

## Recent Foreign Theology.

### The Russian Sects.<sup>1</sup>

WE cannot doubt that this work of Herr Grass will be heartily welcomed by all students in the West of Europe, who are investigating the beliefs of Russian sectaries. There has been very little written on the subject in a Western language, with the exception perhaps of that which is contained in the third volume of the great work of Leroy Beaulieu (*L'Empire des Tsars et les Russes*, tome iii., 'La Religion,' Paris 1889), and in *La Russie Épique* of Professor Rambaud, who gives some of the legendary poems, and also in the valuable work on the *Songs of the Russian People*, by the late W. R. Ralston. Those who are working on the history of the Russian sects are unable to get a clear view of their subject unless they are acquainted with the Russian language, in which on these matters there is a fairly copious literature, not merely in separate works, but also in many articles scattered over magazines and reviews, such as the now extinct *Drevniaia i Novaia Rossiia* (Old and New Russia). Connected with these superstitions is a great mass of apocryphal literature.

Herr Grass here furnishes us with the first instalment of a work in which he proposes to investigate the traditions of the various sects, and their strange poems, in the style of the *bilini*, and the songs of the *kalieki perikhozhie*, many of which were collected by Bezsonov. This he is able to do from his familiarity with the Russian language as a *privat docent* at Dorpat. Among the sects to be discussed are the Khlisti (Chlūsten in German transliteration) or Flagellants; the Skoptsi, self-mutilators; Molokani, a kind of Quakers; and the Dukhobortsi, or Wrestlers with the Spirit, whose immigration into Canada has latterly attracted so much attention.

The first *lieferung* of the work now immediately under notice deals with the Khlisti or Flagellants, and their strange dances, which resemble those of the Shakers or the Dervishes. The history of the sect is carefully traced, and the literature on the subject passed under review. We consider this work, as far as we can judge from the first instal-

<sup>1</sup> *Die Russischen Sekten*. Erster Band. 'Die Gottestente (Chlūsten),' Erste Lieferung. Von Karl Konrad Grass. Leipzig: J. C. Hinrichs, 1905. M.2.

ment, to be full of valuable matter, and propose making a complete review of its contents when it is finished.

W. R. MORFILL.

Oxford.

### Stade's 'Old Testament Theology.'<sup>2</sup>

THAT this is an able, scholarly, and interesting work goes without saying. Professor Stade has won for himself a world-wide reputation, and every student of the Old Testament has to reckon with him. Students may or may not agree with him—they may dissent from his method or from his conclusions, but whether they agree or differ, they owe much to him; and after they have read what Dr. Stade has written, they must of necessity have a broader and clearer view of the problem. The present work is constructive, and that forms part of the charm of it. It is based no doubt on the results of historical criticism, assumes the truth of them, and on that footing presents a view of the development of Israel, and of its religion, which on any view must be full of interest to all serious students. Here Historical Criticism is taking up its responsibilities, is no longer merely negative or destructive of traditional views. It is positive, constructive, and seeks to set forth a view of the development of Israel which will do justice to all the interests involved. Whether Dr. Stade has succeeded is another question, but there is no question of the earnestness, ability, and scholarly power of the attempt.

An Introduction of eleven sections sets forth the nature of the task of our author. He describes the sphere and the problems of the Biblical Theology of the Old Testament. He is careful to impress on us that the biblical theology of the Old Testament is just a part of Biblical Theology. He lays stress on the fact that Christianity and pre-Christian Judaism stand to one another in a relation of historical continuity, that the appearance of Christ

<sup>2</sup> *Grundriss der Theologischen Wissenschaften*. Siebzehnte Abteilung. *Biblische Theologie des Alten Testaments*. Von Dr. B. Stade, Geheimem Kirchenrat und Professor der Theologie in Giessen. Erster Band, 'Die Religion Israels und die Entstehung des Judentums.' Tübingen: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate, 1905. 6s.

