

regarded as symbols of impurity.³⁰⁷ God sent His Son
 in the likeness of sinful flesh {Rom. 8:3},
 yet was He
 holy, harmless, and undefiled {Heb. 7:26}.

The Feast And Holy Convocations.

The experiences of a Drop of Water are not, one would think, very exciting; yet I remember being much interested in reading Grube's *Geschichte eines Wassertropfen*, and afterwards being deeply impressed with Paul's question,

Why should it be thought a thing incredible with you, that God should raise the dead? {Acts 26:8}.

Why indeed! for it is a thing of just the same nature, only a degree less wonderful and entirely as impossible for us to comprehend, that God can transform and etherealize a drop of water, lift it up in its new invisible form in the air, and carry it flying through the heavens. The learned Professor will not believe that God can raise the dead because he cannot understand how it can be done; but can he understand how the other transformation is done? He says it is the heat that expands and turns the water into vapor, &c., &c. But can he tell you *how the heat does it*, or *why*, or *what heat is*, or anything beyond one or two mere outward facts. Ah, when we get to the original causes, the "how" and "why," the professor finds there is a point beyond which if one seek to go, he finds that he is "like a man trying to lift himself by his own waistband." (This was the expression that the professor's able colleague himself used in his famous infidel address to the British Association some years ago).

Grube's drop of water lay long troubled in the restless, melancholy sea until one day a ray came down from the sun bringing it a message to come up hither to the Lord of Life and Glory. As the sunbeam kissed it, the drop of water (together with many of his neighboring drops, says Grube) felt a strange lightness and emotion -- a strong *sehnsucht* -- seize them. They disappeared from mortal sight, became changed into a spiritual and ethereal nature and rose into the sky, bathing in the sun's light and warmth. But its life was only now beginning: the Sun and the Wind sent it hither and thither on its delightful and beneficial course, -- now flying in the cloud, now lashing in the hail, now plashing in the rain, now flashing in the snow, roaring in the cataract, glistening in the dew, moistening the fevered lip, or gleaming in the rainbow, eventually finding repose again in the vast and peaceful sea -- *not the same sea, though*, -- whence it originated.

It is the same God, working according to the same great principles, whether to the physical or spiritual realms, Whose light and warmth shining from the face of Jesus Christ, the Sun of Righteousness regnant in the celestial sphere, rest upon

the sea of human strife and transform myriads of the drops that compose that sea into an invisible spiritual life, drawing them upwards into His own presence and favor. The natural and normal effect of the rays coming from the Sun of Righteousness upon the human *Wassertropfen* is to draw him upwards by the mysterious power of Warmth and Light.

In being changed the *Wassertropfen* leaves all its bitterness, its acids and its alkalies behind, becoming purified by the sun's chaste and genial beams, and being drawn upwards to survey the broad earth from above, and to see its wide panorama sweeping forth underneath. This is always the first thing that happens. Christ gathers His disciples round Him and shows them the course of the world's past, present, future, when sending them forth on their various missions. And the principle is the same here in Leviticus. So soon as the work of redemption is finally settled, we are lifted up and taken in a rapid flight over the whole dispensations of human history, which pass under us (in the twenty-third chapter) like the islands and continents of the revolving globe.

This is done by means of the divine appointment of the Seven Feasts (or Festivals) -- they were by no means all of a joyful character -- though some of them were so. These were solemn convocations at certain periods of the year: Holy-days, *Feiertage*. Unfortunately "holiday" expresses to us now only the ideas of indolence, pleasure, perhaps even debauchery (which fact gives us an instance of apostasy in words such as Dean Trench writes of). These Festivals do not commemorate but *anticipate*; for as the thoughtful S. T. Coleridge said, the Hebrew institutions differed from all others in this, that whereas other nations commemorated the past, with the Hebrews everything was prospective and preparatory, "nothing is done for itself alone, but all is typical of something yet to come"; and elsewhere, "Sublimity is Hebrew (not classical, Greek or Latin) by birth."

