

after me, let him deny himself.' It was a real temptation, because He had come to seek and to save that which was lost. And when the lost were coming to Him in crowds hoping to be fed, hoping to be clothed, hoping to be done with toil and pain and be at rest, He had to send them away with an offer of rest for their *souls*. He looked upon them and loved them as they went away sorrowful. And He knew that the time was not far off that He must go up to Jerusalem.

The third temptation was the hardest. It came from Peter. Jesus had asked the disciples, 'Whom do men say that I am?' He had asked them, 'But whom do ye say that I am?' And Peter had answered, 'Thou art the Messiah, the Son of God.' From that time He began to show His disciples that He must go up to Jerusalem and be put to death. Why 'from that time'? Because it is absurd to suppose that the Messiah is to be put to death. Jesus of Nazareth might be put to death. But now we know that Jesus is the Messiah, and the Messiah is far too high to die. 'From that time,' because from that time the temptation was possible. And the temptation came. Peter took Him and began to rebuke Him. 'That

be far from thee, Lord; this shall not be unto thee.'

It was a keen temptation. How keen it was we see in the severity of Christ's answer: 'But he turned and said unto Peter, Get thee behind me, Satan; thou art a stumblingblock unto me.' For Peter would have Him win men by living, by living as the Messiah, not by dying. Certainly He must win men's hearts. Certainly He would not have them if He did not have their love. And it must be the unselfish love of the heart. Well, He was winning them. Had He not won Peter himself, and James, and John, and Bartholomew? And how had He won them? By teaching, by living, not by dying. Let Him have patience. Did He say, 'I, if I be lifted up from the earth, will draw all men unto me'? No; no. Let Him remain on the earth, and in time, in time, all men will come to Him.

It was the keenest temptation of all. They did love Him in life, and He loved them for loving Him. And it was an awful thing to go up to Jerusalem to die. So He steadfastly set His face to go to Jerusalem.

## Gustav Adolf Deissmann.

BY LIONEL R. M. STRACHAN, M.A., LECTURER ON ENGLISH LITERATURE IN THE  
UNIVERSITY OF HEIDELBERG.

GUSTAV ADOLF DEISSMANN, the son of a pastor of the United Evangelical Church, and writer on local history, was born at the village of Langenscheid on the Lahn, 7th November 1866, just after Nassau, through the war of that year, had become a Prussian province. He was educated first, like most German children, at the Elementary School (*Volksschule*) of his native place, afterwards at the Modern School (*Realschule*) of Erbach on the Rhine, where his father became pastor, and finally at the Grammar School (*Gymnasium*) of Wiesbaden, where he received his classical training. He left school at Easter, 1885, and, having resolved to follow his father's profession, he matriculated at Tübingen,

where every third man in the university was a theological student, in the summer term following. Here he spent three years altogether; but in his second and third 'semesters' he can have given little time to books, and still less to lectures, for he was serving with the fusiliers in garrison in the town. He served with such good will that a prize for marksmanship fell to his share.

On leaving Tübingen, Deissmann spent the summer of 1888 at Berlin, a much larger university, where the theological element was not quite so conspicuous. The time had now come for him to present himself for the examination *pro licentia concionandi*, the first of the two Government ex-

aminations which candidates for the ministry have to undergo. It served him also as an entrance examination to the Predigerseminar, or Theological College, at Herborn, an endowed survival of the university that existed from the seventeenth to the nineteenth century in this old town of his native Nassau. The course at Herborn, lasting only a year (1889-90), was the young university man's final preparation for the practical work of the ministry. At its conclusion he took the examination *pro ministerio* and was appointed *Vikar* (i.e. curate) of Dausenau, a place familiar to those who have stayed at Ems.

So far Deissmann's career had been that of many other young Protestant clergymen. Soon, however, his love of learning decided him to study further for a theological degree. He left Dausenau and matriculated once more as a student, this time at the local University of Marburg on the Lahn (Easter, 1891). The professors to whom he was most indebted were probably Georg Heinrici, Adolf Jülicher, and Wilhelm Herrmann. He also was an enthusiastic attendant at the philosophical lectures of Hermann Cohen, and learnt much from the Marburg philologists.

