

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

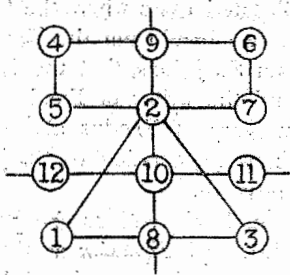
<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Thus the whole arrangement is as follows:—



The order would appear to be almost too striking to be the result of accident. It depends, of course, on the identification of the gems intended by the Greek and Hebrew names, and here the LXX has been of much value in getting certain limits within which they could be identified. Professor Flinders Petrie has combined several pairs of names: the 10th and 11th in St. John's order seem to be doubtfully identified with the Hebrew names appended to them, but if the two were transposed this would not affect the formation of the cruciform figure: either position of the stones will admit of it.

Another question of some interest arises from the consideration of the Hebrew names of the stones. In some cases the root meaning can be ascertained, in others it is lost: but the following list gives some of the results which have been arrived at:—

Hebrew word.	Translation.	Root or symbolic meaning.
1. Ōdem	Sardius	Blood.
2. Pītdah	Topaz	To pierce, break through.
3. Bārekēth	Crystal or Emerald	Lightning.
4. Nophekh	Chrysolite?	To sigh, breathe.
5. Sappir	Sapphire (Lapis Lazuli)	To pour out, lament.

Hebrew word.	Translation.	Root or symbolic meaning.
6. Yahlōm	Sardonix	To strike, smite.
7. Leshem	Ligure or jacinth	(?)
8. Shēbō	Agate or Chryso-prase	Captivity.
9. 'Ahlāmah	Amethyst	To dream.
10. Tarshish	Chalcedony	(?)
11. Shōham	Beryl	(?)
12. Yāshepheh	Jasper	Escape, salvation.

The secondary meanings of the Hebrew words sometimes bring in allied thoughts.

In the case of the High Priest's breastplate some correspondence appears between the symbolic or root-meaning of the Hebrew word and the emblems of suffering, sacrifice, and deliverance. When St. John chose the names of these jewels for the description of the twelve foundations of the city this may have been consciously done with reference to their etymology and symbolism. To the Jewish Christian, Christ had been the one perfect Liturgical Sacrifice, the Lamb without blemish. The words in the symbolism of the breastplate correspond to certain thoughts about sacrifice which could also be applied to the Crucifixion of our Lord. The sufferings of Christ and of His Church are to the mind of St. John (as also to that of St. Paul) the foundations of the Holy City.

The above suggestions, though incomplete, are put forward as marking out a possible line of investigation. If they are admitted as probable they may help to determine the amount of error to be attributed to the LXX text in this connexion, and to establish our sense of the conscious arrangement in St. John's mind, as well as of the profound nature of the symbolism which he employed.

In the Study.

For the Sanctuary.

Adoration.

I.

God.

As Creator.

It is meet and right, it is expedient for our souls and bodies, eternal Master, Lord God the Father Almighty, at all times and in all places, to praise

Thee, to hymn Thee, to bless Thee, to serve Thee, to adore Thee, to give thanks to Thee, to glorify Thee, to confess to Thee, with unsilenced heart and unwearied doxologies. Thou art He who hast made the Heavens and the things that are in the Heavens, the earth and all things that are therein. Thou art He who hast made man after thine own image, and made all things through thy wisdom.—*Coptic Liturgy of St. Mark.*

It is meet and right before all things to sing praises to Thee, the true God from everlasting, of whom the whole family in Heaven and earth is named, the same yesterday, to-day, and for ever. At thy word all things started into being; for Thou art eternal knowledge, sight before all objects, hearing before all sounds, wisdom without instruction, the first in nature, the law of being. . . . Thou hast established the firmament, and prepared the night and the day, bringing light out of thy treasury, and darkness to overshadow it, that under its covert the living creatures of this world might take their repose. Thou hast appointed the sun to rule the day, and the moon to govern the night.—*Liturgy of St. Clement.*

Most High God, who hast alone created and dost govern this whole universe and all the inhabitants thereof, visible and invisible, whose Name is alone wonderful and to be celebrated with the highest praise, as it is indeed above all praise and admiration. Let heaven and earth and all the elements praise Thee. Let darkness and light, let all the returns of days and years and all the varieties and vicissitudes of things, praise Thee. Let angels and archangels praise Thee, and all the blessed company of heaven, whose very happiness it is that they are continually employed in celebrating Thy praises.—LEIGHTON, *Practice of the Presence of God*, 105.

