

writings. Had he read Ps 107²⁰, 'He sendeth his word, and healeth them,' as the Ethiopian eunuch had read Is 53, and had the situation struck him as one to which that word would be appropriate? At least his confidence in the Lord sharpened his perceptions and made him wise, whereas the scribes and Pharisees remained blind and foolish 'because they believed not' (Mt 23¹⁷, Jn 9³⁹⁻⁴¹).

C. F. Hogg.

London.

'Until the day break, and the shadows flee away.'

THIS passage occurs twice in the Song of Solomon, in 2¹⁷ and 4⁶. It is frequently quoted in modern prayers, but as so often is done in the use of O.T. quotations, a meaning is read into the words quite unjustified by the Hebrew text.

'Until the day break' means, in the original, until the cooling close of the day with its great heat, and spreading shadows, and evening approaches. Those who know the East can tell of the hours after, say, half-past four and onward, when we went out to enjoy the cooler air. In Gn 3⁹ we read of Adam and Eve hearing the voice of God 'in the cool of the day.' That is what the passage in the Song refers to. It was not the dawn of the day,

but its close. Then the shadows caused by the sun ceased. (Surely 'the cool of the dawn' is a slip or a misprint in Moffatt's Bible.)

But with us the breaking of the day is the dawn. And for this usage of the daybreak, the Hebrew has its own appropriate words, both entirely different from the word used in the Song. In Gn 32²⁶, in Jacob's prayer, the words 'the day breaketh' mean the opening of day when the sun arose. Again, in 2 S 2³², we have 'at break of day,' for the morning, when the light shone upon the world.

As used by many to-day the beautiful words, 'until the day break,' express the glad dawning of the heavenly day, and the total cessation of all the dark and sad shadows of the earthly life. This is the Christian hope, but the Hebrew text gives no justification for it. Like another verse in Scripture (Is 40³), a beautiful line has become common as declaring a voice, as it were, all forlorn, 'crying in the wilderness,' while in the Hebrew the voice crying is a voice full of hope, bidding men prepare the way of return to the homeland through the wilderness and the desert. So a Christian meaning has been read into the old Song of Solomon, a meaning altogether new and out of keeping with the original. 'The break of day' and the 'shadows' have another meaning attached to them, a good meaning, perhaps, but not that of the Song.

BUCHANAN BLAKE.

Glasgow.

Entre Nous.

The Archbishop of York on 'Peace.'

We would draw attention to the important pamphlet which the Archbishop of York has published under the auspices of the League of Nations (S.C.M.; 6d.), and urge that it be widely circulated. The title is *Christ and the Way to Peace*.

In the pamphlet he is addressing himself to two groups of people both of whom believe themselves to have found in the same allegiance the guiding principle of which the world stands in need. The one group consists of those who accept the full doctrine of the Christian Church; the other group starts from considerations of moral value and obligation, and reaches the conviction that in the life and teaching of Jesus of Nazareth there is offered an expression of the ethical truth which can

save the world. When these two groups, then, are faced with the many bewildering problems demanding solution to-day, what are their obligations?

The first necessity, Dr. Temple says, is for 'study, realistic thought, and vigilance.' He gives an illustration of a field where we have failed in this and which has led to the betrayal of 'a definite trust on behalf of the Assyrian Christians in Iraq.' 'The Archbishop of Canterbury has been untiring in his personal efforts in this cause, but the Christian opinion of the country has remained dormant, and our influence on the side of righteousness and of peace has been greatly damaged by what has appeared to be a breach of promise.'

The result of study, the Archbishop clearly realizes, will not necessarily result in united action

'The other question relates to the admittedly difficult passage in which Jesus seems to advocate violence, when, in speaking to His disciples, He says: "He that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." The passage from which these words are taken is Luke xxii. 35-38, and must be read as a whole. I would suggest that manifestly it is a part of a longer conversation, most of which is left unrecorded. I cannot but believe that a dispassionate reading of the passage itself would reveal the very opposite interpretation from the one which appears at first sight. Jesus is facing the cross. He is facing it in loneliness. Despite all that He has been able to do for His disciples, they do not believe that the way of non-violence will be effectual. They still cling to the belief in a Messiah who will rally the Jews to fight the Roman "imperium." In the verses immediately preceding this passage Jesus tells Peter, who protests that he is ready to go with Him both to prison and to death: "I tell thee, Peter, the cock shall not crow this day until thou shalt thrice deny that thou knowest Me." Then Jesus goes on to plead with them all: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing." Cannot we with reverence imagine how the conversation proceeded, and the impasse it reached. Despite the fact of past successes, when they actually obeyed Jesus, those disciples remained obdurate in the belief that now at this time of crisis, nothing but the way of the sword would bring victory. "Very well," says Jesus, "if you are determined on such a course, then be logical and make your warlike preparations." They say: "Lord, behold, here are two swords." Two swords to fight the legions of Rome. "It is enough," says the Master. "Cannot you see how futile is the way you want to take?" And He goes with them to the Garden of Gethsemane. As I re-read this 22nd chapter of St. Luke, it is not Jesus who seems to waver in His rejection of the sword. It is we, His disciples, who, by our hesitancy and unbelief, make His agony the more profound. We, instead of facing the cross with Him, sleep while He prays and deny Him when He needs us most.'

Keswick.

In the beginning of July this year the Keswick Convention celebrated their diamond jubilee. On the Sunday morning, Canon J. Battersby Harford preached in St. John's Church, Keswick, and reminded his hearers that in the 'seventies of the

last century God 'spoke a special message to a little group of men whose hearts He had touched, and whose ears He had opened. The then vicar of this parish in August, 1874, was called of God to attend meetings which were to be held at Oxford for the promotion of scriptural holiness. There God met him and spoke to him, and in the year before his death he bore this testimony in the public assembly at Oxford: "I got a revelation of Christ to my soul so extraordinary, glorious and precious, that from that day it illuminated my life. I found He was all I wanted. I shall never forget it, the day and hour are present with me, how it humbled me and yet what peace it brought!"' The vicar was his father—Canon T. D. Harford Battersby—and it was he who, the following summer, held the first Keswick Convention. For sixty years it has met with only one break in one of the War years. The full story has been written by Mr. Walter B. Sloan—*These Sixty Years*—and published by Messrs. Pickering & Inglis (2s. 6d. net). It is by no means an easy thing to make a record of sixty Conventions interesting, but Mr. Sloan has succeeded, and the volume not only traces the development of the movement but pays a tribute to its leaders, including a touching one to Dr. Stuart Holden, who died just three weeks after the one held in 1934.

Mr. Sloan remembers many small details of the various Conventions, and so his account gains in vividness. In the opening address of the 1907 Convention, for example, he says that 'reference was made to the "awful danger of the atrophy of our sense of spiritual hearing," and the Speaker told of a watchman at the Falls of Niagara, with whom some one condoled at his having constantly to endure the deafening noise, and the significant answer was, "Bless you, sir, I never hear it."' In that year, too, he remembers that Canon Battersby Harford told that when his father lay dying he asked him to read the thirty-fourth Psalm, with its wonderful note of testimony and dependence, and when it had been read he said, 'That is my experience.'

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