At the expiration of a year of most concentrated study (Easter, 1892), Deissmann was appointed 'Repetent' at the Seminarium Philippinum, an endowed institution for the training of theological students. This was his first post as a teacher, but he was not yet on the university staff,—he did not yet possess the *venia legendi*. For some time he had been engaged on his first piece of original investigation, a study of the formula 'in Christ Jesus.' His treatise on this subject was allowed by the Marburg Faculty of Theology to do double duty as 'Licentiatendissertation' and 'Habilitationsschrift,' i.e. with it the Repetent acquired both the degree of Licentiate in Theology and the status of Privatdozent. On 20th October 1892 Deissmann defended his dissertation against two friendly 'opponents.' Furthermore, there were theses, seventeen in number, which the candidate, according to custom, was prepared to maintain. These probably had more significance to their propounder than is usual in such cases, and some of them are worth quoting in illustration of the direction taken by his future studies.

1. The attitude of the first Christians to the O.T. is not normative for scientific interpretation.

2. The Greek of the LXX must not be identified with the Greek spoken by the Jewish Hellenists.

3. N.T. theology is an historical science, and has as its object the reconstruction of the religious and moral ideas of primitive Christianity.

8. Consciousness of the loftiness of the N.T. ideas is not the starting-point, but the result of interpretation.

10. The strength of mediæval Christianity lies in its piety, not in its theology.

A few days after his 'habilitation' the complete work, *In Christo Jesu*, was published, and quickly won for its author the reputation of a conscientious inquirer. His conclusion, namely, that ἐν Χριστῷ Ἰησοῦ was an expression coined by St. Paul on the analogy of ἐν πνεύματι and ἐν τῷ θεῷ to denote the closest conceivable communion of the believer with the living Christ, perhaps requires modification (cf. Johannes Weiss in *Theologische Studien und Kritiken*, 1896, pp. 7-33), but the stimulating effect of his work is beyond question. It has borne fruit in THE EXPOSITORY TIMES (1897, ix. 18-20), where J. S. Banks suggested Jn 15<sup>2-7</sup> as the possible source of the Pauline formula.

In the summer of 1893 Deissmann began lecturing in the university (on '1 Corinthians') in addition to his seminary work. Subsequent lectures dealt with '2 Corinthians,' 'The Authority of Holy Scripture,' 'James,' and 'Galatians.' His second published work, *Johann Kepler and the Bible*, belongs to this period (1894). The conflict of Germany's greatest astronomer with the Church, raising in modern form the old question of the relation between religion and science, furnished the subject of a short but valuable contribution to the history of the authority of Scripture and its exegesis.

The year 1895 was important in many ways for the Marburg Privatdozent. On 1st January he was appointed to a newly founded pastorate at Herborn, and on 1st April to a tutorship at the Predigerseminar, where he had himself studied. On 18th April he married Fräulein Henriette Behn, daughter of Herr Theodor August Behn, of Hamburg. Professionally his reputation was made this year by the publication of his *Bibelstudien*. The book was the outcome of many years' patient study of the latest recovered fragments of Hellenistic Greek. It contains the vindication of the second of his Marburg theses. Proof is offered from the papyri and inscriptions that the Greek of the LXX is not such Greek as was spoken by Jews, but rather Egyptian Greek distorted by slavish adherence to the Hebrew original. The philologists,

however, were inclined to be sceptical, and contested the proofs. F. Blass, who was one of the sceptics, afterwards accepted Deissmann's positions silently in his *Grammatik*. Other investigations of special interest in the *Bibelstudien* dealt with various Biblical persons and names, transcriptions of the Tetragrammaton, and the influence of the LXX on the Greek of the N.T. Part v. (pp. 187-257) consists of Prolegomena to the Biblical letters and epistles, where for the first time Deissmann insisted on the inherent distinction between real 'letters' (such as St. Paul's writings) and 'epistles,' or letters merely in form (such as Hebrews, 1 Peter, and the other Catholic epistles). These observations of Deissmann's were applied specially to 1 Thessalonians by Dr. Rendel Harris, 'A Study in Letter-Writing,' in the *Expositor*, 1898, viii. 161-180. Certain points again received confirmation and emphasis from J. S. Banks in THE EXPOSITORY TIMES, 1898, ix. 404, 500-503.