I ask the reader to ponder those words of Coleridge's: his wide and deep knowledge of the classics and his heterodoxy in some things make his testimony the more remarkable. The heathens compose their calendars to commemorate a past mythology (composed of nursery tales smeared with the slime of Tophet). The Christians, disobeying the apostle, who discountenances their observance of such things, fill their calendar with days in memorial of St. This or St. That, or of a gunpowder plot or a "martyred" king. But the Hebrews, contrary to all the world, have feasts appointed which (so far as we can judge) anticipate and reflect the whole future history of the world. Thus tended also all their ritual, religion and public policy. What an overwhelming proof of the finger of God there is in this fact alone!

With the Jews, then, the calendar is a small chart, annually renewed, of future history. The first great event is the solemnization of the Passover which is expressly stated in 1 Cor. 5:7, 8 to be typical of the atonement of Christ, and immediately connected with it is the Feast of Unleavened Bread which in the same verse is shown to be typical of a

307. As in Matt. 25:33.

course of life devoid of evil. The apostle says,

Christ our, Passover has been [lit.] slain for us; therefore let us keep the Feast [or holy-day, -- he means, of course, the Feast of Unleavened bread which began at the Passover] not with old leaven, [i.e., in this connection, the horrible profligacy that characterized the Corinthians' heathen worship] neither with the leaven of malice and wickedness [elsewhere we read of the leaven of Herodians -- political religiousness; the leaven of the Pharisees which was hypocrisy, &c.] but [keep the feast] with the unleavened bread of sincerity and truth {1 Cor. 5:7, 8}.

The Feast of unleavened bread must not be divorced from the Passover, nor must the acceptance of the atonement of the true Paschal Lamb be separated from a pure and upright course of life.

The First Fruits And Pentecost.

It is not merely a matter of conjecture when we say that the Hebrew Festivals were typical of the future dispensations. There is the most distinct scriptural authority for so regarding them. The verse just quoted from 1 Cor. 5 authoritatively applies in this way the feasts of the Passover and the Unleavened Bread, and the five others are (either directly or inferentially) thus applied and explained in other passages, as we shall see: --

On the third day after the Paschal Lamb was slain

on the morrow after the Sabbath (Lev. 23:11, &c.);

a sheaf of the first fruits of the new harvest was taken by the priest and waved before the Lord with the usual sacrifices, -- but not with a sin offering -- as a solemn dedication of what the ground would produce. This we are warranted in applying to the resurrection of the true Lamb of God on the third day (the morning after the Sabbath, the first day of the week),

but now,

says Paul,

is Christ risen from the dead, and become the firstfruits of them that slept {1 Cor. 15:20}.

Nothing of the harvest was to be eaten until this solemn dedication of the first sheaf to God had taken place, and the meaning of this we see shown in a peculiar and beautiful way in the Gospel of John. Our Lord had risen but not yet ascended. This ascension was the act of dedication of the life now begun in resurrection; and therefore He says to the sorrowing disciple with whom He speaks at the side of the sepulchre,

Touch me not, for I am not yet ascended to my Father {John 20:17}.

No created being was to participate in Him, not even so much as touch Him, until His sacred life was as the first fruits of resurrection proffered to the God of the harvest.

But what takes place is entirely characteristic and

beautiful. With reverence we may say, He could not go on His way, even on such a solemn embassy, and leave that sorrowing heart despairing beside the sepulchre without one word of comfort; and it is well to see that there is nothing in the claims of the highest ardor of devotion to God that hinders one from the flow of human sympathy whilst passing onwards. He could not see Mary bowed at the grave without saying,

Why weepest thou: whom seekest thou? {John 20:15}.

