

under the skilful guidance of Moses there was a certain giving and taking among the tribes that assembled in the wilderness. If the fugitives accepted the God of the land, the tribes who dwelt there permitted Him to be moved from His home, and carried about from place to place.

The Ark contained no image of God. There are those who hold that, from the time of Moses to at least the time of David, the Ark contained a rude stone or fetich, and that its presence in the camp of Israel was really a proof of Israel's idolatry. Dr. Peters does not believe it. That in the time of David the Ark contained the two tables of the Law is evident to his mind, and that in the unethical period between David and Moses a rude stone fetich should have been displaced by the two tables of the Decalogue is simply beyond belief. Dr. Peters holds that the Ten Commandments were contained in the Ark as it moved from place to place in the wilderness. He believes that Moses was their author.

The great difficulty is with the Second Commandment. Its form in the Ark Dr. Peters believes to have been, 'Thou shalt not make unto thee a graven image.' Yet David consulted Yahveh by means of an ephod; in David's time teraphim, sometimes of considerable size and in human shape, were in use as household deities;

Jeroboam set up golden bulls, and neither Elijah nor Elisha, nor yet Amos condemned them. Dr. Peters believes that during all this time the Second Commandment was known to Israel, but simply was not understood to refer to such 'aids' to the worship of Yahveh. It was supposed to forbid the worship of other gods under the form of images. When the party of reform, led by Hosea, began to denounce all such 'aids' to the worship of Yahveh as essentially idolatrous and rebellious, the Second Commandment received a new interpretation, and was then used with irresistible effect in carrying the reformers to victory.

If, then, the religion of Moses had the Decalogue within it, it is worthy of the name of religion. Dr. Peters is assailed with the impossibility of so spiritual a code arising out of so primitive and heterogeneous a nation or being of any use to them. But he does not give way. The second pentad of the Decalogue is the most spiritual, and yet it is just the second five of the Ten Commandments that are paralleled in the Egyptian sacred law. Dr. Peters has not forgotten his evolution. He believes still in heredity and environment. He sees that as Moses may have got the idea of the Ark from Egypt, so also out of the confessions which may still be read in the Egyptian Book of the Dead he may have received the spiritual thoughts which he afterwards embodied in the Ten Commandments.

The Jewish Passover in the Christian Church.

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THE Hebrew manual for the Jewish Passover relates with evident approval about Rabbi Eliezer, Rabbi Joshua, Rabbi Eleazar, Rabbi Akiba, and Rabbi Tarphon, how that they began talking, one evening, about the deliverance from Egypt, and were still deep in the discussion when their pupils opened the door, and announced to their surprise that it was time for Morning Prayer!

I. PASSOVER AND THE WRITERS OF THE EPISTLES.

1. *Preparation for Passover.*—The Passover night is still regarded in Israel as 'a night much to be observed unto the Lord' (Ex 12⁴²). That which once recalled how the nation began has ever since the Dispersion been maintained,

although without the Temple sacrifice, as a bond of brotherhood in different lands and a time of prayer for visible reunion. In every Jewish family the chief event of the year is the turmoil caused by the attempt to remove every particle of leaven from the house.

When the work of inspection and cleansing is completed, a formal declaration is made to the effect that any crumbs of unleavened bread still lying unseen in the house are to be reckoned as dust of the earth. This is no easy judicial assumption, for the formula is only pronounced after every endeavour has been made, and because it is felt that the work is still unfinished. St. Paul's words seem to issue from the same familiar mould of thought when, in warning the Corinthians against the evil around them, he refers to the influence of ordinary leaven, and then quickly passes on to the illustration from the unleavened bread of Passover (1 Co 5^{6,7}).

2. *Passover as a Family Festival.*—Whatever may be the ultimate definition of Inspiration, the fact will be recognized by all, that the nation to which the writers of the New Testament belonged was a nation living for religion. In Israel the greatest event of the year was the Feast of Passover. It was a commemoration in which the children, always so ready to be impressed by things new, and so capable of remembering what was wonderful, were especially represented. This annual observance, which thus impressed itself by its novelty and rarity, became endeared afterwards as a time of family reunion and a bond of kinship uniting all classes in the nation.

