

The Hebrew Christian Witness:

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

אתם עדי "Ye are My Witnesses."—Is. xliii. 10.

No. 9.]

SEPTEMBER, 1873.

[NEW SERIES.

THE NEW MASTER OF THE ROLLS.

NOW that the appointment of Sir George Jessel to the Mastership of the Rolls is a *fait accompli*, we most cordially congratulate our talented and eminent brother on his elevation, and the Anglo-Hebrew community on the *status* which, as a Jewish community, they have pre-eminently attained before any other Jewish community in the world. May God grant Sir George many, many a year of health and strength to carry on his judicial administration to his own satisfaction, as well as to that of his sovereign and his country; and may God grant that the Anglo-Hebrew Jewish community may produce many eminent men like Sir George Jessel, so as to disabuse the minds of the Gentile Christians, of the lowest of the low even, that the Jew has not a mind or a soul above money-making.

This appointment is as eventful, in the annals of this country, as the taking of the first seat, in the House of Commons, by an Anglo-Hebrew of the synagogue. We cannot help associating this appointment—another sequel to the happy removal of Jewish civil and political disabilities—with the changes which have, since the beginning of this century, taken place in the hearts and minds of the pious and devout of the Christian Church in this land towards the house of Israel. This appointment, to our way of thinking, illustrates a principle taught to our patriarch Abraham by the Heavenly Master, whom that patriarch rejoiced and was glad to see.*

By saying all this, and felicitating the new judge and our brethren at large, we do not, for one moment, retract a single sentence of that which we have written on this subject in a former number.† We reiterate what we have written six months ago on the problem, "WHO IS TO BE THE

* See chap. iii. of "Promises Made unto the Fathers," in this number, especially the last paragraph.

† The March No. We would call particular attention to it.

MASTER OF THE ROLLS ? :—" We hold that the above question must be taken into consideration in connection with another, namely, ' Who are the legitimate and rightful masters and pastors of the estates, now under usurpation, by an arbitrary act of Parliament, by the Crown.' We affirm and maintain that no one possessed of an ordinary share of legal knowledge and a sense of equity and justice could or would withhold his assent to the following solution of the latter problem :—**THE HEBREW CHRISTIANS OF ENGLAND ARE THE LEGITIMATE AND RIGHTFUL MASTERS AND PASTORS OF THOSE ESTATES.**"

Whilst, therefore, we sincerely congratulate Sir George Jessel and the members of the Anglo-Hebrew synagogue on the recent appointment; we earnestly exhort our Hebrew Christian brethren to pray fervently and unceasingly that God, who " moves in a mysterious way His wonders to perform," may overrule the appointment to the promotion of the majesty and glory of His own kingdom in this land. Who knows,—it may even please our Heavenly Father to make the new Master of the Rolls—a man with a keen sense of equity and justice—take the initiative in setting on foot a movement for the restoration of the revenues to the claimants, to whose right and title the archives of that Court bear such ample testimony as nothing in the world could gainsay. It may please God to make this appointment subservient as a rebuke to the several Hebrew Christian members of the House of Commons, who—from shame of their Saviour or nation, notwithstanding their occasional paroxysm of national glorification—never opened their mouth to direct attention to the restoration of the property to the rightful parties entitled to them. We would remind those politic worldly-wise Hebrew Christian M.P.'s of certain sayings of our blessed Saviour :—" For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation ; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."*

As regards Sir George Jessel, we think it next to impossible his sitting in a court which is indissolubly connected with Hebrew Christians for about thirteen jubilees, which was principally endowed with the properties of our brethren which were confiscated on their confessing their faith in their Saviour, and not think justly, equitably, and kindly of such of his brethren who, for conscience' sake, have parted with their all for **THE FAITH** ; who, like Saul of Tarsus of old, what things were gain to them, " those they counted loss for Christ."† The new Master of the Rolls' Court could not but perceive that the restoration of the property of the *Domus Conversorum* to its original purpose would at once do away

* Mark viii. 36-38.

† Philip. iii. 7, 8.

with the necessary evils of certain existing societies. We repeat, since the appointment is made, we cordially congratulate the learned holder of it; and we sincerely pray that it may tend to the promotion of his welfare and happiness, spiritually as well as temporally.

AN INSTRUCTIVE CONTRAST, OR A PLEA FOR THE JEW.

BY REV. M. WOLKENBERG.