presupposes an atmosphere of religious and ethical ideals which had grown up in the process of the development of the religion of Israel. The history of Israel is the fore-history of Christianity. Thus the two sections of Biblical Theology must be studied together, and Biblical Theology contains the biblical theology of the Old Testament and the biblical theology of the New. It may be well to compare with this the similar view of Dr. A. B. Davidson, in his *Theology of the Old Testament*. The position of Biblical Theology in the organism of theology next claims attention, and then the sphere of Biblical Theology is separated from those of the History of Israel and of Hebrew Archæology. Then Dr. Stade vindicates his own choice of a title for this discipline, and criticises other names which have been used to designate the study of the Religion of the Old Testament. The criticism is somewhat fierce, but there is no doubt that he has made out a good case for the name he has selected, and for the description he has given of the content and problem of this particular theological discipline. When he has pointed out that the modern discipline of Biblical Theology is a necessity for the Christian Church, what are the conditions of the successful solutions of the problems of the biblical theology of the Old Testament, and has shown us the inner organization of biblical theology, he passes to a discussion of the sources of the exposition, and adds a full account of the literature of the subject. We note in passing that the section on the sources (*Die Quellen der Darstellung*) is worthy of special attention.

Passing from the Introduction we come to the contents of the present volume. It is only the first part of the whole treatise, and its general title is 'The Religion of Israel and the Origin of Judaism.' He had told us that the two main divisions of his subject are the Religion of Israel or the history of the origin of Judaism, and Judaism and its history up to the origin of Christianity. The Exile has not for Stade the significance which it has for other writers of the religion of Israel. The Exile is for him simply an incident in the life of Israel. The great significant epoch for him is the publication of the Law-book of Ezra, and the work of Nehemiah in making this law-book binding on the life and conscience of the Jewish people. So he makes this the terminus of the development of the religion of Israel and also the point of departure for the

origin and history of Judaism. There is a good deal to be said for this view. From the time of Ezra and Nehemiah the Jewish people are the people of a book. We do not at present ask whether this fact has all the significance assigned to it by Dr. Stade, for on any view it has immense significance.

The best service we can do is to give an account of the contents of the volume. Adequate criticism would need too much space, and inadequate criticism would simply mislead. Within the era selected for treatment, the era before Ezra, Dr. Stade recognizes two eras. There is the pre-prophetic era, and the era dominated by written prophecy. Within the pre-prophetic era there are various momenta, and these are treated in various sections. The first section describes the religion of Israel as that can be set forth from the available sources. The idea of the pre-prophetic religion of Israel and the sources of it are discussed, then we pass to a description of the founding of the religion of Israel in the wilderness. Moses and his work, the pre-mosaic religion of Israel, what the conceptions of Israel with regard to Jahve before Moses were, and so on, are the topics discussed in a most interesting and instructive manner. What the fundamental thought of the religion of Israel was at this epoch is set forth in a most luminous way. Then there is a description of the influence of Palestine on the religion of Israel, a description which deserves strenuous study. The significance of the older prophets is followed by a history of the prophetic movement, and both are full of interest.

The third chapter deals with the faith of Israel and their worship of God before the time of written prophecy. It is perhaps the most elaborate chapter in the book, certainly it covers a great deal of ground, and enters into many topics. It begins with the general subject of Jahve the peoples' God. And this general title separates immediately into many parts, the special names of Jahve and their meaning for worship, the meaning of the various names, Jahve the God of the land and people, and the gods of the peoples around, Jahve is One, Jahve is a spiritual being, His faithfulness, His power, His holiness, Jahve as the Upholder of the poor and needy, the wrath and jealousy of Jahve—these are some of the topics which receive treatment in this section. Jahve—it will be best just to give the German title for the next topic, Jahves Eingreifen in den Weltlauf,—a theme in which there

are many disputable theories set forth, on which we have not time to dwell.

More satisfactory are the sections which deal with the dwelling-place of Jahve, holy places, and holy persons; the conception of holiness, holy hills, holy wells, holy trees, holy stones; the ashera, Mazzeba, the ark, the temple, and the significance of these form the theme of a learned and instructive chapter. Seers, priests and their oracles, prophets, Nazarites, and the holy servants of the holy places are described, and then follow descriptions of the distinction of clean and unclean, forbidden foods and the meaning of such prohibitions, purifications, circumcision, and so on; then follow descriptions of religious acts and observances, and the times of their celebration. This is a full description of almost all ritualistic observances in ancient Israel, so full, in fact, that we can only call attention to it. A section on the forms of heathenism which Israel was hostile to and did not assimilate to their own faith, is followed by a very valuable section on the ideas which flourished in that pre-prophetic time on the relation of Israel to Jahve. It turns out to be a most valuable discussion on sin and reconciliation. With this discussion ends the first part, namely, that which dwells on the pre-prophetic religion of Israel. On the whole, the reader feels that his feet is not on firm ground, that the treatment is largely speculative, and that the grounds on which this view is taken instead of that are largely subjective. One feels that there are really no data on which to decide the matter, and that extreme caution is necessary before we come to a decision.

