

Spirit and one Author, whoever its writers may be: and that the twofold style of Jehovah Elohim is nothing else than the eternal marriage of Grace and Truth in the Living Word, whether revealed in "the Word made flesh" or in the Word spoken and written unto the fathers by the prophets!

With utmost reverence, then, let us turn to this most mysterious Name. We have seen that JEHOVAH is the memorial name of God in covenant with man as "the God of Salvation," viz., the Divine Saviour. He declares: "I, even I, am JEHOVAH; and besides Me there is no SAVIOUR" (Isa. xlii. 11). The mystery of God and His revelation is hidden in this Name; and here we may now seek and find it, so far as we are able to receive it (Rev. x. 7). What then is the true meaning of that most awful Name? and what is its history?

(4) JEHOVAH THE ONLY SAVIOUR (Isa. xlii. 11).

Among the learned it is well known that the name JEHOVAH is from the third person singular in the future of a most ancient form of the Hebrew substantive verb "to be." It properly signifies "He will be;" but as a noun or name, "He who will be," or "He that is to come." As the Hebrew has no distinct present tense, it also signifies "He that is" (I AM) as "He that was," as well, for "Out of nothing ought SHALL COME" (Psalm xc. 2).

Just after the fall of Adam and Eve, the Almighty promised a Seed of the woman to bruise the Serpent's head and suffer in his heel (Gen. iii. 15). It is one Seed only, for the pronoun is in the singular masculine. By believing the promise of this "Coming Man," Eve escaped the death of the fall and became "the mother of all living." This promise appears recorded in the most ancient astrology (when the stars were used for memorials and books—Gen. xv. 5), in the constellation of the Virgin bearing a handful of corn, with the brightest star "Spica" as the Seed; also in Ophiuchus bruising the serpent and treading down the scorpion which turns to wound his heel! This promise appears as the secret motive of the intense desire for offspring among the ancients. That Eve understood God's promise in this way is shown by her words about her first-born son: "I have gotten a man, even Jehovah" (Gen. iv. 1), viz., "He that is to be." She appears evidently to regard him as "the Seed," viz., the Saviour already born to crush the Serpent. The Greek, Latin, and English translators put in the word "from," but it is not in the original. Eve soon found out her mistake, and in despair of a mere human seed she called her next son Abel, or "vanity." Afterwards, in the third generation, men began to pray to God as JEHOVAH, viz., "the coming Saviour," the Divine Seed (Gen. iv. 25). But again Noah is thought to be the Seed to comfort man and remove the curse of the fall (Gen. v. 29). The promise was at length renewed to Abraham, that in his Seed all nations shall be blessed (Gen. xxii. 18). St. Paul truly declares that this Seed is CHRIST (Gal. iii. 16).

I know the sceptical objection that God was not known to Abraham by his name JEHOVAH (Ex. vi. 3). But if they could read the Hebrew, they would see that the word "known" there means "understood" or "perceived," as in Isaiah vi. 9. Thus also we read that Eli's sons knew not Jehovah (1 Sam. ii. 12). In this way truly very few know JEHOVAH (*Divine Love*) to this day, but only EL SHADDAI (*Almighty Power*), as all their liturgies indicate. Do the men of the Iron Age "know the Lord," the Saviour, while they (with Herbert Spencer) honour only an *unknown* "God of Forces?" (Daniel xi. 38.)

Jacob prophesied of the coming Saviour as Shiloh of the tribe of Judah, and speaking of Dan as a serpent biting the heels of the horse, exclaims: "I have waited for Thy salvation, O Jehovah!" (Gen. xlix. 10, 18.) Observe the association of ideas, viz., Jehovah "the Seed of the woman" bruising the Serpent's head, though Dan and Jacob too are "heel takers." Afterwards the name of Jehovah was made very plain to Moses (Ex. iii. 14), as "I will be who I will be," viz., the Word made flesh. This very name Christ claims repeatedly (John viii. 58; Rev. i. 8, 11, 18; Heb. xiii. 8). This is plainly the memorial name of God about to be manifest in flesh as the Divine Humanity, the Godman!