And she supposed it was the gardener! Ah we often think that it is only the gardener when it is the Christ. There was no blaze of glory around His head even in resurrection: though we cannot believe otherwise than that there was dignity and grace, yet He took on Him the nature and semblance of man so completely that He was mistaken for a gardener, and thus -- as the sheaf of plain barley was waved before the Lord -- He ascended as the first-fruits of them that sleep. This was on the sixteenth of the month Abib: it was on the seventeenth of Abib that Noah's ark had rested on the summit of the mountain.³⁰⁸

Exactly seven weeks after the waving of the sheaf came the Feast of Pentecost in which was offered

a new meat offering {Lev. 23:16, Num. 28:26}

of the general harvest in the form of two wave-loaves of bread; but this time they were to be accompanied by a sin-offering, for there was leaven (typical of evil) in them. They were to be baked, however, so that the leaven should not continue to work. The antitype of this is given in Acts 2. There we are told that

when the day of Pentecost was fully come {Acts 2:1}

-- that is, not merely come, but "fully" -- in the antitype -- come, the disciples being together, the Holy Ghost descended upon them and formed them into the one body of the church. Until then they had been so many separate particles, like the grains of flour which were to form the pentecostal loaf until the oil³⁰⁹ was poured upon them. Directly that was done, the separate particles were united into one mass. This figure is very beautiful and expressive: the individual disciples being gathered together, upon them the Holy Ghost (typified by the oil -- "the unction of the Holy one," --) was poured forth, and they are thus baptized into one body in identity, unity, and cohesion,

for we,

says Paul,

being many, are one bread,

[though formed out of two loaves, Jew and Gentile]

and one body: for we are all partakers of that one bread

308. Gen. 8:4: of course the seventh month, old style, had become the first month, new style.

309. See Ex. 29:40.

(1 Cor. 10:17).³¹⁰

This day of Pentecost was the day (according to Maimonides and the Rabbis) on which the law was given. It was in every way appropriate that it should be also the day on which the Spirit and the gospel were given.

Now Paul says,

If the first fruit be holy, the lump is also holy
(Rom. 11:16).

How can that be if there be leaven in the bread? Simply because there is a sin-offering also with the bread, which was not required with the pure unblemished sheaf. Does not that view then give sanction to the allowance of evil in the church? By no means, for the leaven was baked; that is, the action of fire -- judgment -- is passed upon it and its corrupting action is stopped.

To the superficial mind there is nothing to notice, except indeed it be of a grotesque nature here in the offering of a couple of loaves of ordinary bread, accompanied by the elaborate ceremonial and sacrifices that seemed so disproportioned to the value of the bread itself -- the whole round of sacrifices on an exceptionally large scale being commanded -- two rams, seven lambs and so forth; but there are meanings in things which the superficial glance cannot perceive. There is a kind of ink made from oxalomolybdic acid, the writing of which is invisible till the sun shines upon it, and these sacred hieroglyphics of the Holy Ghost cannot be rightly read until the light shining from the face of Jesus Christ, "The light that never was on sea or land, The consecration . . . , " rests on them. And much depends too on the eyes that look: he that would bring back the wealth of the Indies must take out the wealth of the Indies; the more the mind is already filled with the affluence of the scriptures, the more treasures shall we find on every fresh contemplation. If our eyes are filled with the beauties of the living Word, we shall see His glorious radiance transferred on to the page of the written word as we read.

But much depends on the way in which we look at things as to what we can see in them. The companions of Columbus only saw driftwood at the bow of their vessel; but Columbus saw, and saw correctly, a new world. The friends of Galileo and Newton saw chandeliers swing and apples fall, thinking them trifling matters no doubt; but the unveiled sight of the philosophers saw hidden in these little things the secrets of the laws which govern the swaying solar systems. The Viscount who escaped from Metz took a morsel of paper out of his tooth and they found on it, reduced by microscopic photography, the vast plan of the enemy's movements. The German officers play at Kriegspiel as Pyrrhus played in

ancient times with the blocks of wood, but the blocks of wood mean regiments and battalions, the game is war, and the stakes are continents. This morsel of paper from the book of Leviticus may be to us merely the "Jehovistic account" of a Hebrew feast, or the reflection, as on a telescopic mirror, of the vast church dispensation.

The Feasts of Trumpets, Atonement, And Tabernacles.

The period introduced by the feast of Pentecost covers a long time, as it pre-figures the present era, and is characterised by a very peculiar feature. It is commanded,

When ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field . . . neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor and to the stranger
{Lev. 23:22}.

