

"If the master (of a Hebrew servant), have given him a wife, and she have born him sons or daughters, *the wife and her children shall be her masters*, and he shall go out free by himself." (Ex. xxi: 4). The wife and children, in such a case, being placed under the protection of such words as these:—

"If a man smite his servant or his maid, with a rod, and he die under his hand, he shall be surely punished; notwithstanding, if he continue a day or two, he shall not be punished, *for he is his money*."—(Ex. xxi.: 20 & 22.)

Colenso then proceeds to magnify and endorse the "revulsion of feeling with, which he says, an intelligent christian native heard these words: "His whole soul revolted against the notion that the Great and Blessed God, the Merciful Father of all mankind would speak of a servant or maid "as mere money," and allow a horrible crime to go unpunished, &c.

It is painful to see the irreverent and sneering manner in which this Bishop tampers with the word of God, while he is evidently ignorant of its meaning. One would think that the very form of expression in this passage would have led any reader to observe that the meaning could not be absolutely according to the letter. Silver and gold were "current money with the merchants." No rational reader will say that the slaves could be money, in the literal sense; they would surely be clumsy cash. We are, therefore, compelled to seek out the meaning of the expression—"He is his money." It must be discovered by a rational examination of Hebrew Scripture, and we need not search long to find it out.

The texts, at whose equity and morality Colenso cavils so much, are found in Ex. xxi., a portion of Scripture which immediately follows the decalogue. In order to judge of any text, it is a well known principle that we must take account of its connections, or, what is usually called, the context. Let us see these verses that are so summarily condemned: Verse 1—4: "Now these are the judgments which thou shalt set before them. If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out, by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters, the wife and her children shall be her masters, and he shall go out by himself."

This is the first passage, and here follows the second: v. 18—21:

"And if men strive together, and one smite another, with a stone, or with his fist, and he die not, but keep his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him, be quit; only, he shall pay for the loss of his time, and shall cause him to be thoroughly healed. And if a man smite his servant or