

As one missionary has put it, 'Many a Christian will arise in the last day from a Mohammedan grave.'

One of the most touching of all missionary stories is one concerning the late Master of Balliol. A certain Geronimo of Genoa, having heard that the Australian aborigines were the lowest type of savages of the earth, went out and worked among them for twenty years without making a single convert or even an approach to one. The story was told to Dr. Jowett, and he replied very earnestly, 'I should like to have been that man.'

4. A fourth consideration is the necessity for distinguishing between causes and effects, and putting the stress of our work upon the former rather than the latter. Heathenism, with all its miseries and superstitions, is due to certain easily ascertained causes. The peoples are perishing from lack of knowledge, and from lack of ability to deal with existing conditions. The practical intelligence and directed will of such peoples have never been trained to play upon their life as it actually is, and the whole superstitious *incubus* of heathenism is the result. This fact should give us the point of view from which to look at educational and medical missions as agencies in the foreign field. There is a tendency to consider these as more or less secular, and to set up over against them the purely evangelistic missions as the ideal type. But in a land of gross ignorance and universal unhealed sickness, the evangelistic mission is to a large extent dealing with results while the causes remain untouched. It is a profound mistake to imagine that educational and medical work is to be regarded as in any sense a bribing of the people to come and receive religious instruction, by offering them benefits which they can understand. These are really no bribes, but the direct attack upon the causes of heathenism; and they

should in every case be encouraged to go hand in hand with the evangelistic teaching which they are rendering possible and fruitful.

5. The fifth matter which must be included in this survey is the necessity for appreciating the value of pagan worship. It is not in vain that centuries of worship, however mistaken or imperfect, have engaged the heart and mind, and, to some extent, the conscience, of all the races of mankind. None of the races have lived in vain, and none has worshipped in vain. Each has discovered something in its worship which has increased its national value and its spiritual wealth. Our task is not to bring God to foreign countries in our ships, but to find Him there already, and to reveal Him to those children of His to whose homes we go. We should introduce Christ to them as the true Interpreter of their own ideals, the Appreciator of their own endeavours in the religious life. We are not there to westernize the East, as if Jesus had said, 'Suffer the white little children to come unto me.' We are there to fulfil rather than to supplant the imperfect life of pagan lands, to show them by their very virtues and beauties the sad and tragic lack and failure that are theirs, and to supply that lack out of the fullness of Jesus Christ.

The great business of the Christian missionary is to delocalize the gods of the heathen, and to reveal instead of them the one God over all, blessed for ever, revealed in Jesus Christ—in Jesus Christ, who is neither a child of the East nor the West, but is the Son of Man for ever. Seen thus in His light, it is safe to gather and preserve the true and beautiful elements in all attempts at worship, and it is easy to reinterpret these in a nobler and more helpful way than had been possible in any heathen worship.¹

¹ J. Kelman, *Some Aspects of International Christianity*.

Contributions and Comments.

The Peshitta Syriac New Testament.

SCHOLARS will be grateful to Mr. Kilgour for his list published in your last issue of some of the MSS. on which the Bible Society's new edition of

the Peshitta Syriac N.T. is based. They may be interested to know that the Bodleian MS. which he refers to, and which I collated for the late Dr. Gwilliam in 1913, is MS. Syr. d. 7. Dr. Cowley, with his customary kindness, has turned up this MS. and reminds me that it is recorded in the

Bodleian hand-list as dating from the 10th or 11th century.

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Gideon and his Men.

GIDEON'S three hundred men have been the subject of several articles in recent numbers of THE EXPOSITORY TIMES (March and November 1921, April 1922). I do not intend to resume the discussion about the two manners of drinking described. I would only suggest to all those who take an interest in that question to read the highly instructive details given by Sir James Frazer in his book, *Folklore in the Old Testament*, vol. ii. pp. 465-470. They will be brought to examine whether there did not exist among the different tribes of Israel, as well as among some natives of Africa and elsewhere, a diversity of customs or rules concerning the manner of drinking. This might perhaps explain why it happened that the three hundred men finally selected seem to have belonged to Gideon's particular clan, Abiezer (cf. 8²).