VARIOUS proofs have been adduced to demonstrate the upright intentions of the first preachers of the Gospel, their singleness of purpose, and their freedom from false enthusiasm; but none stands out more prominently, or carries more weight with it, than the one derived from the peculiar situation in which the Jewish apostles were placed with reference to the heathen world. Viewed through the haze of centuries and the distorting medium of Gentile Christianity, they appear to us divested of their Hebrew birth, training, and character. So much is this the case, that it requires a strong mental effort to realise the Jewish origin of the Christian Church in the various phases of its utterly unjewish development, and in the marked contrast which it presents to what must have been the feelings, aims, and aspirations of its founders, as members of the house of Israel. The Bible has done something towards dispelling the mist in which Gentilism has enveloped the apostles and evangelists; it has partly succeeded in restoring them to their long lost nationality; and the epithet "Jewish," as applied to the first heralds of salvation, and even to the Lord Jesus himself, no longer sounds harsh to the ears of Gentile Protestants. They have learned to recognise and acknowledge the Hebrew foundation of their Christian blessings and privileges. But how little do they even appreciate the significance of the apostle's declaration, that he was, *as such*, still "a Hebrew of the Hebrews!" There can be no difficulty in apprehending the full force of the meaning conveyed in the similar phrases, an English of the English, or a German of Germans, as applied to Gentile believers. *Their* conversion is certainly not incompatible with national identification and patriotism. Faith in them tends, on the contrary, to enhance these virtues at the same time that it purifies and sanctifies them. Why, then, should it be deemed probable, or even possible, that the same faith produced a contrary effect upon the first messengers of the cross, and that it had completely and radically changed the current of their feelings and sympathies, which they had contracted by habit, training, and education? There is certainly nothing in reason or Scripture to countenance such a notion; for it is the aim of both to develop, rather than counteract, the kindly impulses implanted in our nature, to draw forth, encourage, and sanction everything that is good and noble in it.

Now, it is an indisputable fact, that the Jewish people, true to their exclusive instincts which they had brought with them from the Babylonian captivity, carried their self-exaltation to such a height as

confidently to affirm, that they alone were elected to Divine favour. Individual Gentiles might, indeed, be admitted to a share in it; but only on condition of renouncing their nationality, and either wholly or partially embracing Judaism. If whole nations longed for it, they had to submit to the rite of circumcision and become tributary to the Jewish people, as the Idumeans were forced to do by one of the Hasmonean dynasty. Such views, it is true, were not in harmony with the spirit of the Old Testament Scriptures. Heathen darkness was to be dispelled by the light of Divine truth irradiating from mount Zion; but there was no need of imposing upon the Gentiles the peculiar institution of the Levitical dispensation, whether civil or religious. Still there were not wanting many striking Biblical utterances, referring, it is true, to the original inhabitants of Canaan and its surrounding countries, and to the commencement of Israel's history, which the nation naturally, though wrongly, extended to all time and to all non-Israelites, and which seemed to foster that spirit of national exclusiveness, which began to develop itself after the destruction of their civil and ecclesiastical polity by the Babylonians. But, wrong or right, these views were undoubtedly held and cherished with the greatest tenacity by the Pharisees and the mass of the people, to whom the apostles originally belonged. Nor did the personal intercourse of the latter with our Lord, on whose lips they hung for instruction, tend directly to dissipate these erroneous notions; and the heathen were still viewed by them as on a far inferior level to that of the Jews in God's purposes of love and mercy, if not altogether excluded from them. They certainly did not think for a moment of admitting the Samaritans, the hereditary enemies of their nation, and much less the Romans, the detested oppressors of their country, to a participation of their privileges now about to be realised in the glorious manifestation of the Messiah. Were they not expressly commanded by the Lord Himself "*not to go into the way of the Gentiles, nor to enter into any city of the Samaritans?*" Did they not hear the severe rebuff which He gave to the Syro-Phœnician woman, when she applied for His help, and His express and emphatic declaration:—"I am not sent but unto the lost sheep of the house of Israel?" These and other utterances of a similar nature could not but confirm them in their Jewish exclusiveness, and increase their extreme reluctance to share the blessings of the Gospel with the heathen; and nothing is more natural than the last question which they addressed to their Master on earth:—"Lord, wilt Thou at this time restore the kingdom to Israel?" It is only when viewed in the light of "a Hebrew of the Hebrews," that we can understand the rooted aversion of St. Peter to carrying the Gospel to the heathen—an aversion which nothing could overcome but a strange vision, in which he was bid to eat "things common and unclean." It is thus that we are enabled to appreciate the astonishment with which the admission of the first Gentile into the Church of Christ was received by the disciples, and their almost unwilling acquiescence in it. "What was I," was the deprecating reply of St. Peter to the astonished multitude, "that I could withstand God?" And we may almost fancy their disappointment in the remark:—"Then hath God also to the Gentiles granted repentance unto life."