Honour and praise are due to Thee, O Infinite God. This is the universal voice of all the blessed spirits on high and all the saints on earth. Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things and for Thy pleasure they are.—LEIGHTON, *Practice of the Presence of God*, 116.

Holy God who dwellest in the holy place and with the song of the trisagion the seraphim praise thee and the cherubim glorify and all the heavenly hosts adore thee: thou who didst out of nothing bring all creatures into being, who didst make man after thine own image and likeness, and didst adorn him with all thy graces, and didst teach him to seek wisdom and good understanding, and didst not pass over the sinner but didst ordain for him repentance unto salvation.—*Liturgy of the Nestorians.*

As Sustainer.

God who art blessed by the seraphim and the cherubim, whom all the angelic hosts glorify and

all the choirs of the righteous worship, the foundation and the stability of the world, who sustaineth all creation by thine holy Godhead, and hast made every nature visible and invisible through thine only-begotten Son in the Holy Ghost.—*Liturgy of the Syrian Jacobites.*

Almighty and eternal God, Maker and Sustainer of all the worlds, before the throne of Thy glory it is meet and right that unceasing adoration and praise should ascend from all the works of Thy hands. Above all should we Thy children worship Thee, and magnify Thy Name, and confess that Thou hast redeemed us from sin, and called us to be partakers of Thy salvation. Therefore, on this Thy holy day, we bow ourselves in deepest reverence before Thee, and with angels and saints and Thy whole Church we give Thee glory, thanks and praise, and celebrate Thy perfect holiness and unfailling love.—B. MAITLAND, *Family Prayers*, 7.

O God only Great, to whom the thousand times ten thousand and thousands of thousands of Thine angels are neither many nor few, but make up the sum of Thy numbering; and being. Thine unflawed work, Thine unfallen creation, abide before Thee in light unclouded and rapture of perpetual adoration, ministering to Christ's flock not by constraint but willingly, and working Thy work while it is day, for there is no night there: give us grace, though not as yet in dignity, beauty, perfection, yet already in love and service of our brethren to follow along the angelic track, while on wings of desire we also soar heavenwards, and sit in heavenly places in Christ Jesus.—C. G. ROSSETTI, *Called to be Saints*, 436.

O Thou Infinite Being, of whom and in whom is all being; by whose power all is done that is done in heaven and on earth; who hast appointed our lot and determined the bounds of our habitation; whose wisdom is unerring, whose goodness is unbounded, whose ways are past finding out; we bow before Thee, weak, erring, and blind, and know but to say, Our Father.—*Devotional Services for Public Worship*, 252.

O God, the Father of our Saviour Jesus Christ, whose name is great, whose nature is blissful, whose goodness is inexhaustible, God and Ruler of all things, who art blessed for ever; before whom stand thousands and thousands, and ten thousand times ten thousand, the hosts of holy angels and archangels.—*Liturgy of St. James.*

O eternal God, the first and the last, which hath

neither beginning nor end, he that is great in his counsel and mighty in his work and wise in his purpose, who is in all things.—*Liturgy of the Abyssinian Jacobites.*

Source of Life.

O God, the Father of Spirits, the Lord and Giver of life: we bless and praise Thee for all Thou art to us, and all Thou doest for us, and bestowest on us, day by day.—*Anthology of Prayers for Public Worship*, 66.

O Thou, in whom all things live, who commandest us to seek Thee, and art ready to be found, to know Thee is life, to serve Thee is freedom, praise thee is the joy of the soul. We bless and adore Thee, we worship, we glorify, we give thanks to Thee for Thy great glory.—*St. Augustine.*

Giver of Good Gifts.

O God, Giver of all good and Fountain of all blessing, in whom are the springs of our life, all glory and praise be unto Thee for Thy wondrous loving-kindness; for Thy faithfulness which is from one generation to another; and for Thy mercies which are new every morning, fresh every moment, and more than can be numbered.—*Presbyterian Forms of Service*, 59.