A second volume of a similar nature appeared in 1897 under the title of *Neue Bibelstudien* (cf. J. S. Banks in THE EXPOSITORY TIMES, ix. 272). Of great interest were the discussions of non-Biblical formulas with ὄνομα and ἀγάπη, the phrases κυριακή ἡμέρα, ἰλάσκεσθαι τὰς ἁμαρτίας, καθὼς γέγραπται, δοκίμιον, etc. English readers can taste the treasures of both the volumes in Alexander Grieve's translation (T. & T. Clark, 1901; reviewed in THE EXPOSITORY TIMES, xii. 362, 433), which has now reached a second edition.

At the Herborn Seminary Deissmann's principal work with the merest handful of students was to encourage them in the exact study of the New Testament. With successive batches of men he read selected Epistles of St. Paul, and more cursorily a large part of the remaining books. He also introduced the study of the Augsburg Confession. But the small scale of the classes at Herborn must have made a change of sphere all the more welcome when the opportunity offered. The two series of 'Bibelstudien' had shown the originality of the young scholar in the field of study which he had chosen: the attention of the seniors was arrested. The University of Heidelberg, fostered by one of the most progressive States in Germany, is ever alert to secure teachers of merit, and does not regard youth as a disqualification.

On the death of Karl Holsten (1825-1897), the last great representative of the Tübingen school, a man who knew his Paul by heart, Deissmann

accepted a call to succeed him in the chair of N.T. Exegesis at Heidelberg. His parting gift to Herborn was an annotated edition of twenty unpublished letters that had been written home by a pupil of the lexicographer Pasor at Herborn in the years 1605-1606. Such letters as these, instinct with the life of bygone times, appealed particularly to Deissmann. Now it was a bundle of papers from German archives—ere long a papyrus fragment from the Egyptian desert would fall into his hands.

The new professor entered on his duties at Heidelberg in October 1897. Two months later his old University of Marburg conferred on him the degree of Doctor of Theology *honoris causa*. He began by lecturing on '1 Corinthians' and 'James,' with a third course on 'The Linguistic Character of the Greek Bible.' He has now been nine years at Heidelberg, and in that time has lectured most frequently on 'Romans' (cf. Prolegomena in THE EXPOSITORY TIMES, 1899, xi. 109-111), '1 Corinthians' and '2 Corinthians' (5 times each); on 'Galatians,' 'Luke,' 'Matthew,' and 'General Introduction to the N.T.' (four times each); on 'James,' 'N.T. Theology,' 'St. Paul,' 'St. John' (twice each). The courses on 'The newly discovered *Logia*,' 'Authority of Holy Scripture,' and 'Acts' have not been repeated. The summer courses instituted in 1901 for an audience not exclusively composed of theological students ('hearers of all Faculties') deserve special mention. Twice the subject has been 'The Origin of the N.T.,' and twice 'Words of Jesus.' In 1902, for example, when the writer of these lines was privileged to attend the course, the sayings of Jesus selected for treatment were Mk 1<sup>15ff.</sup> 38 2<sup>18-22</sup>, Mt 5<sup>3-12</sup> 17-20. 25-30. 43-48 61-15. 24. 25-35 77-11 117-19, Mk 3<sup>31-35</sup> 4<sup>10-12</sup> 5<sup>30-32</sup> 6<sup>1-6</sup>, Mt 11<sup>25-30</sup> 18<sup>10-15</sup>, Lk 4<sup>15-30</sup>, Mt 8<sup>19-22</sup>, Mk 10<sup>17-31</sup>, Mt 10<sup>5-42</sup> 11<sup>25ff.</sup>, Lk 15<sup>3-32</sup> 9<sup>51-56</sup>, and their parallels in the other Gospels. The Greek text, as given in Huck's *Synopsis*, was made the basis of an interpretation which sought, after a synoptic comparison, to determine by internal evidence which of the records was most authentic, most in conformity with the Personality of Jesus as it stands revealed in the Gospel narrative. An attempt was made, in fact, to treat the words of Jesus as the words of a great poet are instinctively treated—not as so much dogma, but as the outcome of personal experience, the expression of a Personality. This 'metahistoric' point of view,

together with other of his fundamental positions, is clearly stated by Deissmann in *Die Christliche Welt*, 1902, xvi. 1181.

