection of wattle and mud. Much of her furniture too was made from mud; she had a mud sofa where she rested, and a mud seat near the fireplace where the person who cooked for her could sit. And who does not know the wonderful little one-roomed houses that we should never see but for the mud? Where would the swallow be without the where-withal to build her nest?

3. But mud can be something else than kindly. You have heard how the mud of Flanders has made our soldier lads suffer. If Ruskin were alive and had walked through a trench I doubt if he would have thought of it as 'jingling with jewels,' for he hated ugly things. But I read these two lines somewhere just the other day:

Two women looked through their prison bars;  
The one saw mud, the other saw stars.

And it may have been left to the 'Tommies' to find jewels amongst the terrible mud of the trenches.