O God, Thou art Life, Wisdom, Truth, Bounty and Blessedness, the Eternal, the only true Good! My God and my Lord, Thou art my hope and my heart's joy.—*St. Anselm.*

O God, Thou art the King eternal, immortal and invisible. Before Thee the angels veil their faces and cry Holy, Holy, Holy, Lord God Almighty. Teach us, Thine earth-born creatures, also to worship and adore Thee. Thou art worthy, O Lord, to receive blessing and honour, and glory, and power, for Thou hast created all things. The earth is Thine, and the fulness thereof; the world and they that dwell therein; Thou openest Thy hand and satisfiest the desires of every living thing. O God, how shall we praise Thee as we ought, or serve Thee as we should?—M. P. TALLING, *Extempore Prayer*, 227.

O Lord God, holy Father, who art blessed now and for ever, as Thou wilt so it is done, and all that Thou doest is good. Thy servants rejoice in Thee, not in anything else; not in themselves, because Thou Lord alone art true gladness. Thou art our hope and crown, our joy and honour.—*Thomas à Kempis.*

Glory be to Thee, O God, with whom are the treasures of wisdom and knowledge, and who impartest to every man severally as Thou wilt. Glory be to Thee in the Church by Christ Jesus for ever and ever.—C. G. ROSSETTI, *The Face of the Deep*, 196.

Thou art the source of all truth and beauty. Thine is the wisdom of the seer, and the saints' purity; Thine the light that shineth in the eyes of holy prophets; Thine the love that filleth every generous heart, and Thine the reverence and aspiration of every prayerful spirit.—*Devotional Services for Public Worship*, 191.

To Thee we turn, O Lord! and in Thy ineffable Name we find all that we need. Thou art Light and Peace and Power. From Thee come blessings of every hue and sort.—A. MACLAREN, *Pulpit Prayers*, 237.

I humbly adore Thy glorious Majesty, for having given me a capacity of loving, obeying, and contemplating Thee; and, consequently, a foretaste of happiness eternal, in the adoration of Thee.—CHARLES HOW.

Glory be to God for His unspeakable gifts. It is meet, just, and right, O Lord, that at all times and days and hours we should laud, adore, and praise Thee, should worship and glorify thy majesty; since by thy grace and love Thou hast vouchsafed to the weak nature of the sons of men, along with blessed spirits, to hallow thy name, and hast given us to partake of the gift of thy mysteries, to be delighted with thy words which give life and are divine, and always to offer praise to Thee, through Jesus Christ our Lord.—*Liturgy of Malabar.*

Glory be to Thee, O Lord God, Glory be to Thee for all created glories, for all ministers of mercy and judgment, for what eye hath seen, and what eye hath not seen, for Angels unfallen, for saints raised up to newness of life, for sinners with the possibilities of saints, for equality with angels accessible to man, for glory differing from glory, for glory that shall be revealed. Glory be to Thee for the Excellent Glory, for our knowledge of Thy Glory in the Face of Jesus Christ; whom we plead, desiring to live and die unto Thy glory.—C. G. ROSSETTI, *The Face of the Deep*, 222.

Thine are goodness, grace, love, kindness, O Thou lover of men! gentleness, tenderness, forbearance, long-suffering, manifold mercies, great mercies, abundant tender compassions. Glory be to Thee, O Lord.—LANCELOT ANDREWES.

As Father.

O Thou wonderful and mighty God, whose power and wisdom hath no end, Thou art our Father, and we will love and worship Thee for ever and ever.—ST. AUGUSTINE.

As Deliverer.

Blessed art thou, O Lord God of our fathers, and glorious is thy name for ever: for thou hast not dealt with us after our sins but in the multitude of thy mercies thou hast delivered us from the power of darkness and hast bidden us to the kingdom of thy dear Son our Lord Jesus Christ.—*Liturgy of the Nestorians.*

O Thou, who doest all things whereby to bring our face to Thee, that it may partake of thy divine nature and eternal glory, blessed be thy name, O Lord, its record and its meaning, and every memorial of it, both now and for evermore, through Jesus Christ our Lord.—LANCELOT ANDREWES.