The professorial work, heavy though it is in comparison with what falls to the lot of men in other Faculties, has not prevented Deissmann from writing and reviewing. A little book published in 1898 really goes back to the Herborn days, for it was delivered as a lecture at Giessen in June 1897. Here he again lays down, with the confidence resulting from profound research, the principle that Bible Greek is not a special *sacra lingua*. Its peculiarities are those of non-classical Greek as a whole, or the result of too close translation from Semitic originals. Another lecture, 'Theology and the Church,' given at Durlach and afterwards published, seemed to a reviewer (E. Sulze, *Theologischer Jahresbericht*, 1900, p. 096) one of the most refreshing items in the dogmatic literature of 1900. It may be regarded as a development of the tenth of Deissmann's Marburg theses. The Gospel, he says, is older than either Theology or the Church. The Reformation restored the Gospel to its right place, but afterwards Theology and the Church regained their former importance. The danger of religious stagnation was averted by the Pietistic movement. The present tension between Theology and Church is good as a sign of life, but to transform it into useful energy, pious theologians and learned parsons are necessary. In soundly constituted individuals this practical union of piety and learning is not impossible.

Deissmann's help was sought in various cyclopædic undertakings. To the collection of O.T. Apocrypha and Pseudepigrapha, edited by his old Tübingen Professor, Emil Kautzsch, he contributed (1899) a translation of the so-called fourth book of Maccabees, with commentary. The editors of the *Encyclopædia Biblica* received from him (1901-1902) articles on 'Elements,' 'Epistolary Literature,' 'Lord's Day,' 'Mercy Seat,' and 'Papyri,' the last-named being afterwards adapted for the article on 'Papyrus und Papyri,' in the new edition of Herzog-Hauck's *Realencyclopædie*.

The Heidelberg University Library having, in 1900, acquired a collection of papyri, Deissmann, the self-taught specialist, who had hitherto learnt from the books of Grenfell and Hunt, Kenyon, and Wilcken, now became himself an editor of texts. In the course of his work he was led to

reconsider a British Museum papyrus fragment which, being not very intelligible, had been published by Grenfell and Hunt without special comment. Deissmann, however, saw in it one of the earliest autograph Christian letters extant, a document of the Diocletian persecution, and his historic imagination and genius for reconstruction invested the scanty lines with the very deepest human interest. His monograph, *The Epistle of Psenosiris*, appeared simultaneously in England and Germany in 1902, the English version gracefully inscribed to Grenfell and Hunt, the pioneers, the German with a beautiful dedication to the author's mother. A rapid reviewer in the *St. James's Gazette* was only exaggerating the truth when he said that the book was devoted to the discovery that a small 'p' should be a large one, and that, on account of this large 'P,' the papyrus is a relic of the Diocletian persecution. Sober German critics, however, like Harnack, were charmed by Deissmann's attractive exposition, if not always convinced by his conjectures. Even the incredulous admitted that *Psenosiris* was a valuable and instructive piece of work. One professor of Greek (Albrecht Dieterich, an old friend and colleague of Deissmann's, in the *Göttingische gelehrte Anzeigen*, 1903, 550-555), accepted the 'P,' and therewith the name 'Politike,' but believed that the subject of the letter was the burial, not the banishment, of the woman, and doubted whether she were a Christian after all. To this criticism Deissmann replied undaunted in a Stuttgart periodical, *Die Studierstube*, December 1903.

The next little book from Deissmann's pen was a reprint of an article on 'The Hellenizing of Semitic Monotheism' (1903). It was an excellent study of its author's favourite subject, and extorted from E. Schürer, a writer of the earlier school, a retraction of his description of LXX Greek (in his *History of the Jewish People*) as a new language, so teeming with Hebraisms as to be unintelligible to a Greek. Schürer persisted, however, that St. Paul did not write the *κωνή*, and that 'Jewish Greek' is vouched for by Cleomedes (*Theologische Literaturzeitung*, 1903, col. 711).