It is especially the period of charity and grace, during which the gospel of the grace of God {Acts 20:24}

is proclaimed in contrast with the gospel of the kingdom in the future,

the everlasting gospel {Rev. 14:6}

all through, and other characters of dispensation. And even when it is finished, there shall be still a reserve of mercy, gleanings left for the poor [of the Jewish flock] and the stranger [the Gentile] whereof we see the result in the vast redeemed multitude of the seventh of Revelation, assembled after the rapture of the church:

they shall hunger no more . . . {Rev. 7:16, 17}.

Can one see into the future? The learned professor smiles superciliously. He says, there have been plenty of people who said they could, but that is not quite the same thing. Many cases of course where there have been, even with these "monthly prognosticators," happy shots, they could not always be wrong; but as to really foreseeing what is still future, nonsense! Even the most astute and learned are grotesquely often wrong when they forecast a week ahead. "A false prophet is a tautological expression." Do you remember that Abbé who wrote the book proving that the Swedish constitution was now permanently settled, and while he was revising the proofs of the book, Gustavus III. came and upset it all? or the great and far sighted Metternich who said the disturbances in Vienna would be "nothing much," and four days after was flying for his life from his ruined house? or how Napoleon sent off the messenger to Paris from Waterloo announcing that he had *won* the battle, just a couple of hours before his defeat? No, no; "better not prophesy unless you know." And you can never know of anything till it is positively there before you. That is the true 'agnostic,' or, (if you prefer the Latin to the Greek word) 'ignoramus,' view of the matter.

310. It is true that in both the Hebrew and Greek the same word is used for both loaf and bread, but I think this is the sense of the two passages. Thus also the Israelites were represented by twelve loaves (for the twelve tribes), which was collectively "the shewbread."

Can we then *never* see the things which are not actually there, the things which are invisible? Do not the travelers see the town of Messina, for instance, when entering the Straits long before it is actually visible? “Yes,” the professor admits, “but that is the *Fata Morgana*.” Do they not see the oasis in the desert long before it is in range of sight? “Yes, but that is the *mirage*.” Cannot the whole world every morning see the sun right up above the horizon at the very moment when you, the professor, prove that it is actually out of sight *below* the horizon? “Yes, but that is *refraction*.” Very well then, there is the same power, operating spiritually, which produces by a fata morgana, mirage, or refraction of the celestial medium; that effect which enables us to see

those things which be not as though they were
{Rom. 4:17},

and to look on the things that are invisible.

The fourth great festival, the Feast of Trumpets ³¹¹ has the clearest reference to the in-gathering of Israel after the close of the present period of the Two Loaves. Isaiah says,

Ye shall be gathered one by one, O ye children of Israel.
And it shall come to pass in that day that the great trumpet
shall be blown, and they shall come which were ready to
perish in the land of Assyria and the outcasts of the land of
Egypt and shall worship the LORD in the holy mount at
Jerusalem {Isa. 27:12, 13}.

Isaiah (and other prophets) further explain that in that time the enmity between the ten tribes and the two tribes will be removed. ³¹² But in order to be welded together they must pass through a most fiery ordeal, “the great tribulation.”

This *Réveille* was to be on the 1st of the month Tisri, and on the 10th of the month the great day of Atonement was appointed.

Ye shall afflict your souls {Lev. 16:29}.

In fulfilment of this, Zechariah says,

they shall look upon Me whom they have pierced and they
for shall mourn for Him, as one mourneth for his only son
. . . In that day shall there be a great mourning in
Jerusalem (Zech. 12:9-11).

They become conscious at last of their great and heinous sin in rejecting their Messiah. This day of Atonement has just been explained in Lev. 16.

Five days after this, on the 15th of Tisri, the last great feast -- of Tabernacles -- is commenced. It continues for seven days. The vast multitudes dwell in the open in booths. They take the branches of goodly trees -- willows of the brook which recall their sorrows and banishments, palm branches to celebrate their victories -- and rejoice before the Lord their God. In that day -- the period here typified -- says Isaiah,

the glory of the Lord shall cover the earth as the waters

cover the sea {see Isa. 11:9, and see Hab. 2:14 JND NT}.

