

who are convinced of the doctrine, but it comes from God. The right as we see it must be obeyed, if we would catch the higher vision of its august and divine beauty. We must follow Christ as we believe in Him, if we would secure the higher faith that makes us one with Him.

This law of life works in every sphere of human activity. The student of nature need not hope to know any of its higher secrets until he has mastered its simpler problems. The artist cannot succeed in portraying the loveliness of the human form until he has exercised his faculties in the simplicities of line and curve, of light and shade. The child cannot read a simple story unless it has learned the A B C, and has acquired the ability to recognize the significance of the grouping of the letters. The pianist may wish to play a nocturne or a ballade of Chopin, but the master continues to insist on scales and exercises. The mastery of the simple is the indispensable condition of progress. Many in the practical work of life complain that they are not promoted—that others are advanced over them. They are emphatic in their accusations of favouritism and influence. But, after all, though favouritism and influence are often at work, the broad general rule is that nothing promotes like merit—nothing succeeds

like deserving it. Even in the life of holiness, the great law of which we are speaking, rules. Men ask for spiritual grace or power, and have not because they ask amiss. Men often pray, not because they feel their need and that they may get grace for higher service or harder struggles, but that their life as they live it may be easier. Let not such think that they will obtain anything from the Lord. It is by using the grace we have that we acquire the capacity to receive more. It is by doing earnestly the duty which lies nearest, that we obtain the knowledge of the duty which comes next, and the grace whereby it, too, is to be done. Somewhere Browning has put the matter plainly when he makes one of his characters say, 'I see a duty and do it not; therefore I see no higher.'

Like all the laws of God, this law works in judgment and in mercy. In judgment, because a man who is untrue to the light he has is condemned to the penalty of darkness. Therefore Jesus says, 'For judgment came I into the world, that . . . they which see might be made blind.' But in mercy also. It is enough that men should be condemned by the little light they have neglected. In mercy the greater light is hidden, lest it should be misused and bring men into yet greater condemnation.

The Testimony of the Tomb.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER.

THESE words will indicate the nature and character of the sermon which I am now about to preach to you on the morning of this most blessed day.¹ My sermon will be short, and will simply dwell upon the deeply interesting considerations connected with the visit of St. Peter and St. John to the tomb of our Lord, and especially with the impression produced on the mind of St. Peter, and subsequently of St. John, by the appearance of the linen cloths, and their separation from the napkin which had been folded round the Lord's head, and was seen to be in a place by itself.

¹ Preached in Gloucester Cathedral on Easter Day.

'He beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself.'—John xx. 7 (R.V.).

Such simple details, it might be thought, could never form the basis for an evidential sermon, and could never justify a preacher in claiming for them, as I shall presume to do, the elements for a deeper and clearer understanding of the actual circumstances of our Lord's resurrection, and be cited as witnesses of its truth and reality.

Let us, then, enter for a short time into a somewhat close consideration of the details which an apostle, we cannot doubt, was moved by the Holy Ghost to record for our learning and for the confirmation of the fundamental truth which Easter

Day sets forth, and will set forth and commemorate till time shall be no more.

We begin, then, with the guiding and salutary thought that the details into which we are now about to enter were not merely the lingering remembrances of the aged apostle, but were facts which were felt by him to have the fullest significance. We necessarily commence with the facts connected with the Lord's burial.

Our dear Lord was, as we well know, on the evening of His crucifixion, placed in a new tomb, 'hewn in stone,' as St. Luke describes it, and wherein was never man yet laid. They whose hands placed Him therein were two disciples—the righteous Joseph of Arimathea, and the faithful and generous-hearted Nicodemus, who brought with him, as St. John especially tells us, his truly princely offering of a hundred pounds weight of myrrh and aloes. These two disciples—for they were disciples—bound up the sacred body, St. John tells us, with linen cloths, the mixture of myrrh and aloes being placed freely between every fold; and thus, not probably without effort, they bore the body to its resting-place in the tomb, wound the napkin round the holy head, rolled into its place the large circular stone that closed the entrance, and straightway departed; for the great festival Sabbath was very nigh at hand.

And here a profoundly solemn question presents itself to our thoughts. While the holy body was thus resting in its honoured tomb, where was the soul and spirit that had dwelt in it? Here we might be content with the simple and certain answer, 'in Paradise,' were it not that two passages in that Epistle of hope, the First Epistle of St. Peter, do, in my judgment, fully warrant our giving the more inclusive answer, 'the realm of the departed,' and do also permit us to realize the holy purpose, namely, that all humanity, the dead as well as the living, might hear, yea even from the Lord Himself, His own everlasting gospel.

But on this difficult question our present subject forbids us to linger. We are now solely occupied with the return of the Lord's soul and spirit to the body that He had left; and on that return and on the circumstances of that return, so far as revealed to us, we must now exclusively dwell.