But from such awful warnings as Ex. xx. 7; Lev. xiv. 16; Ps. l. 16; Amos vi. 10, Israel dreaded to give this dearest Memorial Name; and so its vowels were lost and forgotten, and the vowels of Adonai or

Elohim used instead. So that our best scholars believe that the original form of the name was YEHVEH, or YAHVEH! But He declares: "As I live, all the earth shall be filled with the glory of Jehovah" (Him that is to come—Numb. xiv. 21). Again, in Isa. xlv. 21, 22, Jehovah is the only Saviour; in Jer. xxxiii. 6 He is "Jehovah our Righteousness;" in Isa. lx. 6, He is a child born, yet the Everlasting Father; in Ps. cx. 1, David's Lord, yet his Son; in Hag. ii. 7, the Desire of all nations; in Mal. iii. 1, and iv. 2, He is Jehovah, the Sun of Righteousness; in Micah v. 2, the Ruler in Israel . . . yet from everlasting. When the true meaning of His memorial name was lost in Hebrew, it was restored in Greek as "Ho Prothomenos," "He that shall come." John Baptist asks, "Art thou He that should come?" The Samaritan woman says: "I know that Messiah cometh." John calls Him "the true God and Eternal Life;" Jude calls Him "the only wise God our Saviour." Not without Divine Providence is His name translated "The Lord" alike in the Old Testament and the New, in Greek, Latin and English, and He quoted it so (Mat. xxii. 44). This is the mystery of God which the Jewish priests could never understand nor answer; and yet they murdered our Saviour for revealing it (Mat. xxvi. 63-66). But God hath sworn that every knee shall bow to Jesus, and every tongue confess that He is Lord (Isa. xlv. 21-25, with Phil. ii. 9-11). He claims the name of Jehovah who "Inhabiteh eternity," and he explains it thus: "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty" (Rev. i. 8, 11, 18). "Jesus Christ, the same yesterday, and to-day, and forever" (Heb. xiii. 8). "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). He claims to be JEHOVAH ELOHIM of the holy prophets (Rev. xxii. 6 and 16). He says "I and My Father are one," "He that hath seen Me hath seen the Father" (John x. 39, and xiv. 9). Even in His humble humanity He was still in heaven (John iii. 13). And now, though ascended far above all heavens (which cannot contain Him), He is still with us, filling all in all (Eph. iv. 10, and i. 23). As the virgin-born Immanuel, He now treads on the old Serpent's head according to the primeval promise; and He is predestined by eternal decree to put all enemies under His feet and to destroy death and devil too (1 Cor. xv. 25, 26; and Heb. ii. 14), and to save to the uttermost all who come to God in Him, the only Way, the Truth, and the Life! Still always "JEHOVAH," He is ever "coming" more and more into man's consciousness, by His Infinite Originality! His last word to us is, "Surely I COME quickly." And "to them that look for Him He will come the second time without sin unto salvation" (Heb. ix. 28).

This intensely interesting theme is discussed by Mr. Weeks in his recent treatise on "Jehovah Jesus;" and by Mr. McWhorter in his excellent book on "Yahveh Christ." Let our students and our thinkers read such able works; and, above all, let us study God's own Word in its original languages and its original purity!

VALEDICTORY NOTES.

And now it is hard to say Adieu! A'though urgent duties call me away, and incessant study demands repose, yet so sacred, so absorbing, so entrancing has this study grown to me, that we cannot part. Many who will read these papers with ease can little dream of the intense study, day and night, which has made their lessons easy for all time to come! But who that loves this ecstatic study, even though its exhausting toil may wear him away, will not say, after all, "If this be called dying, 'tis pleasant to die!" The Bible infinitely repays the intensest study of men and angels. Its field contains such Divine pearls of great and priceless worth, that we may well consent to *sell out* all of self and selfishness, and invest in that good field. "Into these things the angels desire to look," and all wise men will do the same. Many things I have indicated so briefly as to be but seed-thoughts to those who can judge their value and sow and reap their harvests. Doubtless some things are left obscure, by brevity; and hence bad critics will cavil and object, as bad scholars think they find many errors in their school books. But the Divine Book will always prevail in the end, and bad critics, like bad scholars, will only expose themselves as usual. Many new truths are only beginning to dawn upon us, with entrancing light and glory. Thus, even where the Scriptures seem broken and interrupted, we often notice