In the Hebrew manual the deliverance from Egypt is referred to as a change from bondage to freedom, from darkness to light, from sorrow to joy, and had so many points of likeness to the gospel deliverance from sin, that the truths and symbolisms of the one were very easily and effectively applied to the other. And so when the apostles came to write of the bondage of sin and the new liberty and life in Christ, their teaching would be all the more easily understood and more lovingly accepted, because to many of their readers it recalled the Passover table of the family and the sound of silent voices. Thus the leading facts of the Passover feast and the terms of expression used in referring to them, and the modes of thought thus made popular, would inevitably provide a fund of quotation and become a medium of instruction

acceptable alike to speaker and hearer, to writer and reader. Inspiration does not lose its authority, nor the Bible become less the word of God, because it employs the experiences of human life and sometimes sets its truth to the music of home memories.

3. *Passover as a Perpetual Memorial.*—In the Passover service-book it is said that 'although all the Israelites were without exception men of wisdom and fully instructed in the Law, it would still be their duty to recall and show forth the departure from Egypt.' Very similarly St. Peter declares his purpose to remind his readers of the calling and promises of God, of the escape from corruption, the life of holiness, and the entrance into the eternal kingdom, although they were already familiar with those things (2 P 1¹²).

4. *Passover, its Fulness of Blessing.*—In the same office the enumeration of God's mercies at the Exodus and in the Wilderness takes the form of a chant, which begins by saying, 'If He had brought us out of Egypt and had not sent judgments upon the Egyptians, it would have sufficed us; if He had sent judgments upon the Egyptians and not upon their gods, it would have sufficed us; if He had sent judgments upon their gods and had not destroyed their first-born, it would have sufficed us.' The recapitulation then passes on and up from the death of the first-born to the possessed wealth of the Egyptians, the dividing of the Red Sea, the passage of the Israelites, the drowning of the Egyptians, the maintenance of life in the Wilderness, the gift of manna, the approach to Mount Sinai, the bestowal of the Law, the settlement in the Land, and the building of the Temple. A similar literary form is used by St. Peter when he adds virtue to faith, knowledge to virtue, temperance to knowledge, patience to temperance, godliness to patience, love of the brethren to godliness, and love to love of the brethren (2 P 1⁵⁻⁷).

Here the two pyramids have a similar scale of ascending values, although in one case it is made up of outward blessings, and in the other of inward graces. The two ladders slope upwards in the same way, but it will be noticed that in the one the angels are all descending, and in the other all ascending. Again, in the 11th verse of the same chapter the Christian parallels of the calling and deliverance of the children of God fill the Passover mould and overflow into that of the

Wilderness temptations and the inheritance of the Land.

5. *Passover, its Personal Significance.*—Several times in the Hebrew ritual of the Passover, the duty of personal interest in the Passover, and of personal identification with its deliverance, is insisted upon. The manual commands each partaker to regard himself as an eye-witness and a redeemed one, and quotes in justification Ex 13⁸: 'It is because of that which the Lord did for me.' It was but a fresh application of an old form when the Apostle Peter appealed to his audience on the day of Pentecost, and said, 'To you is the promise, and to your children' (Ac 2³⁹).

6. *Passover, the Fulfilling of God's Purpose.*—Again, in the Passover office the Israelites are reminded (Jos 24²) that their fathers dwelt of old time beyond the River and served other gods, but that God had brought them nigh to His own service. So, when the wall of separation between Jew and Gentile was removed in Christ, the Gentiles were similarly told that they who had once been far away had been brought near, and were no longer strangers and foreigners but fellow-citizens with the saints and of the household of God. This was the stone of stumbling. Calling involved separation, but how could Israel remain distinct if others were to be called along with them? How could one nation be the people of God if others also were to bear His name? Thus Israel fell over its own barrier of self-preservation.

II. PASSOVER: THE ORDER OF ITS OBSERVANCE.

Many other instances of Passover symbolism and suggestion might be quoted from the writings of the apostles. Before dealing with the closer affinities of the Passover and the Lord's Supper, it will be found helpful to give a brief description of the order observed at the Jewish Passover. When the hour of Passover has come after sunset on the 14th of April (Nisan), the family sit down, most of them reclining a little to the left side. During the celebration four cups or small tumblers of mingled wine and water are drunk, and the chief items of the ceremony may best be described in connexion with these cups.