In the next section we are on surer ground. We have written documents. The significance of the eighth and seventh centuries B.C. for the development of the religion of Israel is rated very high by Dr. Stade. In opening the discussion he gives expression to a profound and true remark. The history of the religious life of humanity is the history of the appropriation of thoughts discovered by particular persons, thoughts for the most part in contradiction to the current opinion of their age, by the people and religious fellowships of the time, and also the appropriation of the spiritual possessions of one race by another. This general remark fitly introduces the description of the two streams of influence which flowed through Israel in the eighth century. These were the preaching of

the prophets and the propaganda of the Assyrio-Babylonian culture and worship. Having dwelt on these, he describes the Messianic hope, prophecy, and fulfilment, the relation of prophecy to Christianity and Judaism; then we pass to an account of Amos, Hosea, Isaiah, and Micah; to the influence of foreign cults, to the Reformation of Hezekiah, and so on in a manner which is rich in interest and full of instruction. The working-out of the prophetic teaching during the Exile is described, and here we come into contact with Ezekiel, the Second Isaiah, and with the conception of Israel the servant of the Lord. Finally, the founding of the Judaistic congregation is described. Beginning with the Return under Cyrus, it proceeds to the origin of the high-priestly office, to the rebuilding of the temple, and on to the work of Ezra and Nehemiah. The relevant literature is worked into the story, and side-lights are cast on many a passage of Scripture.

While there is much in the book which one distrusts and much with which one is inclined to disagree, there is a great deal of which one approves. One is delighted to find so much surviving the flood of criticism, and so much that remains after the deluge. It is not too much to say that what survives transcends in value from every point of view what has passed away. The essentials of Old Testament teaching remain, and this work ought to have the deepest and most earnest study.

JAMES IVERACH.

Aberdeen.

### Harnack's 'Militia Christi.'

THIS short but comprehensive work on the relation of the early Christian Church to the military profession is intended by Professor Harnack to supplement what he has already said on the subject in his *Mission und Ausbreitung des Christentums*. Here, as there, he confines himself carefully to a survey of the comparatively untrodden ground of the history of the Church during the first three centuries of its existence. The book is divided into two parts, in the first of which the author states and interprets the written precepts of the Gospel; in the second

<sup>1</sup> *Militia Christi*. Von Adolf Harnack. Williams & Norgate. 2s. net.

chapter he seeks to discover what, apart from theory, was the actual attitude of teachers of Christianity to this question when it met them in everyday life, and what was the feeling of the converted to a profession to which they, perhaps, were or might be called.

The subject is one of great interest at the present day, when much is said and written, not always in a very critical spirit, about the ethical value of peace and war. It is true that the haphazard, often inaccurate quotations which enthusiastic writers make from the Apostles and Fathers of the Church are frequently used to support conclusions not found here. But Professor Harnack's reasoning is of a very convincing nature. In his critical analysis of the literature of the subject and interpretation of ambiguous passages of Scripture, he makes it quite clear that the Gospel was indeed a message of peace, and that, in spite of their rhetorical use of military figures, the teachers of Christianity during these three hundred years really held it to be so. The Church was in theory opposed to war and the profession of war, but in practice their attitude was one of *laissez faire*; the individual, that is to say, was left to the dictates of his own judgment and conscience.

There was, as a matter of fact, until the time of Marcus Aurelius, no soldier question so-called. And this was due to several causes. The new religion did not for a long time spread to the camp of the army, and some of the legions of the emperor were to a considerable degree Christianized before the Fathers of the Church realized that a difficulty was here. They did not at first probably take it very seriously. They believed that the world was soon to come to an end, when all problems would be solved. And St. Paul had explicitly exhorted every man to remain in the circumstances in which he had been placed. Why not the soldier in his calling too? More important still, there was some difference of opinion among the heads of the Church themselves. Had not the God of Israel led His chosen people to victory? Was He not, as David said, 'mighty in battle,' a man of war? Christ was silent on the subject, so, too, was even Paul; but both John the Baptist (Lk 3<sup>14</sup>) and Peter (Ac 10) had in a sense considered the question, and neither had found the profession of a soldier irreconcilable with Christian piety. The difficulty

was boldly faced in the third century by Tertullian and Origen—the latter publicly in his reply to Celsus' attack upon Christian patriotism. They condemned the practice and profession of war, and exhorted members of the Church to refuse under all circumstances to fight for the emperor. But it was already too late. Popular opinion was against these writers, and the custom remained as it was before: Christians did not voluntarily enter the army, but soldiers received baptism, and, as a rule, did not feel bound by conscientious scruples to leave it.