In that day, says Zechariah, they shall go up to Jerusalem

to worship the King, the Lord of hosts, and to keep the
feast of tabernacles ³¹³ . . . {Zech. 14:16}.

In that day shall there be upon the bells of the horses
HOLINESS UNTO THE LORD {Zech. 14:20}.

In that day living waters shall go out from Jerusalem . . .

In that day there shall be one LORD and His name
one {Zech. 14:8, 9}

and at evening time it shall be light {Zech. 14:7}.

It is the beginning of eternal day. The time is come for which all nations long, when Gurmi is loosed from his chain, and, coming out of the dark cave, at last devours the war god Tyr,

and the ransomed of the LORD shall return and come with
singing into Zion; and everlasting joy shall be upon their
head . . . and sorrow and mourning shall flee away {see
Isa. 35:10}.

Painting The Lily.

The whole Hebrew year was typical. It was “a dome of many-colored glass” through which one looked out on “the white radiance of eternity.” It had two beginnings, each of them in the seventh month dating from the other. The month *Tizri* began the civil year, when we pass through cold and barren season till we come to the seventh month, *Abib*, which then becomes the *first* month of the new era ³¹⁴ when all is changed, “when the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come”; all is in resurrection life. Then again, the period beginning at Abib culminates on the seventh month, in a new *Tizri* when the Feast of Tabernacles reveals to us the glory of the Lord covering the earth as the waters cover the sea.

The feasts were all but one arranged in these first months: three feasts (Passover, Unleavened-bread, and First-fruits) in Abib, the beginning of the spiritual year; and three (Trumpets, Atonement, and Tabernacles) in Tizri, the beginning of the civil year. The remaining feast, that of the Two Loaves, which typified the Church period, is, so to speak, interjected in the month Sivan distinct from the other two groups of festivals but connecting them, like Panama betwixt the two seas.

Looking forward along the year from Tizri, the natural commencement, it begins with ploughing and sowing, and ends in the general vintage (judgment). Looking forward from Abib, the spiritual commencement, the year begins with the Passover and First-fruits (death and resurrection) passes on

311. Lev. 23:24.

312. Isa. 11:13.

313. This verse, Zech. 14:16 and John 7 leave no possibility of doubt as to the feasts being typical of the Millennium.

314. Ex. 12:2; Deut. 16:1.

through the period of Unleavened-bread, the barley ³¹⁵ and wheat harvests (the time of salvation), the blossoming fig-tree (devotion), the former and the latter rain, the vintage, culminating in the holy convocations and rejoicings of the Feast of Tabernacles. The Sabbaths running through the year are perpetually recurring pledges of the coming divinely-appointed rest. The seventh year was sabbatic. Seven sevens brought round the jubilee when the slaves were set free, mortgages were cancelled, and land that had been sold reverted to the original owner. In proportion as the jubilee was near, the lease of the land diminished in value to the holder. In proportion as the coming of Christ seems near to us, so is the value of the earth and earthly things lessened in our estimation.

This complete prophetic chart, this perfect picture of the dispensations, was handed to the Hebrews, and immediately they began to “improve” it; as though one should take a chart prepared by the Admiralty and make fresh lines on it to suit one’s own taste, or take a picture, finished (say) by Turner or Leighton, and trim it up. “Just let me put a little carmine here, a little gamboge there; ah, there’s nothing like good red and yellow” . . . Go to, let us “add another hue to the rainbow.”

I do not speak of the impiety of this; indeed I do not think the impiety of adding to what God has perfected so great as that of taking from it; but I would ask you to consider its astounding *impudence*! I ask you, Theologians, how would *you* like everything you did to be taken and improved upon with clumsy fingers; as Neologus, whom you follow, improves upon every divine injunction and precept. This is the spirit of Neologus; and you can see its impudent folly in everything else, but are blind to it in spiritual matters. When the carpenter drives in a nail, Neologus insists on giving it a few more blows, and leaves his mark on the place. When he is shown a beautiful chord of Beethoven’s, he says, “Yes, no doubt very fine; but there are only seven notes in it altogether, bass and treble. See I have three fingers still to spare; I may as well use them. Listen . . . !”