First Cup.—The cup is filled and God is thanked for permitting the family once more to celebrate Passover, which is called 'the time of our freedom, a holy convocation in love, a memorial of the departure from Egypt.' The wine in each glass

is drunk or part of it, the hands are washed, and the usual blessing for the fruits of the earth is pronounced over the bitter herbs. The father of the family then draws out the middle cake of the three large unleavened cakes in front of him. He breaks it and puts one half of it in a place by itself as the *aphikômen*, that is, the cake to be used after supper, so that the feast may conclude with unleavened bread. The dish with the two cakes and the half of the broken cake is then lifted up so that all at table may see it, and the father says, 'This is the bread of affliction which our fathers ate in Egypt; this year here, the next in Jerusalem; this year slaves, the next free.'

Second Cup.—The wine cups are filled again, and the youngest son asks the meaning of the feast with its unusual food and formalities. An explanation follows, chiefly given in the words of Scripture (Ex 12^{8, 14, 27}, Ex 13⁸, Dt 6²⁰, Jos 24²), along with various references to the sayings of Jewish fathers. The cup is then lifted up to be seen like the bread, and is called *the cup of the covenant*—the cup of hope in all times of trouble. Reference is made to Laban and Pharaoh and the plagues upon Egypt (Gn 15¹³, Ex 1, 2, 3, 4¹⁷ 8¹⁹ 9³ 12²⁷ 14³¹, Ps 78⁴⁹, Joel 2³⁰). The chief incidents of the Wilderness journey are recapitulated. A piece of the unleavened bread is again lifted up and the reason for making and eating such bread is quoted (Ex 12³⁹).

A piece of the bitter herbs is similarly held up as symbolical of the embittered life in Egypt (Ex 1¹⁴), and every Israelite is charged to consider himself as having been personally present, saying, 'It is because of that which the Lord did for me when I came forth out of Egypt' (Ex 13⁸). The cup is then drunk after a קַדִּישׁ, *Kaddish*, of thanksgiving, and the chanting of Ps 113 and 114, the first part of the Hallel or Hallelujah Psalms.

Third Cup.—The preceding part is all explanatory, and the actual supper now begins by the washing of the hands, the uplifting, breaking, and distribution of the unleavened bread among the members of the family. The usual grace is spoken over bread, and with it the special thanksgiving for the privilege of eating the Passover cakes and herbs. The supper of ordinary food, only without any leavened bread used in its preparation or served with it, is then set on the table and eaten. The meal closes with the distribution and eating of the reserved *aphikômen* cake, and the cups are

filled for the third time and drunk, and grace after meat is pronounced. After this are offered thanksgivings for present mercies, intercessions for the restoration of Jerusalem, and various blessings, with prayer that those partaking may be fitted for the days of the Messiah and the joys of the world to come. A mysterious incident then takes place. The door is opened for the entrance of Elijah the forerunner, and a malediction is pronounced against all the troublers of Israel.

Fourth Cup.—This is filled and the concluding Hallel Psalms, 115 to 118, are sung, along with Ps 136. The observance is here made somewhat weird and mysterious by the chanting of a passage containing a collection of Bible incidents that happened or might have happened 'at midnight.' The celebration then returns to the note with which it started: '*Next year may we be in Jerusalem.*'

III. THE PASSOVER AND THE LORD'S SUPPER.

1. *Attitude.*—At the Jewish Passover the participants are seated, but from time to time, by an act of recollection, the left arm is made to rest on the table or chair and they lean a little awkwardly to that side. It is a faint reminiscence of the reclining attitude observed at the time of the institution of the sacred Christian rite. The change from the original standing posture is explained by the Jews as due to the difference between the state of slavery in Egypt and that of freedom in the land of Israel. The Lord Jesus countenanced the change, and the power to alter forms in order to suit altered conditions is one of the vital rights of the progressive Church of Christ. Thus to receive the sacrament kneeling is an archæological departure, but if accepted by all and without superstition, it might be pleaded as a reverential reminder that He who once, in the days of His flesh, sat with His disciples and washed their feet, is now the risen and exalted Lord.

2. *Unworthy Partaking.*—The Jewish commentators recognize four different types among those who ask the meaning of the Passover and require instruction before partaking of it.

(1) There is the *wise* son who says (Dt 6²⁰), 'What mean the testimonies, the statutes, and the judgments, which the Lord *our* God hath commanded you?' Such a reverent and sympathetic inquiry deserves, the Passover manual says, full attention, even to explaining about the obscure *aphikōmen*.

(2) The *graceless* son who holds himself aloof and sceptically asks (Ex 12²⁶), 'What mean ye by this service?'

(3) The simple-hearted son who merely asks (Ex 13¹⁴), 'What is this?'