Meanwhile the army was not without its martyrs. So strong, says Professor Harnack, was the Christian element in certain legions that the last great persecution of believers under Diocletian began as a military persecution. Here, he tells us, was one of the strongholds of the future State religion, and only this circumstance made it possible that Constantine, after his conversion, should have marched against Maxentius with a banner bearing the cross and initials of Jesus Christ. Victory followed this campaign, and it was held to be a victory of the God of the Christians—that God whom Paul had called the Lord of Peace.

This event was not without far-reaching consequences. At the Council of Arles, in the year 314, an edict was published, which Professor Harnack interprets to mean that the soldier who now abandoned the standard—from religious scruples—should be regarded as a deserter and excommunicated from the Church. And this remarkable change of attitude was followed up by the creation of warlike saints, military orders, and the like. Church and State, the aims of politics and religion were for the moment one. The author does not follow the Church of Rome beyond this point, through her fierce struggle for spiritual and temporal supremacy.

Not the least valuable part of this scholarly book is the appendix. Here Professor Harnack has collected and printed in the original Greek or Latin text the passages from Scripture, the Church Fathers, and other sources upon which he has based the conclusions we have summarized above. We may allude also in passing to an interesting paragraph on p. 7, where the writer draws attention to the Salvation Army as, in its military organization, one of the most remarkable phenomena of modern times.

M. CAMPBELL SMITH.

Dundee.

## A Muhammadan Scholar and Convert.<sup>1</sup>

THIS autobiography of a Muhammadan doctor, who was converted to Christianity, and became a missionary in Kashgar under the Swedish Missionary Union, is of great interest, and is written throughout in a simple and straightforward style, with evident modesty and sincerity. As a lineal descendant of Muhammad, and entitled therefore to the respect of his co-religionists, Dr. J. Avetarian made no little surrender of prospects of comparative ease and honour when he yielded to his convictions of the truth of the Christian religion. Thenceforth he went with his life in his hands, and as every convert from Islām in Muhammadan countries must do, faced not only incessant threats, but much violence and many actual attempts at assassination. Rest came to him only in non-Muslim lands.

The story of his life is full of romance. The son of a father, a soldier and darwish, who had been through the Montenegrin and Russian wars, and of a mother, blind and dumb, who died while the child was yet an infant, after strangely recovering sight and speech a few hours before her end, he was brought up by an aunt to whom he was deeply attached. After her death he lived with his father for some time a wandering life, that led them as far as Mosul; and by him was indoctrinated into the teachings of the order of darwishes to which he himself belonged. This was the great military order of the Bakhtāshiyah. Later father and son attached themselves to the 'Jologhli,' an order which Dr. Avetarian describes as nearly related to the Bakhtāshiyah, but secret, and not numbered among the seventy-two recognized darwish orders. Of their doctrines, which the author believes to be ultimately of Christian origin, a full and very interesting account is given.

Study of the New Testament led him when a young man to faith in Christ as the Son of God. He seems to have been especially struck by the fact that the Old Testament was fulfilled in Christ, and not in Muhammad, though the latter claimed to have come as the crown and completion of all earlier Scripture. On his conversion it became necessary to give up his school and leave the

<sup>1</sup> *Johannes Avetarian.* Geschichte eines Muhammedaners der Christ wurde, von ihm selbst erzählt, Deutsche Orient Mission, 1905. M. 2. 25.

town in which he lived, and he determined to adopt the life of a wandering preacher, for which his former experience with his father had fitted him. Eventually he found his way to the American missionaries at E.,—for obvious reasons the names of places in Turkish territory are denoted throughout the book by initials only,—whose disciple and servant he became. The *Wanderjahr* that followed might fairly be described as 'in journeyings often, in perils of robbers, in perils from my countrymen, . . . in perils among false brethren . . . in hunger and thirst, in fastings often.' After many narrow escapes and much suffering, visiting in the course of his travels Persian as well as Russian territory, he was baptized by the Swedish missionaries in the beginning of the year 1885, and sent to work in Caucasia, where for three years he taught and preached from Tiflis as a centre.