Well, whether the chord be better than before or not, we must no longer call it Beethoven’s; it is Neologus’. And when the Jews had added on the feasts of Purim, Dedication, &c., to the “Feasts of Jehovah,” and otherwise degraded them, we find them no longer called the Feasts of Jehovah at all, but

feasts of the Jews (Lev. 23:4, John 5:1)!

as the institution which was once called the church of God comes to be called

the church of the Laodiceans {Col. 4:16, Rev. 3:14}.

You may “paint the lily,” but then it is God’s lily no longer.

For instance, God demands repentance and faith for salvation; but Neologus insists on that *and* something more, -- creed, ceremonial, or action, -- I do not understand exactly, nor does he. All I know is that it is not the

salvation of God {Acts 28:28}

that he proclaims; it is something of his own. The Founder of Christianity established two sacraments, ³¹⁶ Neologus says there must be seven. The Founder gave a cup of wine to His disciples; Neologus says, “No! It must be wine and water.” Have you considered the colossal IMPUDENCE of all that?

And there is a way of developing this principle by which every foundational doctrine may be diluted away to nothing. I read a sermon by Theologicus, in which he was defending his own orthodoxy. “Do I believe in the doctrine of regeneration?” said he, “Most assuredly I do, ‘Except a man be born again, *and again, and again*, he cannot see the kingdom of God.’” Thus, whilst he appeared to be underlining the word, he had dexterously scored it out. He kept on hammering the nail in till he split the board.

Nevertheless the firm foundation of God standeth. And the building mysteriously grows towards completion, --

“No hammers fell, no ponderous axes rung;

Like some tall palm the mystic fabric sprung.

Majestic silence!”

And He shall bring forth the headstone thereof with shoutings, crying Grace, Grace unto it {Zech. 4:7}!

The Lamp And Showbread.

The whole diapason of the Levitical harmony closes in a double chord of promise, which is expressed by the perpetual renewal of the Lamp and Showbread. ³¹⁷ The light of the testimony is to be always maintained through the darkest and longest nights, and the showbread to be for ever supported on the holy table, covered with fragrant incense in the divine presence, the whole twelve loaves: ³¹⁸

everyone of them in Zion appeareth before God {Psa. 84:7}.

Thus whatever comes, we have this gracious assurance, “The Light Thy love has kindled Shall never be put out.” -- this assurance that the Lord is continually looking on His people in their brightest and most favorable aspects, and regarding them as a shining light by the power of the Holy Ghost, and as the nourishment of life resting on Christ (the table of wood and gold), surrounded by the “border” with its “golden crown” and covered with the frankincense, --

316. To use the common (but incorrect) word.

317. Lev. 24.

318. In the sight of God *all* His people, however scattered, are eternally present. Elijah builds His altar with twelve stones, even when the tribes were split up.

315. The barley which comes three weeks earlier (in that country) seems to me to indicate especially the blessing of the Gentile period, Ruth 1:22, John 6:9; and wheat that of Israel, Mat. 13:29.

complete in Him {Col. 2:10}.

I pray you take notice of this. For to whomsoever else the light of the testimony has been extinguished, *it has never been extinguished for God, and never will be.*

Ye are my witnesses, saith the Lord, and my servant whom I have chosen {Isa. 43:10}.