(4) The son who doesn't know how to ask, and who has to be helped over the difficulty, according to Ex 13⁸, 'Thou shalt tell thy son in that day, It is because of that which the Lord did for me when I came forth out of Egypt.' To all these the words of Ex 13⁸ are to be read, but in the case of No. 2 emphasis must be put on the pronoun '*me*' in the reading, so that he may understand and realize that if he had been then living in Egypt he would have been left there!

3. *The Nature of the Bread.*—It is with a Cordelia-like bewilderment of smiles and tears that one discovers in the Jewish Passover both a theory of memorial symbol and a foreshadowing of transubstantiation. There are two Chaldaic-Hebrew readings in the Passover manual, one being *הַלֶּחְמֵינוּ כְּלֶחֶם*, *ha kelaḥma*, 'this is *like* the bread,' and the other, *הַלֶּחֶם הַזֶּה*, *ha laḥma*, 'this *is* the bread.' The explanation given is that until the temple was destroyed, the former term was used as a reminder of the far-back days of adversity, but ever since then the latter term is used to indicate that it is consubstantial with the original leaven, and has become in deed and truth the actual bread of bondage.

4. *The Elevation of the Bread.*—At the beginning of the Passover ceremony the dish with the unleavened bread is lifted up, and later on a piece of the cake is held up before being broken and distributed around the table. The purpose is simply that all, without exception, may see it and be able to discern that which gives its name to the feast and a meaning to the whole commemoration. There is also another and more devotional reason. It is a custom in Israel at the beginning of their Sabbath, or our Friday evening, and at the forenoon and sunset meals on the Sabbath day, and by the more zealous Jews at other times also, for the father of the family to lift up the bread in his hand while saying grace before food. It is an act of adoration and thanksgiving called 'saying the *Ḳaddish*,' and thus not only at Passover, but at other times also, the bread is elevated, and thus the whole meal is eucharistic, 'sanctified through the word of God and prayer' (1 Ti 4⁵).

When the early Christians of Jewish origin met to celebrate the Lord's Supper, they could not fail to lift up the bread, both because the omission of such a devout act would seem like godlessness when partaking of bread, and because it *showed forth*, as at the Passover, the very reason and occasion of the ceremony. In this they also followed the example of Him who took the bread and blessed and brake and gave, saying, 'This is My body, broken for you.'

To the Gentile Christians of the early Church the uplifting of the bread would be a solemnly dramatic act that might well have so arrested their attention as to give its name to the entire celebration of the Lord's Supper. The word *Mass* is usually derived from *dimissa* or *missa est*, the intimation given to catechumens and others at the close of the general service, so that they might retire before the communicants began the celebration of the Lord's Supper. The matter is admittedly obscure, but the above seems to be a somewhat helpless and artificial attempt at etymology. If the mass received its name from the fact of shutting out all but those participating, it is difficult to see how there could be a *mass for the dead*.

To any Gentile Christian sitting to-day as an invited guest at the Jewish Passover, and watching the elevation of the bread, the suggestion comes with a strong push of conviction that the name may be due to this act. It was the *מִצְחָה*, *massa*, the uplifting of the bread, both for manifestation that it might be set forth and discerned, and as an act of consecration usually performed before bread was broken. In keeping with this meaning the act of consecration was called the *ἀναφορά*, the uplifting, in some of the old liturgies of the sacrament, and on account of the prayer of thanksgiving and adoration accompanying the uplifting, the Communion service was called the Eucharist, the thanksgiving. In the Oriental Greek Church the Arabic equivalent is the *Ḳuddās*, the sanctification, corresponding to the Hebrew *Ḳaddish*. The *Mass* may thus be a loan-word, borrowed without acknowledgment from the Hebrew by the Western Church, much in the same way as the Lord's *Passio* was sometimes regarded by it as indifferently derived from *πάσχω*, to suffer, and the Chaldaic-Hebrew, *מִסְחָה*, *Paṣ-ha*, the Passover.

5. *The Cup of the Covenant*.—This in the Hebrew ritual is held up like the bread, and

for the same two reasons, to be clearly discerned by those present and as an act of devout thanksgiving.