It is meet and right in all things, for all men, in joy and sorrow, alone and all together, to remember and worship Thee, to trust in Thee and praise Thee, Lord and Father, King and God, Fountain of Life and immortality, Source of everlasting good. Thee all the heavens hymn, and higher spirits praise, crying to each other, or going on in the work which Thou givest them. Blessed be the Dweller of Eternity, my strength and my Deliverer, my Salvation and my Refuge for ever.—ROWLAND WILLIAMS.

For His Glory.

Almighty God, whose glory the Heavens are telling, the earth his power, and the sea his might, and whose greatness all feeling and thinking creatures everywhere herald, to Thee belongeth glory, honour, might, greatness, and magnificence, now and for ever, to ages of ages, through Jesus Christ our Lord.—*Liturgy of St. James.*

With angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High, through Jesus Christ our Lord.—*Litany of Alexandria.*

All heavenly ranks and orders and powers, Angels and Archangels, Cherubim and Seraphim, Thrones and Dominions, invisible and innumerable, unceasingly laud and honour Thee; as with

mouths incorporeal and voices unutterable they praise Thy victorious glory, and cry aloud and shout and say, Holy, etc.—G. B. HOWARD, *The Christians of St. Thomas and their Liturgies*, 320.

O Lord, our God! we would bring our humble, loyal praises to join in that great song from every creature of blessing and honour and glory and power to the Lamb that was slain.—A. MACLAREN, *Pulpit Prayers*, 57.

Glory be to God on high, and in earth peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King. God the Father Almighty.—*Book of Common Prayer.*

Master of all things, Lord of Heaven and earth, and of every creature, visible and invisible, who sittest upon the throne of glory, and beholdest the abysses, unbeginning, invisible, incomprehensible, uncircumscribed, unchangeable Father.—*Liturgy of Basil the Great.*

It is meet and right to hymn Thee, to praise Thee, to give thanks to Thee, in every part of Thy dominions, for Thou art God, ineffable, inconceivable, invisible, incomprehensible, the same from everlasting to everlasting—*Liturgy of St. Clement.*

His Majesty.

O Thou to whom the finite and the Infinite are one, and in whom all differences disappear, we bow down before Thee in adoration of Thy glorious majesty.—*Prayers, Ancient and Modern*, 172.

We praise Thee, O God: we acknowledge Thee to be the Lord. All the earth doth worship Thee: the Father everlasting. To Thee all angels cry aloud: the Heavens and all the Powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth, Heaven and earth are full of the Majesty of Thy Glory. The glorious company of the Apostles praise Thee. The goodly fellowship of the Prophets praise Thee. The noble army of martyrs praise Thee. The holy Church throughout all the world doth acknowledge Thee, the Father, of an infinite majesty, Thine honourable, true, and only son, also the Holy Ghost, the Comforter.—*Te Deum.*

Infinite and Eternal God! who dwellest in the thick darkness and in the light inaccessible, whom

no mortal has seen, nor can see: yet all Thy works manifestly declare and proclaim Thine infinite wisdom, power, and goodness: and when we contemplate these, Thy perfections, what is it that our souls desire, but to love Thee, worship Thee, serve Thee, and celebrate Thy praises for ever, whose exalted name is above all praise and all admiration: whose throne is surrounded with myriads of glorified spirits, who continually adore Thee and cry, Holy, Holy, Holy, Lord God Almighty, who was, who is, and who is to come.—LEIGHTON, *Practice of the Presence of God*, 114.

We adore Thee, O God our Father, and hallow Thy holy name. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou art the blessed and only Potentate; the King of kings and Lord of lords. The heavens declare Thy glory and the firmament showeth Thy handywork. Enable us also, O Lord, so to live, and love and labour, as to manifest Thy praise.—M. P. TALLING, *Extempore Prayer*, 227.

His Holiness.

Most worthy art Thou, O good and gracious God, of all praises, even for Thine own sake. Thou art the Most High and Holy One, and by Thee only are we made Holy.—*Anthology of Prayers for Public Worship*, 67.

His Love.

Almighty God, Eternal and Invisible, we adore Thy love revealed in Jesus Christ our Lord.—*Devotional Services for Public Worship*, 184.