such a beautiful and more than philosophical connection inwardly and spiritually, that we cannot doubt WHOSE wisdom has made it so. Thus in Scripture as in Nature there is no real "Chance" or mere accident. Think of the surprise and dismay of the profane wits when they perceive this fact! Is not this a manifest sign of CHRIST'S PRESENCE AND APPEARING in the Cloudy Pillar of His Word? "Behold He cometh with clouds, and every eye shall see Him."

Let our young churches and colleges, with all our young people and our old, unite in the ancient Bible prayer of faith, love and new obedience: "Open Thou mine eyes that I may behold wondrous things out of Thy Law!"

"THE HARVEST IS PASSED."

Just a little trifling; just a little fun;
Just one little hour too late, and life's work is done;
Waiting, vacillating, halting but an hour;
Reaching, grasping, stretching—life beyond thy power.

Just a little moment slighting offered love,
And with folded wing, far off, grieves the heavenly Dove;
Just a day's neglecting; slowly sinks the sun;
Slowly drops the curtain, and life's work is done.

—Selected.

BURNING OUT A WASP'S NEST.

Some time ago, while walking in an American city, we asked a coloured man, in one of the parks, the names of the several churches in view. Giving us what information was in him, he said:

"An' de church, I don't know de name of, but dat is de one dat burned down."

"Who burned it?" we asked.

"The sexton," he said.

"Why, how could it be that a sexton would burn down his own church?"

"You see, sar, dere was a wasp nest dere, an' de sexton, he tried to burn out de wasps."

"Well, did he burn out the wasps?" we asked.

"Yes, sar, he burned out de wasps, an' he burned down de church, too."

We meditated on this story as we walked. Wasps have their uses, but, so far as we have been able to discern, not in churches. Their utilities are decidedly non-ecclesiastical. But sometimes wasps will come into churches. It is very undesirable to have them there. One thing may be said of these insects, that the less you trouble them, the less harmful they are. Another thing is quite obvious, that a greater evil may be brought to pass by an attempt to be rid of a smaller evil. It was bad to have the wasps; it was worse to be compelled to rebuild the church.

And yet, perhaps, the apparent disaster was providential, and the moral which Christendom may learn may be worth the money spent in rebuilding the church.

Into a church membership wasps may come. If, when they are in their nest, the nest can be quietly lifted, and it and its inhabitants set in the open field, so much the better; but don't let us destroy a church in order to destroy a wasp's nest. Let the evil be borne awhile. By and by the time will come when the wasps will depart, or be in such a condition that they can be removed with impunity. But whenever any Christian society shall determine to free itself of the wasps, let it be careful as to its modes of extirpation; above all, let it heed the counsel to avoid burning wasps out.

At the late Ouvry sale in London a first folio Shakespeare sold for \$2, and a third folio for \$580; the first edition of Milton's "Lycidas" brought \$320. The manuscript of Dickens's "Christmas Carol" is for sale at \$1,500.

MR. GEORGE OTTO TREVELYAN, nephew and biographer of Lord Macaulay, and author of the "Early Years of Charles James Fox," and formerly Civil Lord of the Admiralty, is the new Chief Secretary for Ireland in place of Lord Frederick Cavendish, who was murdered.

MR. DARWIN, when in early life cruising off the coast of South America, maintained that the Patagonians were of such a different race from the English that they were incapable of improvement. In the latter part of his life, when he learned of the success of Christian missionaries in civilizing them, he frankly avowed his mistake, and became a subscriber to the South American Missionary Society.