At the end of this time the Swedish missionary authorities commissioned him to go to Kashgar, to start a new mission there; and his most permanent and valuable work was thus connected with Central Asia, and the translation of the New Testament into Kashgar-Turki, for which task his wide learning eminently fitted him. There also he came into contact with well-known European consuls and travellers, and especially with Dr. Sven Hedin, whom he twice accompanied on his journeys as interpreter, rendering to him valuable service. Unfortunately, Dr. Hedin does not seem to have understood his companion, and in his book, *Through Asia*, writes bitterly of Avetarian's refusal to follow him on his ill-fated expedition across the Takla-Makan desert, when he lost his caravan, sacrificed the lives of two of his servants, and with much difficulty saved his own. We think that Dr. Avetarian was fully justified in the course he adopted. He had his own duties to consider, and especially the translation work which he had undertaken; and he knew and warned Dr. Sven Hedin of the risks he ran in attempting to cross the desert so late in the year. The latter apparently, with that curious Western inability to understand the position of Orientals or enter into their feelings, failed to distinguish Dr. Avetarian from an ordinary servant whom he could hire in the bazaar. Had he known his history he would at least not have brought against him a charge of cowardice.

The commission to translate was given to Avetarian in Kashgar by Mr. Morrison, of the

British and Foreign Bible Society. After many difficulties had been overcome, the four Gospels were printed at Leipzig. The version was subjected to much criticism, but its excellence was finally recognized by those best qualified to judge. In the interests of his work Dr. Avetarian visited London and Berlin, travelling extensively in Germany and other parts of the Continent, and finally settling in Bulgaria to work among the Muhammadans. The remaining books of the New Testament in Kashgar-Turki, though translated some years ago, have never been published, the hindrances being mainly financial. It is greatly to be wished that they might be printed, and the work thus brought to completion.

It is pleasant to read the author's testimony to the generosity and kindness of the Indian merchants of Kashgar, a character which they bear with all who have come into real contact with them. His book is of interest and importance to students of thought, as well as to those who follow the progress and development of missionary enterprise; and adds to the proof that in Muhammadan lands at least the days of missionary romance and peril are by no means ended.

A. S. GEDEN.

Richmond.

### Among the Periodicals.

#### Jonah in the 'Zeitschrift f. A.T. Wissenschaft.'

In discussing the Book of Jonah critics have for the most part contented themselves with indicating that chap. 2<sup>2-9</sup> is a psalm, not written originally for this place, and that there are a few other passages which did not proceed from the original hand. Herr Schmidt is one of the very small minority who discern in these four chapters the workmanship of two distinct hands, but he differs from his predecessor in this *Zeitschrift*<sup>2</sup> by regarding the two accounts, not as parallel recensions, but as stories of quite dissimilar scope and character. He points out the confusion which prevails in 3<sup>6-9</sup>, and explains it on the supposition that a reviser added the account of the king's decree to furnish a more adequate motive for the divine forbearance. He

<sup>1</sup> *Z.A.T.*, 1905. Heft ii. *Die Komposition des Buches Jona.* Von Hans Schmidt in Naumburg am Queis.

<sup>2</sup> Böhme, *Z.A.T.*, 1887.

would omit 1<sup>13,14</sup> because these verses represent the sailors as endeavouring to ascertain the divine will by casting lots and then delaying to carry out the sentence, as learning that Yahweh requires the sacrifice of Jonah, and yet praying for Yahweh's *forgiveness* when they proceed to carry out His will, as already praying to Him, whereas at v.<sup>16</sup> they are represented as only beginning to fear Him afterwards. If the verses in question are removed from the context, the narrative runs on without a break. The suggestion is that they originated in the astonishment felt by a subsequent reader at the idea of heathens being allowed with impunity to throw overboard a prophet of Yahweh. Schmidt considers that a great difficulty arises in 1<sup>1-10</sup> from the absence of any hint as to the manner in which Jonah responded to the captain's appeal. He would also have expected, under the circumstances, that the sailors would have inquired into the nature of Jonah's sin against his God. He thinks it astonishing that the recreant servant so *proudly* declares Yahweh to be his Master, and, immediately after imagining that he could get away from Him by taking to the sea, proclaims Him maker of 'the sea and the dry land.' He would therefore remove 1<sup>5,8-10</sup>, and, for reasons adduced, phrases in 1<sup>4,5</sup>. But if these excised passages are now brought together the following connected and almost complete account appears: 'Yahweh cast a great wind on the sea. Then the mariners were afraid, and cried every man unto his god. But Jonah went down into the innermost parts of the ship: and he lay, and was fast asleep. Then the captain came to him and said: What meanest thou by sleeping? Arise, call upon thy God, if so be that God will help us, that we perish not. . . . Then said they to him: Tell us, we pray thee; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he answered them: I am a Hebrew; and I fear Yahweh, the God of heaven, who hath made the sea and the dry land. Then were the men exceedingly afraid.' In the gap indicated above by dots the statement should be put that Jonah complied with the captain's urgent entreaty, and that Yahweh heard his prayer and stilled the storm. With all due reserve Schmidt hazards the conjecture that the author began by telling of some ill-treatment of Jonah by the crew, kidnapping or robbing. At anyrate these verses are not of the same tenor as the rest of the book, which tells another and per-