We return, then, to the tomb. The first Easter morning was just and only just beginning to dawn. An earthquake shakes all things around the tomb; the affrighted guard flee into the city; an angel of

the Lord, St. Matthew tells us, descended from heaven, rolled away the sealed stone and sat thereon, proclaiming, as it were, to angels and to men, by the sublime character of his presence, that the spirit of the Lord had returned to His body; that the tomb was open and empty, save of tokens that it had been the resting-place of the body, to which the soul and spirit had now in all fulness returned. All mankind, as it were, in the person of the affrighted women, who were now drawing near to the tomb, were invited to come and see the place where the Lord lay. And in the course of that day, beyond all doubt, very large numbers did come to see the place, and the mysterious tokens of its occupancy.

It is to those mysterious tokens, especially as seen by the two apostles, St. Peter and St. John, that we must now very carefully turn our attention.

As the Gospel for this holy day very circumstantially tells us, the two apostles went in great haste to the tomb, on the startling report of Mary Magdalene (who had gone thither very early) that the stone had been rolled away from the tomb, and, as her fears at once suggested to her, that the holy body had been borne away, whither she knew not. The apostles run with anxious speed to the tomb. The younger man arrives there first, finds the stone removed, and, as the carefully chosen Greek word seems to imply, merely looks in, and sees that the linen cloths were plainly lying unremoved. St. Peter soon comes up, and with characteristic impetuosity enters the tomb, and—as we are reminded by the change in the Greek verb and in the order of the words—beholds, or gazes on, the linen cloths as they were lying before him. He arrives, it would seem, at once at the conviction that the holy body had not been borne away, but, in some inexplicable manner, had left the linen cloths, and also left the napkin that had been placed on the sacred head still folded, but lying apart—it may be, on the ledge whereon the head may have rested during the hours of interment.

St. John now entered the tomb, and not only arrived at the same conviction as St. Peter, but believed, namely, that what they beheld (the linen cloths and the enfolded napkin) bore silent testimony to that of which their Lord had spoken to them, but which they had never rightly understood or realized—the rising again from the dead.

We now come to a point of very deep and, it may rightly be said, instructive interest. What

was the exact appearance of the grave-clothes on which the gaze of the apostles had anxiously rested? Two opinions there are, one of which may perhaps be regarded as the general opinion entertained by those who have dwelt reverently upon the details which St. John has been moved to record of the tomb and of what it contained. And the opinion is this, that the two holy angels whom Mary Magdalene had been permitted to behold, sitting one at the head and one at the feet where the body of the Lord had lain, that these two holy watchers had the blessed privilege of ministering to their Lord when His spirit re-entered His crucified body, and that it is to their ministry that we must attribute the carefully ordered position of the things within the tomb, as they were seen and noted by the two apostles. Such, very distinctly, was the opinion of the thoughtful and spiritual expositor Bengel, one of the very few interpreters who have noticed the matter at all. Such also was my own opinion till quite recently. But the publication, a year or two ago, of a singularly persuasive and carefully thought-out volume, entitled *The Risen Master*, written by Dr. Latham, then Master of Trinity Hall, Cambridge—now, alas! no longer with us—has led me to reconsider the whole profoundly interesting question. This reconsideration has led me to give up my former opinion, always felt by me to involve difficulty in its prosaic homeliness, and to accept the more lofty and in many respects more suggestive view entertained by Dr. Latham, viz. that all things remained in the tomb just as they had been placed in it by the pious hands of Joseph of Arimathea and Nicodemus, until the mysterious moment of the return of the Lord's spirit to the body from which it had been parted on the cross. When that return took place, it seemed clear to me that the holy body would at once be endued with new powers and properties, and that the opinion that the holy body passed of itself out of its surroundings could be fully justified. Under such a conception, the linen cloths and swathing bands would remain unremoved and unchanged, save that their form would indicate that a body had been within them, which now had been withdrawn, and had left only the trace of its former presence—the napkin, which before had been with them, being now separated from them and put apart in a place by itself. It was on this strange but self-revealing appearance that the gaze of St. Peter rested so earnestly. It

was seen (another verb here is used) by the other apostle, and at a glance all became clear; memories of what their dear Lord had said to them on the mount of the Transfiguration came back to his mind, and he realized that what he was looking on was the silent outward witness to the Lord's Resurrection from the dead.

Whither He had gone they knew not, but they felt that He was near, and so they went homeward 'wondering,' as St. Luke tells us, 'at that which was come to pass.' Confirmatory tidings of the Resurrection were brought by the holy women; and when, at even, the Lord vouchsafed to come to them, they were in some measure prepared, and, though at first affrighted, were, as St. John is careful to mention, 'glad when they saw the Lord.'

