

amidst which he moved, proclaiming his message with stern, compelling voice.

The great prophet loved Jerusalem with a passionate devotion. To him it was the centre of all the movements of history. There Jehovah dwelt, directing the world's happenings from His throne. God Himself was the Defender of the city, imparting to it a safety which its unrivaled military position and strong fortifications could not impart. Isaiah could not believe that Jerusalem would ever be captured. He was sure that, however foes might threaten it, the Lord would interpose and drive them back.

Isaiah was the friend of kings. So intimate was he with sovereign after sovereign, that it has been believed that he was of royal blood himself. At any rate he was admitted freely into the palace, and never hesitated to offer to the reigning monarch counsel, warning or consolation. How quickly, for example, on the threatening letter of Sennacherib to Hezekiah, followed the prophet's message of comfort and encouragement to the king!

From his watch-tower in Jerusalem Isaiah beheld stirring events in the nations round about. He saw Tiglath-pileser III., the great warrior king of Assyria, sweeping with his armies over Palestine and placing on the throne of Israel Hosea, its last king, as a reward for his submissive service. Before his eyes the siege of Samaria was begun by Shalmaneser and concluded by Sargon, and the people of Israel were carried away into captivity and perpetual oblivion. He watched the vast Assyrian host under Sennacherib coming up to the very walls of Jerusalem, to be overwhelmed with destruction, not by any human power, but by the angel of the Lord. And amidst all the turmoil and confusion, he stood steady as a rock, never ceasing to advise his people and their rulers to keep themselves free from entanglements with foreign states and to look to Jehovah alone in loyalty and trust. That way, he declared, lay safety and prosperity.

Isaiah has been finely called "the prophet of faith". Firm, unwavering trust in God was the outstanding feature in his character. Because he believed, he was a stranger to fear. He saw God in His heaven, and was

sure that all was right with the world. He was the living illustration of his own great word: "In quietness and in confidence shall be your strength."



The Scriptures in Song

Rev. John T. Faris, in, *The Romance of the English Bible*, tells how in the seventh century A.D., "a laborer named Cædmon was employed at the abbey of Whitby, in Northumbria, England. He was an ignorant fellow, and so felt that he was unable to take part in the entertainment of those who gathered at the abbey on winter evenings. It was the custom to ask each person present to sing, accompanying himself on the harp. Cædmon, after listening to the songs of his companions, would steal away from the hall before he could be asked to take part in the entertainment.

"One night, after such an escape from the abbey, he must have fallen asleep thinking of his inability to sing, for he dreamed that a voice said, 'Sing to me.' When he answered that he could not sing, the voice said, 'Sing to me the first beginning of created things.' He thought he sang a hymn of praise to God.

"The next morning',—so the incident is told in, *The Ancestry of our English Bible*—'the story of his dream brought him before the Lady Abbess, and he was found to be possessed of a divine gift. For as soon as the monks translated any portion of the Bible story out of the Latin text, he immediately sang it to the accompaniment of his harp in short lines of Saxon verse.' The songs he sang were written down, and as Cædmon's Paraphrase of parts of the scriptures they have come down to us."



They say that God lives very high :
But if you look above the pines
You cannot see our God ; and why ?

But still I feel that His embrace
Slides down by thrills, through all things
made,
Through sight and sound of every place.