This assurance is proved to be greatly needed, for the first thing we read of is that one of the Israelites does what lies in his individual power by contention and blasphemy to upset the whole organization: The evil is so grave that by divine command the people put him to death. There is usually a Thersites,³¹⁹ -- or spirit of Thersites -- to be found at hand in every enterprise, to discredit it by his conduct, to discourage and disparage his comrades, and blaspheme his leaders. Sometimes he will assume a charitable tone; but you will find all his charity is directed to the enemy, and all his hatred to his brethren. You fancy what a fine candid and liberal nature this is, when you hear him speaking of the Trojans: but when he speaks of his fellow Greeks, of the great leaders especially, the heroic Agamemnon and Odysseus who are giving up their homes and lives to the cause which he is supposed to advocate, then you find what foul misrepresentation and vituperation can co-exist with unctuous but spurious liberality.

It is always difficult to understand why Thersites does not go over to the Trojans, if he likes them so much better than his companions. He often does go finally; and ah, what a relief it is! But his wretched work lives after him unhappily. What crops of doubts and contentions spring up from the seeds which he has sown! So that, when we contemplate them, we can at last get to understand how it was that one of the most gracious men who ever lived said with grief,

I would they were even cut off which trouble you {Gal. 5:12}!

As to arguing with Thersites and endeavoring to persuade, one may as well argue with a sewer and persuade a pestilence. That much-experienced, much-afflicted man Odysseus, the crafty, strong, and valiant Odysseus, used very short arguments with him: "Except detraction, what hast thou bestowed?" he demanded of the slanderer, as he smote him down to the dust with rough and ruthless blows.

Though perhaps after all David chose the more excellent way when he said to Abishai,

Let him alone, and let him curse {2 Sam. 16:11}.

On the whole, Rabshakeh is preferable to Thersites; Rabshakeh was coarse and abusive, but he was an open enemy and kept outside the wall. But let us be assured of this, that neither Shimei, Thersites, nor Rabshakeh, have breath enough, albeit they speak great swelling words, to blow out

the light that God's love has kindled. It shall continue to burn -- though perhaps feebly -- through all the dark long night, till the dawn shall appear and the bright and morning star shall arise. We oscillate between optimism and pessimism. Truth is neither the one nor the other. It is neither true that "whatever is is right" nor that "whatever is is wrong." There is much that exists that is right, and much that is wrong; and bright above all, "White-handed Hope, the hovering angel, girt with golden wings."

The Comprachicos used to cut the facial nerves of children, so that the poor little creatures were disfigured by a perpetual laughter or a perpetual weeping. It was all ghastly and unnatural, but not more so than the ancient laughing and weeping philosophers, or modern optimism and pessimism. The Herr Professor has looked so long through the microscope that he has become myopic, he cannot see White-handed Hope hovering above, nor the ring of light round nature's last eclipse, though he can see the myriads of microbes better than we others. For him the bottom of Pandora's box is eaten away by them. He thinks the ancients were mistaken when they saw hope *there* -- and I think so too.

It is a strange statement of scripture that *experience* leads to hope. If we listen to the man of the world, we hear that experience leads to caution, to distrust and hopeless cynicism; and yet truly experience leads distinctly to *hope*. One who for the first time saw the sun go down behind the ocean would despair of ever seeing it again; but we, who have seen it thus descend many times before, are emboldened by our experience to hope that in a few hours it will rise again at the other side of the universe to "flatter the mountain tops with sovereign dye." He who for the first time beheld the melancholy autumn deepening into winter, would surely think all things were sinking into chaos and old night; but experience leads us to an assured expectation of the resurrection of all things in the coming springtide.

And though many beautiful qualities are seen even in the darkness of despair, yet few great achievements are accomplished without hope; and those who have the most completely conquered the world, whether physically or spiritually, have been those who were distinguished by this faculty. "If you thus give everything away," said Perdiccas to Alexander, "what will you have for yourself?" To which the world-conqueror replied, "*Hope*": and a greater man than he, the founder of an infinitely greater dynasty, wrote to his fellow-disciples -- a handful of common workpeople who were trying to convert the world whilst being persecuted by all the powers of earth, -- wrote to them about

rejoicing in hope {Rom. 12:12}.

J. C. Bayley, *The Bible Treasury*, vols. 15, 16 17, 18, 19.

319. Thersities only clamours in the throng,
Loquacious, loud, and turbulent of tongue. (Homer's Iliad.)