fectly self-consistent tale. Whether the essayist is correct in these conclusions or no, he deserves much credit for bringing into notice points that are usually slurred over. Assuming the unity of the

narrative, the tone of Jonah's confession in 1<sup>o</sup> is a psychological curiosity. And the king's orders in 3<sup>7.8</sup> are unnecessary after 3<sup>5</sup>. JOHN TAYLOR.

*Winchcombe.*

## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

### Worldly Wiseman's Directions.

IT is always easy for the conscienceless to give complacent advice to the conscience-stricken. The vacant houses, cheap living, and fashionable neighbours of the Town of Morality sound irresistible, but the conscience of Christian has to be reckoned with.

Mount Sinai, for all these thousands of years, has been the commanding metaphor for conscience and the law of God. Geographically, the mountain stands like an iron peak shot up by the desert, from its masses of hard and pitiless red rock. Historically, this mountain has been the platform from which the world has received its laws. Disraeli introduces it into his *Tancred* as the mount of moral vision for the dreamer who is his hero. Bunyan's Pilgrim has it thrust upon his path, precipitous and overhanging, threatening him with its crushing rocks and its deadly flashes of fire. His burden, too, becomes heavier as he goes, but the reason for that seems to be that he is out of the way. This is not a universal experience. To some, as in the story of Christoferus, the weight of the burden appears to increase when they are in the direct and difficult line of their task. To these the increased heaviness is the forerunner and signal of a blessed vision of the full-grown Christ. To this man also, the heavier burden is a signal of something coming to him from God; but how different the vision shall be! It is perhaps true that an increased sense of burden may be taken as a precursor of spiritual crisis of one sort or another. The whole incident shows at least this, that Mr. Worldly Wiseman can be a comfortable friend only to those who can find their own devices for getting past Mount Sinai. There is a point in most lives when it needs an obstinate and perverse courage to silence conscience, by deliberately choosing the world and

forsaking Christ. Those may thank God who find that attempt a failure, to whom Worldly Wiseman's promises are broken, and who find instead of ease, safety and friendship, the increasing burden and terror, and the deepening loneliness which these promises bring.

### Evangelist Again.

This and the still later appearance of Evangelist were added after the first edition. John Gifford had been John Bunyan's Evangelist, and it is an awful thing to evangelize a man whose conscience and imagination are 'taking notes' like his. Besides, Bunyan himself had been doing much evangelizing. Compare the vivid account of this in Browning's 'Ned Bratts.' It may be noted that here, as elsewhere, there is neither word nor hint as to what denomination Evangelist belongs to; we are dealing with matters far above and far below all that.

Evangelist comes to meet him, drawing nearer and nearer. His coming is deliberate, for he has been watching the man growing worldly in his own pitiful fashion. His services are unsought, and in such cases they are often unwelcome, but that is none of his business. Erring Christians have been known to answer such approaches by resenting the intrusion and joining another church, but Christian is too far in among realities for that. The question is asked, 'What doest thou here?'—the very question which Elijah heard on the road to the same mountain. But here, in a later edition, the word *Christian* is added, evidently for emphasis. A Christian should never be cowering under Mount Sinai. As before, Evangelist is strong in questioning. He will not shoot his arrows in the dark, but must have clearness. The whole passage shows us the spiritual hunter stalking a human soul.

When the case has been set in clear light, he