Almighty God, we, Thine unworthy creatures, would bring our poor voices to join in that universal song of praise and honour and glory and power unto Him that loved us, and loosed us from our sins by His own blood, and lives to make us sharers in His Kingdom.—A. MACLAREN, *Pulpit Prayers*, 76.

The faithful, chosen, called, and separated, join in the everlasting song. All Thy redeemed praise Thee, O God! As the God of our election we extol Thee for Thine everlasting and immutable love. As the God and Father of our Lord Jesus Christ, we bless Thee for that unspeakable gift, the offer of Thine Only-begotten.—C. H. SPURGEON, *Prayers*, 19.

II.

JESUS CHRIST.

With lowliest reverence, with truest love, we worship God in Christ Jesus, uniting therein with all the redeemed host above, with angels and principalities and powers.—C. H. SPURGEON, *Prayers*, 67.

O Thou precious Lord Jesus Christ, we do adore Thee with all our hearts.—C. H. SPURGEON, *Prayers*, 7.

The Way, the Truth, the Life.

Lord Jesus, Thou art God, alone supreme in absolute supremacy. As God I worship Thee.

Thou art Man, whose is the Human Name supreme above every name, that at the Name of Jesus every knee should bow. As Man I worship Thee.

Thou hast created all things, and without Thee was not anything made that was made. As Creator I worship Thee.

Thou hast become Man, and hast taken the Manhood into God indissolubly for ever and ever. As the Firstborn of every creature I worship Thee.

Thou art the Wisdom of God Whom He possessed in the beginning of His way. As the Divine Wisdom I worship Thee.

Thou hast made Thyself man's wisdom. As my only hope of wisdom I worship Thee.

Thou art the Word, God and with God. As the Divine Word I worship Thee.

Thou art the Word speaking to us as never man spake. As my Teacher of absolute authority I worship Thee.

Thou art the Lord who hath declared: My ways are not your ways. Having a good hope because of Thy word I worship Thee.

Thou art the Way whereby alone man cometh unto the Father. A wayfarer liable to error, beseeching safeguard, I worship Thee.

Thou art the King of Heaven, all whose works are truth. I, a little one among Thy works, worship Thee.

Thou art the Truth: in Thee mercy and truth are met together, kindness and truth are shown forth. In the paths of Thy mercy and of Thy truth I worship Thee.

Thou art the Living God, into whose hands it is a fearful thing to fall. Yet, calling to remembrance

the former days, to-day while it is called to-day I worship Thee.

Thou art the Life. Thou who hadst the power to lay Thy life down and power to take it again, who art Life manifested, and who givest Thy flesh for the life of the world, I worship Thee.—C. G. ROSSETTI, *The Face of the Deep*, 445.

As Creator.

We adore and give thanks and glorify thee, the creator of the world and disposer of things created, the blessed Root that budded forth and sprang up out of a dry ground.—*Liturgy of the Syrian Jacobites*.

His Power.

We adore Thee, O Christ, Son of the living God, who didst rise in great triumph from the grave, and didst bear in Thy pierced hands the keys of hell and death. We rejoice, O Lord our God, in Thy almighty power and glory.—H. S. LUNN, *The Love of Jesus*, III.

As Saviour.

Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies, and thou art the saviour of our souls.—*Liturgy of the Nestorians*.

Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father.—*Te Deum*.

Source of Blessing.

O Lord Jesus, my Lord Jesus, Thou art Light to our darkness, Knowledge for our ignorance, Wisdom for our folly, Certainty for our doubts. Thou art our Way and our End; the Illumination of our way, the Glory of our end. Never shall we see, know, have, enjoy aught permanent out of Thee.—C. G. ROSSETTI, *The Face of the Deep*, 168.

Thou Brightness of eternal glory, Thou Comfort of the pilgrim soul, with Thee is my tongue without voice, and my very silence speaketh unto Thee. Come, O come; for without Thee I shall have no joyful day or hour; for Thou art my joy, and without Thee my table is empty. Praise and glory

be unto Thee; let my mouth, my soul, and all creatures together, praise and bless Thee.—*Thomas à Kempis*.

