

**THIRZA: OR, THE
ATTRACTIVE
POWER OF THE CROSS,
FROM THE GERMAN**

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Thirza: Or, the Attractive Power of the Cross, from the German by Elizabeth Maria Lloyd

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ELIZABETH MARIA LLOYD

**THIRZA: OR, THE
ATTRACTIVE
POWER OF THE CROSS,
FROM THE GERMAN**

THIRZA.

TO THE
HON. DOWAGER LADY GREY,
THIS TRANSLATION
is Inscribed,
BY PERMISSION,
WITH SENTIMENTS OF SINCERE ESTEEM
AND AFFECTION,
BY HER LADYSHIP'S OBLIGED AND FAITHFUL
ELIZABETH MARIA LLOYD.

THIRZA.

TOWARDS the conclusion of Divine service, on one of the last Sundays during the season of Lent, a stranger entered a secluded church, in one of the suburbs of a wealthy commercial city. She was closely veiled, and her figure shrouded beneath a mantle. With a noiseless and timid step she passed along, and took the first vacant seat behind a pillar near the door, evidently desirous of being unnoticed. The looks of the congregation were simultaneously directed towards her; for this was not the first time she had appeared among them. Some weeks previously she had entered the church in the same manner, and had since regularly attended on each returning sabbath. She always came at the commencement of the sermon; and while the dismissal

hymn was being sung, she left in the same quiet, unobtrusive manner as she had entered. It was obvious that while she studiously sought to remain unknown, she listened to the preacher with the most intense interest and deep emotion, often giving vent to her feelings in audible sobs. Hence she had become an object of curiosity to some, and of special interest and prayer to the worthy clergyman and many believers among his flock. Her dress and manner bespoke rank and opulence; but her name and her history were alike involved in obscurity.

On the morning alluded to, she again occupied her usual seat near the door. The hymn of thanksgiving for the Lamb slain for the sins of the world had been sung; and the clergyman, a bold and faithful preacher of the Cross, was at the point of commencing his discourse. He began by declaring the power and efficacy of the blood of Christ: and pointed to the type of the Paschal Lamb, whose blood the children of Israel were to sprinkle on their door-posts, as

a token for the destroying angel to pass over their dwellings. The portion of Scripture under consideration was the imprecation of the Jews: "His blood be on us and on our children." (Matt. xxvii. 25.) These words the preacher set before his congregation, in the twofold view of a curse and a blessing.

He next spoke of the fearful crime of Israel, in rejecting their King; and contrasted their ingratitude with the love and sympathy of the Saviour, who, notwithstanding their rebellion and hardness of heart, still loved them with an everlasting love; and who, even when they were about to fill up the measure of their iniquity, by putting him to death, had broken forth into that touching lamentation, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—He then led them to the contemplation of the high and unspeakable privileges which the God of Israel had vouchsafed to His chosen people; and pointed to the Lord Jesus, on his triumphal entry into Jerusalem, beholding the devoted

city from the Mount of Olives, weeping over it, and saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Every word seemed to pierce the heart of the stranger: her agitation became more visible, and her sobs louder. With awful solemnity, the preacher reiterated the fearful imprecation, "His blood be on us and on our children." He shewed how this curse, which they had so madly invoked, had fallen upon them: how the Roman army, the swift messengers of Almighty vengeance, had suddenly overwhelmed them, and, after a siege of unparalleled horrors, razed Jerusalem to the ground. He followed them as wanderers and outcasts over the face of the earth, a reproach and a proverb among the Gentiles. He dwelt upon their abject state, their national and spiritual alienation from God, and then held up the dark and melancholy picture as a warning to the Christian world."

The congregation listened with the most rivet-