

The Expository Times Guild of Bible Study.

THE subjects of study chosen for session 1897-98 are, in the Old Testament, the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in THE EXPOSITORY TIMES Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to *read*, but more or less carefully, and with the aid of some commentary or a concordance at least, to *study*), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, Scotland, is thereby enrolled in the membership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsuperseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The Inter-*

national Critical Commentary. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the English student; but we hope that many of our members are scholars enough to enter upon the study linguistically, and to master either Moore or Vincent.

NEW MEMBERS.

- Rev. Marshall B. Lang, M.A., B.D., Manse of Meldrum, Old Meldrum, Aberdeenshire.
- Rev. D. Tafwys Jones, Christ Church, Johnstown, Ruabon, N. Wales.
- Rev. Joshua Davies, B.A., Aberyskir Rectory, Brecon, Wales.
- Rev. Alfred S. Silcox, Wesleyan Manse, Station Road, Beccles.
- Rev. J. Bedworth Jones, A.T.S., Congregational Manse, Leiston, Suffolk.
- Rev. W. H. Mills, M.A. (Camb.), Hackthorn Vicarage, Lincoln.
- Rev. John Redhead, Primitive Methodist Manse, 4 Station Villas, Ashbourne.
- Rev. J. Conder Natrass, B.A. (Lond.), B.D. (Aberd.), 18 Ferryhill Place, Aberdeen.
- Rev. Joseph Fox, East Bank, Haslingden, Lancashire.
- Rev. Wilson Eccles, Primitive Methodist Manse, 84 Beresford Road, Hornsey, London, N.
- Rev. Hugh MacQuarrie, B.A., Vernon, Ontario, Canada.
- Rev. R. N. Hurt, Sandal Vicarage, Wakefield.
- Mr. William Benjamin Long, Weymouth Villas, Picardy Road, Belvedere, Kent.
- Rev. George Sexton, A.M., LL.D., M.D., D.Sc., Lecturer on Scientific Apologetics, Presbytery of Buffalo, N.Y.
- Rev. John Bradbury, Primitive Methodist Manse, Alexandra Road, Sheffield.

Mr. W. C. Roberts, Oxford House, Bethnal Green, London, E.

Rev. N. H. D. Wilson, B.D., Chapel Hill, North Carolina, U.S.A.

Mr. T. Cruddas Porteous, B.A., Royal University, Dublin.

Rev. W. A. Guttridge, M.A. (Camb.), B.A.

(Vict.), 14 Chippingham Street, Attercliffe, Sheffield.

Rev. W. H. Millard, Baptist Manse, Newton Road, Wick, N.B.

Rev. Greenwood Robinson, Baptist Manse, 1 Cromwell Villas, Westham, Weymouth.

The Twelve Foundation-Stones of the Heavenly Jerusalem.

BY THE REV. J. C. CARRICK, B.D., NEWBATTLE.

'And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.'—REV. xxi. 19, 20.

A FEW months ago an interesting model was exhibited in London of the Heavenly Jerusalem as described by St. John in the Apocalypse, with the measurements in proportion, and the real twelve stones set in the walls, by an eminent jeweller. Though, to some minds, the Johannine description seems grotesque and incoherent, the remarkable thing was, that when the various elements of the description were gathered together into a unity, a singularly beautiful and charming model was the result,—a model which gathered round it thousands of distinguished critics, who pronounced it about as perfect a reproduction in precious stones, pearls, gold, and crystal as, it was possible for human hands to frame.

The symbolism of the twelve stones of the City of God has all along proved a source of interest to Christian people, and some brief account of the interpretations set upon the individual gems by mediæval divines may prove interesting to the reader. They are twelve in number, following the sacredness of that number, which, in common with three, seven, and forty, indicates perfection. Twelve patriarchs, twelve tribes, twelve stones in Jordan, and in Aaron's breastplate twelve apostles;

¹ *What the Stones Say; or, Sermons in Stones*, by C. H. Spurgeon, 1894. Cf. *The Precious Stones of the Bible, Descriptive and Symbolical*. (London: Nisbet & Co.)

and so in the Holy City there are twelve gates, twelve thrones, twice twelve elders, twelve stones.

Masonic writers have interpreted the twelve stones in their own occult way, and have found in them striking symbols of the Divine Presence, adding these emblems to those of the Unslumbering Eye, the Scales of Justice, the Pillars of Strength and Beauty, the Arch of Perfection, etc. Cornelia, mother of the Gracchi, replied to those who asked her for her jewels by pointing to her two boys—'These are my jewels.' Queen Victoria once said wittily of this: 'They must have been cornelians.' The flash of the precious stone is seen all through ancient history, and illuminates many of the dark corners of the world. The lake in Central India which has received its jewel-tribute of heathen sacrifice for ages, could tell a tale of misguided and superstitious devotion. Symbols of power and wealth, they have taken their place in religious acts and places, and now, even in the Holy Jerusalem, they appear in glory on the walls of the Celestial Town.

The greatest and most reliable authority of the Middle Ages on this interesting subject is Marbodius, who was Archdeacon of Angers and afterwards Bishop of Rheims, dying in 1125 A.D. He wrote a 'prose' to be used at high festivals, and especially at the dedication of churches and cathedrals, entitled *Cives Cælestis Patriæ*, in which he gives all the mystical interpretations of each of the twelve stones. It is a beautiful picture of the Heavenly Jerusalem in its 'gem-aspect,' and was enormously prized in the Middle Ages, being the delight of monastic reflection and the inspirer of ecclesiastical builders. Taking this accomplished spiritual lapidary of the twelfth