Lord Jesus, lovely and pleasant art Thou in Thy high places, Thou centre of bliss, whence all bliss flows. Lovely, also, and pleasant wast Thou in Thy lowly tabernacles, Thou sometime Centre wherein humiliations and sorrows met.—C. G. ROSSETTI, *The Face of the Deep*, 175.

III.

THE TRINITY.

Blessed and glorious Trinity, Father, Son, and Holy Spirit, thanks be to Thee, very and one Trinity, one and perfect Deity, holy and simple Unity. Thee, the Father unbegotten, Thee the only-begotten Son, Thee the Holy Spirit, the Paraclete, holy and undivided Trinity, Thee with our whole heart and our mouth do we confess and praise and bless: to Thee be glory for ever and ever. Alleluia.—H. S. LUNN, *The Love of Jesus*, 114.

To Thee, O King of worlds, God the Father, with the Son and the Holy Spirit, all thanksgiving is just and due. All heavenly ranks and orders and powers, Angels and Archangels, Cherubim and Seraphim, Thrones and Dominions, invisible and innumerable, unceasingly laud and honour Thee; as with mouths incorporeal and voices unutterable they praise Thy glorious victory, and cry aloud and shout and say, Holy, etc.—*Anaphora of Mar Evannis*.

To thee is fitting glory and honour and power with thine only Son and to thy Spirit all holy and good and life-giving and adorable and consubstantial with Thee now and ever and world without end.—*Liturgy of the Syrian Jacobites*.

We worship from our hearts the Three in One, the infinitely glorious Jehovah, the only living and true God. We adore the Father, the Son, and the Holy Ghost, the God of Abraham, of Isaac, and of Jacob.

All the Church doth worship Thee, O God; every heart renewed by grace takes a delight in adoring Thee; and we, among the rest, though least and meanest of them all, yet would bow as heartily as any, worshipping, loving, praising, in our soul, being silent unto God because our joy in Him is altogether inexpressible.—C. H. SPURGEON, *Prayers*, 25.

With heart, mind, and tongue we give thanks

unto Thee, O Father, and Son, and Holy Ghost, who art one true God. With unseen multitudes and unnumbered ranks, spiritually and seraphically joins all Thy believing people, O Lord, and loudly praiseth Thee, and calleth out, and crieth, and saith, Holy, etc.—*Anaphora of Mar Xystus*.

Thou, O my Lord, art in truth the quickener of our bodies, and thou art the good saviour of our souls and the constant preserver of our lives: thee, O my Lord, we are bound to confess and adore and glorify at every season, Lord of all, Father and Son and Holy Ghost, for ever.—*Liturgy of the Nestorians*.

We worship the Father, we worship the Son, we worship the Holy Ghost with all the powers of our being. We fall prostrate before the awful yet glorious throne of the Infinite Majesty of Heaven.—C. H. SPURGEON, *Prayers*, 9.

We humbly adore Thee, O Holy Lord God, Father, Son, and Holy Ghost, who hast created and redeemed and sanctified us; and we pray Thee, that as Thou hast revealed to us the mystery of Thine Eternal Godhead, so Thou wilt evermore keep us steadfast in Thy faith and fear; who livest and reignest One God, world without end.

Virginibus Puerisque.

The Religious Tract Society has published a volume of sermons with the title of *The Rope of Hair*. The text of the first sermon (of which that is also the title) is, 'And did wipe them with the hairs of her head.' Here is one of the sermons:—

Supposing.

'Supposing him to be the gardener.'—JN 20¹⁵.

I.

What fun it is supposing! The nursery is full of it. Turn a chair upside down and it is a battleship; the sideboard is Port Arthur. You charge into your brother's chair, and it is the ramming of a Russian cruiser; and when you nip your fingers in the tussle you *suppose* they don't hurt, and it is all right.

Down in the dining-room sit father and mother reading, which is borrowing somebody else's 'Supposes.' Grown-up people have to do that, but real children make their own.

So father and mother read away, and they don't know that the table is a log-hut, and the shadow behind the sofa a jungle full of murdering wild Indians; that the curtains are tall trees, and there is a scout on the curtain pole ready to fire blazing arrows at them; while there is a grizzly bear stalking them under the bookcase.