But this suggestive mystery,—the mystery that the linen cloths that had been wound round the holy body remained apparently untouched though the holy body was no longer within them,—this mystery was not designed simply to reassure the apostles or those to whom the declarations of the holy women had seemed to be but idle tales; it was designed for all who, when the strange tidings had spread through Jerusalem and its passover multitudes, doubtless went up to see with their own eyes the spot of which such wonders were told. And that the story had spread we have the testimony of the two that were journeying to Emmaus, who marvelled that one apparently coming from Jerusalem should not have heard of these things.

Joseph of Arimathea's tomb, I cannot doubt, was visited by many, and I cannot also doubt that this silent witness of the Resurrection created in many and many a heart a kind of persuasion, which, when the great address of St. Peter at Pentecost was heard by them, deepened into belief and conviction.

We may here close our meditations on what we may rightly term the testimony of the opened tomb to the reality of the Lord's Resurrection.

Whether it had all the effect we have supposed it to have on the minds of those to whom it became known, may reasonably be considered as open to question; but, at any rate, it supplied a conclusive answer to the story which the chief priests put into the mouth of the guard, viz. that while they were sleeping the disciples came by night and stole away the body. Such a story every fair-

judging man who had either seen the tomb or heard of its appearance from an eye-witness, would at once have dismissed as false and incredible.

Our survey of all the circumstances connected with the Lord's opened tomb has now been completed, and nothing remains save my earnest prayer that we may part with the settled conviction that all the details we have been considering were deliberately specified for our learning. They were

written, not simply, as I have said earlier in this sermon, as the reminiscences of an aged eye-witness, but as deliberately designed, under the guidance of the Holy Ghost, to help us to feel more fully and more deeply the realities of the Lord's Resurrection. The Church has been built on the Lord's Resurrection, and on a true and unwavering belief in that Resurrection everything to each one of us depends—everything, whether here or hereafter.

At the Literary Table.

THE JEWISH ENCYCLOPEDIA.

Funk & Wagnalls.

WITH the fourth volume one third part of *The Jewish Encyclopedia* is published. The volumes are following one another with great rapidity. And yet there is no careless handling. The fourth volume has more of the marks of scholarship as well as more matter of general and Christian interest than any of its predecessors. It is true that a trifling misprint may be detected here and there—just the little annoying thing which is more difficult to prevent than great blunders. Thus on p. xiv of the Introduction Professor W. H. Bennett is described as 'Professor of Hebrew at Norfolk, England'; on p. 21, the K. in Professor Cheyne's name is made to stand for 'Kelley'; and (not to go farther) on p. 48 F. C. Baur is called F. C. Baer.

The volume contains its curiosities. There is an article on Joseph Choynski. This is the article: 'CHOYNSKI, JOSEPH — American heavy-weight pugilist; born at San Francisco, Cal., Nov. 8, 1868. His first appearance in the prize-ring was in 1884, when he met and was defeated by J. J. Corbett in one round. He has encountered most of the prominent pugilists; and among those whom he has defeated, or with whom he has fought drawn battles, have been Dan Credon, "Kid" McCoy, James Jeffries, T. Sharkey, and Steve O'Donnell. Choynski has fought more than fifty battles, of which he has lost but seven.—F. H. V.'

The most useful article in this volume is on COSTUME. It is so well illustrated. Besides the cuts in the text, which include the caricature of an English Jew of the Stock Exchange, there is a

coloured and gilded double-page engraving. This, however, is not the article that is most prominent. In the end of the volume is found a most elaborate and sensational account of the great 'Dreyfus Case.' It is anonymous, the only anonymous article in the volume; for the writer, who had access to the best sources of information, made his anonymity a condition of writing it. Until the great work of Joseph Reinach is finished in its four volumes, this will be the best account of the Dreyfus business. The writer advises us not to rely upon Mr. Conybeare's or Mr. Barlow's narratives, which seems a little ungracious and over-sensitive.

But the article in which we have found most to think about is that on CHRISTIANITY. In later volumes articles are promised on MESSIAH and JESUS OF NAZARETH. Meantime this is the article which most clearly reveals the attitude of the book to Christ and the Gospel.

It is certainly not an unfriendly attitude. It is as certainly uncompromising. Jesus is not the Messiah. He never supposed He was, at least not of His own accord, and not before the entry into Jerusalem. 'As a matter of fact, a spirit of great anxiety and unrest permeates the sayings of Jesus and the entire New Testament epoch, as is indicated by such utterances as "Watch, therefore; for ye know not what hour your Lord doth come." And 'the teachings and doings of Jesus betray, on close analysis, rather an intense longing after the Messianic time than joy and satisfaction over its arrival.' Much is made of the dependence of Jesus on Jewish Rabbis and their sayings. But, 'on the other hand, there are utterances of striking