The Rev. T. H. Weir thinks that 'the story is quite plain' and that 'there are no "glosses" or redactors or emendations required.' Many would be glad and grateful, I am sure, if this were the case; but the probabilities are in another direction. Mr. Weir affirms also that 'the word *karā*, "to bow down," means strictly "to drink by putting the mouth in the water."' If this is exact in Arabic, it does not follow that it was the same in Hebrew; otherwise why should it be necessary to complete the meaning of the verb by the word *lišṭôt*, 'to drink'?

Coming now to the question of the water where Gideon's men drank, I do not understand how it is possible to assert that the word used 'implies' pools of rain-water, that word (*mayim*) being the general term in Hebrew for any sort of water: rivers, lakes, sea, as well as pools, springs, wells, cisterns. And it would still be necessary to explain where those pools of rain-water were situated.

Now, although it is known that vv. 2-8 do not certainly come from the same source as v. 1, it is not excluded that the water of vv. 4-6 is that of the spring of Harod of v. 1. Among the commentaries I have consulted (Burney, Moore, Cooke, Thatcher, Lagrange, Budde, Kittel, Gressmann¹), several

¹ It strikes me that these commentators, besides quoting the parallel passage Dt 20⁸, do not make any remark about

say that Harod is either certainly, or probably, or at least possibly identical with the spring now called Ain Jalûd, at the foot of Mount Gilboa. It is noteworthy that one of the greatest modern authorities on Palestinian geography, Sir George Adam Smith (*Hist. Geogr. H.L.* pp. 397-398), well acquainted with the localities, considers that spring as suiting perfectly the requirements of the text.² His opinion would most probably be shared, as it is in my own case, by others who have seen the place. It is one of the most interesting and striking spots in that part of the Holy Land. Unfortunately, travellers crossing Esdraelon from Jenin to Nazareth, *via* Zer'in (Jizreel), and passing perhaps also through Sulam (Sunem) and Nain, usually omitted to go a little (three-quarters of an hour) out of their way to visit Ain Jalûd; they missed thus a very good opportunity. I confess that on my first journey I committed that error, but was glad to make it good later on. On April 8, 1899, I took a photograph, showing the admirable position of the spring, the abundance of water and the presence of cattle attracted in numbers. It is easy to conceive the men of Israel camping on the top of the cliff, overlooking the valley, with Sulam in sight and, in its neighbourhood probably, the encampment of the Midianites, and afterwards Gideon coming down and bringing down his men to the brink of the large pool formed by the spring at the foot of the rocks or to the river running out of it in the direction of the Jordan.

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The Article Before Proper Names.

WOULD it be correct to say that indeclinable proper names of persons which are adopted from

the fact—certainly surprising and contrary to modern notions—of cowards being allowed to go peacefully home. Gressmann is the only one who notices this point and explains that, in old times, cowardice was frequently considered as being caused by an evil spirit. As this pernicious influence might become contagious and succeed in demoralizing even the valiant ones, it was deemed prudent to dismiss the frightened men. The passage of Dt says explicitly: '... lest his brethren's heart melt as his heart.'

² Robinson gives a picturesque and accurate description of Ain Jalûd (*Bibl. Res.* 3rd ed. ii. p. 323), but does not touch the question of identification. He says only (p. 327): Gideon . . . encamped at the well of Harod, probably on Mount Gilboa, since 'the host of Midian was beneath him in the valley.'

the Hebrew have never in the New Testament the article prefixed to them when preceded by a preposition, the preposition being sufficient of itself to designate the case, unless when it is absolutely necessary, in order to make the sense clear; and that such indeclinable names of persons may be used (as indeed they generally are used) without the article when connected with a substantive noun in the genitive?

This rule is Dr. Alexander Nicoll's (*Sermons*, pp. 299 ff.). It is his discovery. I cannot find so explicit a statement in modern grammars, and it would be interesting to know if it is accepted as correct on a subject sometimes described as 'capricious.' The Monymusk-born Oxford Professor of Hebrew, who died in 1828 at the early age of thirty-five, was one of the most learned scholars of his age, and little likely to be rash in his pronouncements.

There are apparent exceptions, but all come under the clause, 'unless when the article is absolutely necessary in order to make the sense clear,' or to 'declare the sense,' to use Canon Nicoll's own phrase.