Early in 1905, at the invitation of the Hochstift at Frankfort-on-Maine (a sort of popular London Institution connected with the Goethe birthplace and museum), Deissmann gave five lectures on 'The New Testament and the Written Memorials of the Roman Imperial Period.' An abstract of them

will be found in the *Jahrbuch des Freien Deutschen Hochstiftes*, 1905, Frankfurt a. M., pp. 80-95, and portions of them are incorporated in the articles that are about to appear in THE EXPOSITORY TIMES. Later in the year he contributed a devout and learned study of 'The Gospel and Primitive Christianity' to a volume of essays on the position of religion in modern life. Before the year was out there also appeared the edition of the Heidelberg LXX papyri, which had absorbed so much of Deissmann's time in the last five years—time that he would have preferred to devote to the *New Testament Lexicon*, the preparation of which he now contemplates as his task in life. The chief item in the collection is the seventh-century codex, part of an Egyptian village Bible, containing on twenty-seven leaves Zechariah 4 to Malachi 4, the existence of which was first announced by the Rev. W. H. Hechler at the Oriental Congress in 1892. The text proves to be related to the Hesychnian group of texts, and thus lends support to the Hesychnian hypothesis.

On 12th November 1902, at Heidelberg, Deissmann had lectured on the new codex to a popular audience, who were delighted with the account of the now historic bookworm whose ravages had assisted the experts in the pagination of the fragments. Alike as lecturer and as preacher, Deissmann possesses the undoubted power of holding his audience, be it academic or popular. The extraordinary personal influence over the students which was wielded by Deissmann's predecessor, Holsten, will rarely, if ever, be equalled; but Deissmann's qualities of transparent sincerity, justice, and sympathy for the people have won their way to the hearts of a wide circle. He is popular not only in the university, but in the town of Heidelberg. As a member of the Town Council (re-elected in 1906 for six years) he is always active to promote movements, such as Early-Closing, for the benefit of the working classes and business men. A Coal Supply Association for the benefit of small consumers owes its inception to him. He was first Secretary and then President of the Committee for University Extension, formed in 1903. Much of his valuable time has been devoted to the complicated work of managing the Heidelberg branch of the Association of Volunteers for Sick Duty in War. He inherited from his father a taste for politics, that has to be strictly curbed lest his literary work should suffer. The Liberal

nature of his political convictions is indicated by his friendship with Friedrich Naumann, and by his position as President of the local 'National-Socialer Verein,' which since October 1902 has borne a political character. He took the chair at the public meeting convened by this association on 19th January 1906, when Professor von Schulze-Gaevernitz, the biographer of Carlyle, gave an address on the British Empire, and a resolution was carried in favour of more friendly relations between England and Germany. Deissmann himself, though in correspondence with a number of English scholars, had never been to England. In the spring of 1906 he took part in an archæological excursion to Asia Minor and Greece, visiting those very places which his studies of St. Paul had specially endeared to him. From this journey we may expect new illuminative touches in the 'background,' which it is Deissmann's delight to restore in the historic portrait of St. Paul. If he afterwards finds time and opportunity to cross the Channel, there is a hearty welcome awaiting him in many a Scotch and English university town. He will be honoured as a path-maker in the study of 'vulgar' Greek.

[NOTE.—The following is a complete list of Deissmann's works, exclusive of articles and reviews in various journals:—]

1. Die neutestamentliche Formel 'in Christo Jesu.' Marburg, 1892, pp. x, 136. M.2.50.
2. Johann Kepler und die Bibel. Ein Beitrag zur Geschichte der Schriftautorität. Marburg, 1894, pp. 34. M.o.60.
3. Bibelstudien. Beiträge, zumeist aus den Papyri und Inschriften, zur Geschichte der Sprache, des Schrifttums, und der Religion des hellenistischen Judentums und des Urchristentums. Marburg, 1895, pp. xii, 297. M.8.
4. Neue Bibelstudien. Sprachgeschichtliche Beiträge, zumeist aus den Papyri und Inschriften, zur Erklärung des Neuen Testaments. Marburg, 1897, pp. viii, 109. M.2.80.
5. Briefe eines Herborner Classicus aus den Jahren 1605 und 1606. (Denkschrift des evangelisch-theologischen Seminars zu Herborn 1893-7. Herborn, 1898, pp. 3-60.)
6. Die sprachliche Erforschung der griechischen Bibel, ihr gegenwärtiger Stand und ihre Aufgaben. (Vorträge der theologischen Konferenz zu Giessen, xii. Folge.) Giessen, 1898, pp. 33. M.o.80.
7. 'Hellenistisches Griechisch.' 'Papyrus und Papyri' (Herzog-Hauck, Realencyclopädie für protestantische Theologie und Kirche, 3<sup>te</sup> Auflage, Leipzig, vols. vii. (1899) and xiv. (1904).