Here is an awful complication, and only you to meet it and to save them with your own wit and a paper-knife!

And when it is all over, you are sent to bed, as if nothing had happened, by parents who don't know that the Indians are dead, that the grizzly bear is weltering in its gore beneath the bookcase, and what a narrow escape they had.

All they will ever know is that there is a hole in the hassock, and a torn cushion, and that someone has broken the paper knife.

And it is all done by supposing!

II.

It is a wonderful gift, supposing; grown folk call it imagination, but it is the same thing. It is good to suppose brave and beautiful things. For even if it is only 'suppose,' yet you are feeding your mind on these things: they are leaving their mark, and some day you will *do* the things you only supposed.

When you get older don't give up supposing, for it is the secret of being happy and obliging and unselfish. When you have to go without something you very much wanted, suppose you didn't want it at all, and there it is settled! When you are asked to go a message, and you are in the middle of a nice book, suppose you wanted to go, and the trouble is ended!

It helps you not only to be happy with yourself, but also to get near to other people. Some old men can't talk to children, but it's not because they don't love them; they have forgotten the way to suppose.

I have read of a father who wanted to play with his little girl, and her fine doll's house, but he couldn't, for want of supposing. In the top storey there was a lady fallen on the floor, whilst her husband wept, leaning against the mantelpiece. The father picked the lady up and dunched her into a chair, as if she had no feelings; and carted about dolls, who had never been properly introduced, in bundles, like firewood; and to crown all, set ugly, unjointed Noah out of the Ark to

wait at table on the titled family on the ground floor!

The little girl was very unhappy, for this is what she would have done: she would have laid the fallen lady softly on a bed, and bathed her head, and then called in the doctor from the third floor; then soothed the weeping gentleman, and called in two sedate ladies from downstairs to sit with her. As it was, it took some days before the titled family on the ground floor would accept her humble apologies in the matter of Noah.

III.

Now the good of supposing that dolls have feelings like yourself is this—that it teaches you to suppose that other people have feelings like yourself.

This is what Jesus wishes us to do. The secret of His golden rule is just supposing.

It hinders anger. When you are going to do an angry action, the Golden Rule says, 'Stop! Suppose! How would you like this to be done to you?'

It helps kindness. For when you hesitate it will help you to go on to think how much you would like such a kindness, *supposing* it were done to you.

It helps you to be sorry for people who are poor

and unhappy, for if you are Christ's child you will say in your heart, 'Supposing instead of my happy home mine was like these poor children's home, and supposing instead of my health I had some children's pain!' and 'Supposing' makes sympathy, and you are so sorry, that you help.

You can make life very full by supposing.

You can love better. Think of your father and mother. *Supposing* they were taken away! And when you go to bed after that, mother wonders why she got such a hug and such a good-night kiss, for she doesn't know her little girl has been 'supposing.'

IV.

The last thing is this. Some things can't be supposed. Well, then, they can't be true. Mary supposed that Jesus was the gardener—that is, she supposed Jesus was dead. Can you suppose that? No Jesus to watch over children; no Jesus to help children's trying. It can't be supposed *because it isn't true*, and we know that Jesus is living, now and near.

But supposing the world is God's garden, and our hearts are His flowers, I think Mary was in one way right when she supposed Jesus was the gardener.

Illustrations of Spiritual Truths from Gibbon's 'Decline and Fall.'

BY THE REV. G. A. FRANK KNIGHT, M.A., F.R.S.E., PERTH.

II.

VOL. i. p. 200. 'At the age of puberty the faithful Persian was invested with a mysterious girdle, the badge of the divine protection.'

The youthful Christ had a similar vestment—'Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins' (Is 11⁵): and the youthful Christian soldier must have the same—'Stand therefore, having your loins girt about with truth' (Eph 6¹⁴).

VOL. i. p. 222. 'The intemperate thirst of strong liquors often urged the barbarians to invade

the provinces on which art or nature had bestowed those much-envied presents. . . .

Drunkenness, the most illiberal, but not the most dangerous of *our* vices, was sometimes capable, in a less civilized state of mankind, of occasioning a battle, a war, or a revolution.'

'Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.' (Pr 23^{20, 30}).