For example, the article is found where the proper name of a person is lost in that of a race or house, e.g. Israel; or where it is used to show the gender; or where, as in Ro 9²⁵, there is a word understood, e.g. 'book.' 1 Co 15²² probably is included under this last exception, 'man' being understood before Adam or Christ.

If the proper names are, or have been made, declinable the usual Greek rule is followed.

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Joshua and the Miracle of the Sun.

IN his paper on Jos 10¹⁻¹⁴ the Rev. G. P. Wallace says of the verb **בָּיָא**, 'it is quite impossible to use this word of the going down of the sun.' As a matter of fact, however, it is commonly used in this sense in both prose and poetry. An instance occurs in v. 27 of the same chapter, **לָעֵת בָּיָא יְעִיֵּשׁ**, where there can be no possibility of doubt about the meaning, as the preceding verse states that the bodies were hanging upon the trees until the evening. Other examples are Gn 15¹², 'when the sun was going down (**בָּיָא**), a deep sleep fell upon Abram'; 28¹¹, 'he tarried there all night, because

the sun was set'; Ex 17¹², where it is said of Moses' hands that they 'were steady until the going down (**עַד-בָּיָא**) of the sun.' In Dt 11³⁰ the derivative noun (**בְּיָוֵא**) is used for the west. Instances of the poetical usage are Ps 50¹ (cf. Mal 1¹¹) 104¹⁹. In Ps 19 the sun's going forth is expressed by the verb **צָא**, and in 65⁸ the corresponding noun is used of the outgoings of the morning and the evening. As Gesenius suggests, the use of **בָּיָא** to express the going down of the sun may have its origin in the idea of entering his chamber or place of rest. Mr. Wallace's theory of the incident does not take account of the fact that Joshua was engaged in pursuing the enemy at the time, and that daylight is favourable for pursuit, just as darkness is for a surprise attack. The moon is only mentioned in the quotation from the Book of Jashar, and is not referred to in the latter part of the verse. The theory suggested is ingenious, but the right interpretation of Scripture is not to be attained by doing violence to the usage of Hebrew language. The solution of the difficulty must be sought in another direction.

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Note on St. John xvi. 10.

IN 'Notes of Recent Exposition' last September it was said of the passage Jn 16⁸⁻¹¹ ('And he when he is come will convict the world in respect of sin, of righteousness, and of judgement . . .') that 'the difficulty when we give the verb its proper meaning is with *righteousness*.' Mr. Flowers, to the issue of last March, contributed an article on the passage as a whole, but neither did he over-pass that stumbling-block of righteousness: he related the conviction concerning righteousness to Christ's exaltation into the Heavens, whereas, in the text, it is related rather to His departure from the sphere of earthly life. Christ's word, 'Of righteousness, because I go to the Father, and ye behold me no more,' emphasizes His absence, not His glory.

If it be so, this emphasis may guide us in our search for the interpretation, and it seems to do so. Our Lord speaks of One 'whom the world cannot receive; for it beholdeth him not, neither knoweth

him. He who convicts the world concerning righteousness is One whose impact and work upon the world cannot be direct, since the world neither knows nor can receive Him: He acts upon it through men in whom He is, who are alive by Him and whom He directs and uses ('separate unto, me Saul and Barnabas'—give me the men 'for the work to which I have called them'). To effect such conviction is one of those 'greater works' for which our Lord looked from disciples as consequent on His going to the Father; and it is of experience that the layman, the ordinary disciple, finds the world more susceptible to that conviction at his hands than another's. Apostles must cry aloud, 'We are men of like passions such as you are,' and even their successors may have to say with St. Paul, 'Be you as I am, for I am as you are'; whereas the layman has only to live in all quietness his faithful life, and men see it as a thing which shines and condemns works of darkness, because the man is no one in particular. This remains as of experience though our thought rises high above Apostles. A man of the world wrote no long time ago: 'They say that Jesus Christ was without sin, but then He happened to be God, and I am not.' To convict the world as to righteousness it was expedient that Christ should go away, that He might come who creates witnesses to righteousness out of common men and men not visibly in touch with the Divine. Our Lord's disciples behold Him no more—they are become to all appearance as a people without a ruler, as sheep without a shepherd, as a body without a head; and yet they endure, they follow on, they keep law and serve and give obedience: furthermore, their righteousness is of the same new righteousness that men saw in Him whose life is the light of men. This righteousness in the plain man and in the ordinary discipleship—this as nothing else could—convicts the world in respect of righteousness: of righteousness as a reality, and as *one*; of righteousness as required of men, and, if required, attainable; and of righteousness as natural in the twice-born, men 'created in Christ Jesus for good works.'

