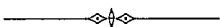


love more of nature than of grace—let us not fear to say it—which brought Mary to the tomb. The heavenly love—the joyful, holy, undecaying love—was yet to come: love stirred from its depths by light and power Divine. But in order to this she had yet to know Jesus as the Risen One, who was dead, but is alive for evermore.

As such we know Him, and have felt His power.

Let us stand by the side of Mary of Magdala, with that knowledge and consciousness in our grateful hearts. Let us look into that tomb, and see it full of light—the seat of angels, the gate of heaven. Let us turn round with her, and see the reason of it all—the Lord Jesus risen indeed; Jesus calling us by name, while we answer, *Rabboni*—my Master, O my Master!

H. C. G. MOULE.



THE OLD TESTAMENT AND THE NEW.—The Rev. R. W. Kennion (Rector of Acle) writes to us: "The readers of *THE CHURCHMAN* have reason to thank Prebendary Leathes for many of his contributions; and not least now for his article on 'Extreme Criticism.' But I hope he will forgive me for doubting whether in one sentence (p. 3) he has not conceded too much to the 'critics.' He says: 'We mainly receive the Old on the authority of the New.' In many important ways the converse is equally true. For we could hardly accept the New if the Old had not prepared for it. As a genuine history, the Old is confirmed by many infallible proofs: from Egypt, from Nineveh, from Babylon, from the past history and present condition alike of the land and the people. In the Mosaic institutions, and in the continual dealings of God's providence, as recorded in the Psalms and the Prophets, we have, as in an architect's plans of a house which he intends to build, the clear delineation of that grand scheme of salvation which was to be revealed, but which no human imagination could have conceived—no human power accomplished! And the result of the whole is that the more closely we study and compare the Old and the New together, the more we are astonished at the correspondence of the two in an almost infinite number of particulars. And we have this wonderful confirmation of our Faith, that the O.T. has all along been in the custody of the unbelieving Jews; so that none can say that it has been tampered with by Christians."



## Notes on Bible Words.



No. XIV.—"KEPT" (*guarded and preserved*).

THE ignoring the difference in the two words of our Lord, John xvii. 12, "I kept . . . I kept," is perhaps, even now, not uncommon. The A.V. runs thus: "While I was with them in the world, I kept them in Thy name. Those that Thou gavest Me I have kept."

The first "kept" is *ἐτήρουν*, and the second *ἐφύλαξα*; and while

*kept* does well for τηρεῖν, *guarded* is better for φυλάσσειν. (*Vulg.*, servabam eos in nomine tuo : quos dedisti mihi custodivi.)

Thus Trench :

The first is "servare," or better "conservare"; the second "custodire"; and the first, the keeping or preserving, is the consequence of the second, the guarding. What the Lord would say is : "I so guarded, so protected (ἐφύλαξα) those whom Thou hast given Me, that I kept and preserved them (this the τήρησις) unto the present day."<sup>1</sup>

(Cf. Prov. xix. 16, ὅς φυλάσσει ἐντολὴν τηρεῖ τὴν ἑαυτοῦ ψυχὴν.)

The distinction between "kept" and "guarded" (say Milligan and Moulton, on verse 12) is to be found in the fact that the latter word points to the watchfulness by which the former is attained.<sup>2</sup> (Pop. Com.)

In verse 11 the word is τήρησον—"keep," *preserve*.

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## Short Notices.

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*Dr. Liddon's Tour in Egypt and Palestine in 1886.* Letters descriptive of the Tour, written by his Sister, Mrs. King. Longmans, Green and Co.

MRS. KING has done well in printing these letters, written to two of her daughters, and "never intended to go beyond the family circle." They will be read with interest. Two or three extracts from them, in recommending the book, are enough. First, after the return to Cairo :

We hear a good deal about fever in Cairo. I should think this is at no time a very healthy place, and people talk so much about their health that one-half of them are ill from fright. We already bemoan the loss of the fresh Nile breezes, and fancy the air here is very stale. H. [Dr. Liddon] has spent to-day just after his own heart. As soon as our early service and breakfast were over, he started, under the guidance of Mr. S—ky, a young Copt, who is in a Government office, to the new Coptic cathedral, where he heard their liturgy, his friend translating as the service proceeded. The Dean preached, of course in Arabic, an excellent sermon on the prodigal son. The church was crowded. Three screened galleries were filled with women, the men occupying the body of the church ; for the Coptic women are as secluded in their lives as their Mohammedan sisters. At the communion service there were large numbers of people. The Eucharist was administered in both kinds separately, as in our Church, and quite young children were amongst the communicants, as in the Russian. After lunch Mr. S—ky again took H. with him to see some old Coptic churches ; they rode through old Cairo, and visited a very beautiful church, with a sisterhood attached to it. Your uncle was introduced to the superior, and after having coffee with her she showed him several devotional books they used which were compiled by the Bishop of Khartoum, who is occupying his time in this way at Cairo until he can return to his see. H. asked if he might be allowed to see the bishop, and this being arranged, he had a long talk with him. The bishop is a venerable old man, who has led a very active and hard-working life, having had a large body of Copt Christians in Khartoum. He spoke of Gordon as his dearest friend and a constant attendant at their services.

<sup>1</sup> Trench (A.V. New Test., 1859. p. 110).

<sup>2</sup> In xii. 47 the Professors prefer the other reading (φυλάξῃ, Tisch. ; *Vulg.*, custodierit), and render, "If anyone shall have heard My sayings and *have guarded* them not" (R.V. "and *keep* them not"). They write : "To 'keep' the sayings of Jesus is a phrase which often meets us in this Gospel (viii. 51, etc.). 'Guard' is an uncommon word with the Evangelist, found only here and in v. 25, and (in conjunction with 'keep') in xvii. 12."