8. *Theologie und Kirche*. Tübingen, 1900, pp. 22. M.o.55.
9. *Das sogenannte vierte Buch der Makkabäer*. (E. Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*. Tübingen, 1900, pp. 149-179 of vol. ii.)
10. *Bible Studies: Contributions chiefly from Papyri and Inscriptions to the History of the Language, the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity*. Authorized Translation by Alexander Grieve. Edinburgh (T. & T. Clark), 1901; second edition, 1903.
11. 'Elements,' 'Epistolary Literature,' 'Lord's Day,' 'Mercy Seat,' 'Papyri.' (Cheyne and Black, *Encyclopædia Biblica*, London, 1901-2, vols. ii. and iii.)
12. Ein Original-Dokument aus der Diokletianischen Christenverfolgung. Papyrus 713 des British Museum. Mit einer Tafel in Lichtdruck. Tübingen, 1902, pp. vii, 36. M.1.50.
13. *The Epistle of Psenosiris. An Original Document from the Diocletian Persecution* (Papyrus 713 Brit. Mus.). With a Plate. London, 1902.
14. *Die Hellenisierung des semitischen Monotheismus*. Sonderabdruck aus den 'Neuen Jahrbüchern für das Klassische Altertum, Geschichte und deutsche Literatur.' Leipzig, 1903, pp. v, 17. M.o.60.
15. *Evangelium und Urchristentum. Das Neue Testament im Lichte der historischen Forschung*. (Beiträge zur Weiterentwicklung der christlichen Religion. München, 1905, pp. 77-138. M.5.)
16. *Die Septuaginta-Papyri und andere altchristliche Texte der Heidelberger Papyrus-Sammlung*. Mit 60 Tafeln in Lichtdruck. Heidelberg, 1905, pp. ix, 107. M.26.

## The Great Text Commentary.

### THE GREAT TEXTS OF ST. LUKE.

LUKE II. 14.

'Glory to God in the highest,  
And on earth peace among men in whom he is well  
pleased.'—R.V.

#### EXPOSITION.

'Glory to God in the highest.'—The words would seem to have formed one of the familiar doxologies of the Jews, and, as such, reappear among the shouts of the multitude on the occasion of our Lord's kingly entry into Jerusalem (Lk 19<sup>38</sup>).—PLUMPTRE.

'In the highest.'—In the highest regions. The Jews thought of seven heavens, one above another.—ADENEY.

'And on earth peace among men.'—The 'peace on earth' has not unfrequently been connected, as in Milton's 'Ode on the Nativity,' with the fact that the Roman Empire was then at peace, and the gates of the Temple of Janus closed because there was no need for the power of the god to go forth in defence of its armies. It is obvious, however, that the 'peace' of the angels' hymn is something far higher than any 'such as the world giveth'—peace between man and God, and therefore peace within the souls of all who are thus reconciled.—PLUMPTRE.

'In whom he is well pleased.'—The change in the form of the angels' song as it appears in the R.V., 'among men in whom he is well pleased,' instead of 'good will toward men,' is mainly due to a correction of the word meaning 'good will,' which, according to the best MSS, is in the genitive. Therefore, instead of 'good will to men,' we have to read 'among men of good will'—a Hebraism

meaning men to whom God is favourable. Thus we get two members to the sentence instead of three. The word 'and' beginning the second member, but not used before the third as that stands in the A.V.—'And on earth peace,' then 'good will toward men,' not introduced by 'and'—also makes the division into three members awkward, and points to the division into but two as preferable. Thus we have first a heavenly scene, and secondly an earthly scene. This is parallel to the two parts of the Lord's Prayer—the first concerning God, the second concerning man.—ADENEY.

#### THE SERMON.

##### The Greeting of Peace.

*By the Right Rev. Francis Paget, D.D., Bishop of Oxford.*

I. Most of the changes which were foretold through the entrance of the Son of God in our nature into the world may be easily seen. Ethical ideas have been recast, a new standard of goodness prevails. Where Christianity exists the outward conditions of society have been changed, slavery is abolished, women and children are revered, and human life is held sacred. Progress in these matters has been long delayed, but yet it is real, and at the centre of it moves or works the spirit of Jesus. But what about the song that rings in our ears every Christmas, 'On earth peace'? Is it any nearer its fulfilment? We