'There is in the world to-day'—Dr. Gore has lately written—'a very widespread revolt, not only against the doctrines of theology, but against the Christian standard of life. . . . This open rebellion gives us our opportunity. What is wanted in the midst of the bewildered world is the witness of the

true life being visibly lived by an organized society of men—the witness of The Way.'

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Salvation and Loss.

THE article by the Rev. Arnold Brooks on 'Salvation and Loss in the Story of Zacchæus' in the March issue of THE EXPOSITORY TIMES is most suggestive, but it appears to me to be based on too doubtful a textual interpretation. There is much to be said for taking the phrase 'that which was lost' as equivalent to 'those who were lost.' There is no portion of the Gospels which furnishes so abundant and clear a commentary on Salvation and Loss as Lk 15, with the three Parables of the Lost Sheep, the Lost Coin, and the Lost Son. The primary reference of 'lost' is to sheep, coin, son, and it is quite in the manner of the Gospels to refer to Zacchæus as 'lost.' The general reference of the term in the Gospel is to relationships and not to qualities. Even now, if we speak of a 'loss of character,' we generally mean a loss of reputation; and the modern equivalent for 'the lost' is the outcast, the abandoned, the condemned. Notice in what respects the Sheep, the Coin, the Son, cf. Lk 15, are lost:

- Lost Sheep . . . Ownership imperilled: membership lost: care and safety lost.
- Lost Coin . . . Ownership imperilled: place lost: usefulness lost.
- Lost Son . . . Fatherhood refused: home lost: character and property lost.

In each case our Lord throws emphasis upon the loss to God, who refuses to surrender ownership and Fatherhood, and accept those lost to others or themselves as lost to Him. There is the broadest basis for the conclusion of Mr. Brooks' article.

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The Old Paths (Jer vi. 16).

THIS strikingly picturesque passage with its imagery of travellers who have lost their way inquiring for the old paths has doubtless for its origin in the mind of the prophet the difficulties of Eastern travel. An illustration of which is forthcoming in

the recently published work of Sir Aurel Stein (*Serindia: Detailed Report of Explorations of Central Asia and Westernmost China*. 5 vols., Milford).

In reviewing this 'magnificent production' the *Times Literary Supplement* says, Sir Aurel rode in the tracks of two famous travellers, Hsüan-Tsang and Marco Polo. Each of these has left a description of the desert: and as it was in the eighth century and in the thirteenth, so it is to-day. Hsüan-Tsang notes how the sands are always moving according as the wind piles or scatters them: how there are no tracks and nothing to go by: 'so travellers collect the bones of animals left behind to serve as road marks.' He tells how when the hot winds rise men and animals lose their senses: they hear singing and wailing; while looking and listening one becomes stupefied and unable to direct oneself.

And Marco Polo tells how if a traveller lags behind his company at night he will hear spirits talking: sometimes they will call him by name, and he follows the voice and is lost.

ACHILLES TAYLOR.

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places separated from each other. He inquires of his guide, the angel Raphael, the reason of this separation. Raphael replies that the division has been made that 'the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous, in which there is a bright spring of water. And such has been made,' he adds, 'for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. Here their spirits shall be set apart in this great pain till the day of judgement . . .'

These extracts explain themselves, and the resemblances between them and the ideas in the parable are plain. 'The bright spring of water' in the place set apart for the righteous, is suggested in Dives' request that Lazarus may dip his finger in water, etc. The separate divisions of She'ol noted by Enoch, appear in the parable in Abraham's reply to Dives that between righteous and sinners 'there is a great gulf fixed.'

Clearly these resemblances postulate Jesus' use of the visions of Enoch, at all events, in the teaching of this parable.

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The Parable of Dives and Lazarus, and Enoch 22.

THE influence of the Apocalyptic Book of Enoch upon the teaching of Jesus has been the subject of considerable speculation amongst N.T. scholars. A reminiscence of Enoch which, so far as I am aware, has not before been noticed, seems to be suggested by the Parable of Dives and Lazarus (Lk 16¹⁹⁻³¹).