It is one of the many impressive incidents in the Passover service when the second cup is raised and the appeal is made to God's covenant with Abraham (Gn 15^{13, 14}). The cup is lifted up, and in a tone of triumphant confidence springing from a hundred deliverances, the families of Israel join in saying: '*This is the promise that has been our fathers' support and our own also, for it is not that one enemy merely has risen up to make an end of us, but many have tried to do so, and the Lord hath ever delivered us out of their hand.*' It is the cup of the Old Testament, and as one listens to the words of grateful remembrance and fervent appeal, one almost sees the uplifting act in the midst of the first disciples, and catches the emphasis of the voice that said, 'This cup is the New Testament in My blood.'

The third cup is sometimes called 'the cup of blessing' (1 Co 10¹⁶), because it is drunk after eating the ordinary supper now incorporated with the Passover as a substitute for the Passover lamb slain within the Temple. The wine cup is not referred to in the original Passover, and may have been introduced as a testimony to the state of freedom afterwards enjoyed. The wine is used to represent the wonders that were wrought and all the power that was exerted in order to obtain deliverance. The names of the ten plagues are slowly recited, and the finger is dipped into each cup as the name is pronounced, and a drop of the wine is allowed to fall on the plate of bread and herbs. Something akin to this seems to have been imported into the celebration of the Lord's Supper when a piece of the bread was dipped into the wine, and the sign of the Cross, the remembrance of the shed blood of Christ, was made upon the bread and wine.

Altogether the Passover covenant impresses strongly upon the mind the conviction that the religion of Israel was originally and essentially a personal relationship of the living soul with the living God, of the living God with the living soul, and on the simple natural basis of the *family* life and no other, this bond came to include the whole nation that, as an expanded family, in all grades of rank and stages of education and conditions of wealth, shared the one covenant-relationship.

If so, it tells what a long road must have been travelled before the Christian religion, which in its most sacred rite has received so much from Israel, could become what it is now in Great Britain and America,—a metaphysical nodulation of creeds, catechisms, and Church governments lying like so many boulders of the ice period stranded and stationary on the surface of the soil.

6. *The Passover Lamb*.—At the present day the lamb of the sacrifice is represented by a small blackened shank of bone and meat 'roast with fire.' To the Christian onlooker it is sorely and irresistibly suggestive of the moonshine expedient in *The Midsummer Night's Dream*. To the Jew it is a pathetic memorial of religious atrophy, national disruption, and vanished glory. He lifts it slowly from one side of his plate and lays it down on the other, and withdraws his gaze from it as one would turn away from the grave of an only child.

As explanatory of the Passover and the Lord's Supper it is a reminder of the family meal formerly furnished by the Passover lamb that had to be slain in the Temple area, and of which the blood was sprinkled beside the altar. This temple act gave consecration to the feast, and communion to all the families similarly connected with the same altar. It was by appeal to this fact of communion that the Apostle Paul restored peace and propriety at the celebration of the Lord's Supper in Corinth (1 Co 10¹⁰⁻²²). It was one of those transition difficulties that occur constantly in the ever-expanding mission field. The family supper of the Passover was imported into the new rite to make the 'holy convocation in love' of the Hebrew office, which became the *agapé*, or love-feast, of the first disciples. Amid such distraction of family contributions there was danger that the Bread of Passover might be unnoticed, that the Lord's death, the meaning of the whole celebration, might not be discerned. The immemorial supper of the Jewish family became quickly transfigured as the spiritual feast of the household of faith, the communion of all who love Christ with Him and with one another.

The Jewish relic is thus the reminder of a great forfeiture. But it is a national forfeiture, the token of what all alike and together have lost, and perhaps just because of this communion in negation, this fellowship in loss, it may be more pleasing to the great Lord of the Passover than His own

Communion table when it is used to furnish statistical lists for Church rivalry.

7. *The Bitter Herb*.—'With bitter herbs shall they eat it' (Ex 12⁸). Here the connexion is entirely lost. Assuming that the Lord's Supper was instituted at the Passover celebration, we cannot but regard the omission as instructive.

The bitter herb was the symbol of compulsory hardship, recalling the toil and oppression of the bond-slave. It had no affinity with the Life that was willingly laid down. Theology has sometimes spoken unguardedly about the wrath of God lying on the sin-bearer, and in common life we sometimes forget that the Cross has a higher meaning than the bearing of troubles that cannot be avoided. Thus though Renaissance Art may live by the immortality of beauty, yet in an age more truth-loving, and therefore in deeper sympathy with Christ, its face of the Man of Sorrows ceases to satisfy. It is perhaps a seal that no one will ever be able to unfasten, for along with its marks of infinite sorrow the face must have borne as the very soul of its expression the infinite 'joy that was set before Him.'