Dives is in torment in Hades, and, seeing Abraham afar off, and Lazarus in his bosom, cries out, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And beside all this, there is a great gulf fixed . . .' (vv. 24-26).

It is difficult to resist the belief that in the ideas suggested in these verses we have an echo of En 22. This chapter consists of a description of Enoch's journey to She'ol, where he notices four hollow

'Thy Kingdom come.'

IN teaching non-Christians the Lord's Prayer it is of first importance that the *notions* should be communicated to them. It is not enough to find synonyms in their language and to make a rough translation.

When in charge of the mission to the Makuchi Indians, in the far interior of British Guiana, on the Brazilian frontier, it was my work to learn the language and to commit it to writing. My predecessor—Rev. James Williams—had begun this work; but he took his papers with him, and I had to start *de novo*.

Some one had taught the Indians a version of the Lord's Prayer; and, upon examining it, I found that, while it was a translation, it did not convey right *ideas*. The Indians have no king and no kingdom. Their chiefs are obeyed only when they command respect and when the conscience of the people accepts their directions. They have no arbitrary, legal, and autocratic power whatever.

The petition in the Prayer, as I found it, read:

'Thy *place* is coming.' The word used was *pata*, which does service for a locality, a country, and for the world as a whole.

I taught the Indians, even in church, *conversationally*. And, in conversation, I explained that if a man were placed in the midst of a country and there were no people in it, he would have no kingdom. Also, if a man claimed to be king and the people did not acknowledge him as king, he would have no kingdom. A king can have a kingdom only when the people, in *their hearts*, acknowledge his *sway*. The word for 'sway' adopted was the word used by the Indians to describe the sway of a chief who is respected and acknowledged when he gives a direction, or expresses a wish. I pointed out that Jesus Christ had told people that 'the kingdom of God is within you,' that is, in your hearts. When you acknowledge God's sway in your hearts, you are in the Kingdom and the Kingdom in you. To try to think of a country floating down into your heart would be very funny, and very wrong! The Indians saw this, and they proved, in conversation, that they understood the petition as I had worked it out, in their own language for them.

With regard to the verb: The ordinary im-

perative, the imperative of insistence, and the imperative which brooks no alternative (the Makuchi language has these three) would not serve, as they can be used only in direct address; and one *cannot talk to the Sway of God* and command it to come! To say 'Allow it to come' would have suggested a wrong idea. And, after fully talking it out, I followed a course made possible by the structure of verbs in the language and evolved a verbal expression, which, in clumsy English, means:

Thy Sway as having come, be.

This was understood by them quite clearly to mean:

Thy Sway be as having come into our hearts.

When my book upon *The Sea Gypsies of Malaya* (now in the Press) is published, I hope to bring out one upon the Makuchis (in both cases I had to commit the language to writing). In both books, instances will be given which illustrate how languages can be evolved in order to express new ideas, such as Holy and Kingdom.

I am led to send you this Note by reading your remarks in the April number of THE EXPOSITORY TIMES.

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Entre Nous.

PERSONAL.

Gordon.

'When Lord Ripon became Viceroy of India, after the Gladstone Ministry took office, he took General Gordon with him as Private Secretary. He resigned the appointment a day or two after reaching Bombay, because Lord Ripon had asked him to acknowledge a pamphlet received from a leading Parsee, stating that the Viceroy thanked him for sending it, and had read it with interest. But Lord Ripon had not read it, so Gordon declined to write the letter. He immediately resigned and left India.'¹

¹ A. T. Wirgman, *Storm and Sunshine in South Africa*, p. 169.

Kruger.

'Kruger had never travelled by train before his journey to Port Elizabeth. He asked how could the engine turn round without a "disselboom"? (*Anglicè*—the pole of an ox-wagon). He saw the sea for the first time, and asked, when a big cargo lighter came alongside the jetty, whether that was the ship to take him to England? Since those days he learnt many things. He coveted a port and a war navy for the Transvaal, and intersected his country with railways. He fell into the hands of astute Hollanders, like Leyds, in the after years but every South African—Britain and Boer alike—admired the old man's personal courage and indomitable tenacity. He was shrewd, too, in his way. Two brothers quarrelled over their just