8. *Homiletic Extravagances*.—The Christian commentator has done much towards equalizing the strangeness of truth and fiction, but the Jewish *darshân* is a strong rival, or interpreter, in this respect. Only too often the sacred Christian rite of the Lord's Supper has been pressed to yield fanciful inferences and artificial applications of sacramental truth and duty. Similarly, rabbinical interpretation finds some of its choicest opportunities in the Passover ceremonial.

Thus Hillel is quoted as teaching that great care must be taken to lay the leaf of bitter herb close to the bread, and to put them into the mouth in this state of juxtaposition, so as to obtain the correct flavour of simultaneousness inherent in the preposition in the verse, 'With bitter herbs shall ye eat it' (Ex 12⁸).

Again, by a series of facetious quibblings for God's glory, it can be demonstrated that the catastrophe at the Red Sea amounted to exactly two hundred and fifty Egyptian plagues.

The Passover manual tells how Rabbi José of Galilee was the first to find out that the disaster at the Red Sea was equal to fifty plagues. At the Red Sea Israel saw the great work (*hand*, Hebrew) which the Lord did upon the Egyptians (Ex 14³¹), whereas in Egypt the magicians could only say

about the plagues, 'This is the *finger* of God' (Ex 8¹⁰). Thus, if the ten plagues made a finger, the hand would be five times greater, or fifty plagues.

Then Rabbi Eliezer calls attention to the fact that each plague is capable of a sort of polychrome disintegration.

Each plague is really four plagues according to Ps 78⁴⁰, 'He cast upon them: (1) the fierceness of His anger, (2) wrath, (3) indignation, and (4) trouble—a band of angels of evil.'

In this way, by multiplying the above result by four, the total amounted to two hundred plagues.

Finally, Rabbi Akiba works over this source, and contends that the above-mentioned embassy of evil is not a comprehensive summary of the preceding particulars, but quite an independent item. He therefore multiplies by five and reaches a grand total of two hundred and fifty plagues!

9. *Passover Politics*.—As the door is thrown open for the admission of Elijah as their guest, and for the proclamation of the Lord's day of vengeance, an anathema is read out against all those who have devoured Jacob (Ps 69²⁴ 79⁶⁻⁷, La 3⁶⁶).

It is practically the same collect that according to the early Church Fathers was added to the eighteen Benedictions of the Jewish prayer-book in order to curse the Christians who had brought confusion into the synagogue.

It is the *Te Deum* of rabbinical Judaism.

Occurring as it does in the heart of the Passover service, the memorial of escaped slaves, the malediction sounds cruel and unnatural. It reminds one of what was done in a narrow and bitter day in England, when in the eighteenth century, so soon after the deliverance of the Reformation, the national Church made or had to make the partaking of Holy Communion the test of political loyalty and of fitness for public office. Religion was thus

refrigerated to the heart, and the dear family covenant of national religion was so enfeebled that Dissent and Nonconformity, the needed protests of the hour, became permanent and painless names, and the parent Church felt relieved by the loss of some of her saintliest children.

10. *Things to Come*.—As the Christian rite is perpetuated 'till He come,' so the Hebrew Passover closes with a prayer that the temple may be rebuilt, and that the long expected Messiah may come. He will come to His own who have hoped in Him, and in His presence the Passover will fade away, and be forgotten with all its remembrances of sorrow and suffering.

The Lord Jesus touched the same tender chord when He said, 'In My Father's house are many mansions: I go to prepare a place for you.'

The Passover, as an embodiment of Judaism, tells what happens when the progressive is made permanent, and an institution more important than the purpose for which it was instituted. Professing to serve and glorify God, Judaism made God the servant and glorifier of Israel. Theirs was the kingdom of God, and the rest of the world consisted of Gibeonite convenience and Canaanite contamination.

The living spirit of the religion of Israel is now facing humanity, and going out into the great world for which Christ died.

That religion still possesses its Passover sacrifice, its unleavened bread, and its altar of Communion, for its Sacrifice once slain is now the living Saviour from sin, its bread of memorial is the witness of a cleansed heart, and its only altar of the holiest is the needs of the world.

This study of Passover meanings and affinities in relation to the Christian Church seems to teach that while the leaves of the Gospel tree are for the healing of the nations, the soil still clinging to its roots is from the old land of Israel.