But if such were the views entertained towards the Gentiles by the

apostle of the circumcision, who had but occasionally to turn his attention to them, what must have been those of the proud Pharisee of Tarsus, who had been brought up at the feet of the celebrated Gamaliel, when he was especially called to spend his indomitable energy in bringing the heathen to the obedience of the faith, and in making the "aliens from the commonwealth of Israel fellow-heirs of the same body, and partakers of God's promises in Christ by the Gospel"—promises which, from his childhood, he had been taught to believe were the exclusive inheritance of his nation! Some conception may be formed of the great mental conflict which St. Paul must have endured in responding to such a strange call, from the somewhat analogous case of a dear departed saint of God, whose tuition the writer had the privilege of enjoying. He had just been converted from a state bordering on atheism, and he determined to devote his talents to the service of his newly-found Saviour. Whilst waiting for a providential indication as to the part he should occupy in the Lord's vineyard, he was unexpectedly invited by the late Mr. Simeon, of Cambridge, and, in the course of conversation, was told to hold himself in readiness to go out as a missionary to the Jews in Holland. "To the Jews, of all people!" was his involuntary exclamation, so inveterate were his prejudices against that nation; but he went, and he blessed God for it ever afterwards.

I say, some slight idea may be formed from this analogous case of the tremendous effort which it must have cost the great apostle of the Gentiles to undertake this office. His heart, it is true, was still with his brethren after the flesh. He yearned, he longed, he sighed bitterly for their conversion, and he sought them out wherever he came, and addressed to them *first* the message of peace; but his life was devoted to the spiritual regeneration of those from whom he had always been separated by a wide gulf of prejudices and strong national antipathy, whose *only* claim upon his sympathy was (unlike that of the Jew upon the Gentile) the command of his Master, and their own extreme spiritual destitution.

Contrast, then, the heavy debt of gratitude which the Gentile Church owes to the apostle's kinsmen, the Jews, with the response given by it to Israel's cry for help, which has resounded in every age and in every land.

Such a cry was once raised by Europe through her Macedonian representative. As the Jew Paul stood on the utmost verge of Asia, to whose teeming multitudes he had already proclaimed the blessing of redemption, there appeared a man stretching out his hands across the Egean sea, and entreating him to come over and help them. No natural man, it is true, surveying the state of the country from which this cry was supposed to come, would have discovered the least necessity for St. Paul's assistance. Under the mild and paternal rule of the Romans, the Macedonians enjoyed peace and tranquillity, and had attained to a high degree of commercial, social, and political prosperity; and what else could they want? On the contrary, the preaching of the apostle could not but disturb this happy state of things. Its immediate effects would be, as they actually turned out to be, unhappy divisions in households, strifes, and enmities between kindly neighbours and peaceful citizens; in a word, social commotions

of the worst description. Add to this the severe persecutions which the apostle endured wherever he came, in response to this invitation, and is it not natural to conclude, that he must have been mistaken, and that his vision was an offshoot of an overheated imagination ?

The matter is advisedly put thus strongly, because it is just the language used by some, when speaking of missions in general, and of missions to the Jews in particular. "Send missionaries to the Jews !" say some professing Christians, who have not yet mastered the first rudiments of Christianity. "In what respect are our Jewish fellow-citizens around us inferior to ourselves ? Do they not vie with us in all the arts of civilisation, and are they not distinguished in all the walks of life, and the manifold gradations of our social existence ? What good will Christianity do them, who keep pace with us in the progress of the age, in intellectual advancement, and in commercial activity ? Eternal salvation ! Well, yes. Is it not narrow-minded bigotry to limit it to the Gospel ? Why should not an honest Jew be equally saved as a Christian ? The Jew is certainly not far beyond us in this respect. He does not deny the hope of salvation to the Christian, or indeed to anybody, no matter whether he believes the Scriptures or not, so long as his conduct is otherwise unimpeachable."

Others, again, shrink from the presumption of ascribing to God a universal benevolence of their own conception, which is subversive of all revelation, and which cannot, by any means, be reconciled with their professed belief in His revealed word. They adhere implicitly to its teaching, but are none the less decided in their opposition to the evangelisation of the Jews. "Convert the Jews !" exclaim these people in astonishment, "the Jews, who have no heart for anything but the acquisition of wealth, who are hardened against every better impulse of the soul and the mind, and who hate the very name of the blessed Jesus !" They do not even blush to affirm that a Jew is never really converted, and that his Christian profession is only dictated by worldly motives. "It is only by a miracle," they add, "that a Jew can be truly converted ;" and thus every responsibility is thrown off with a single shrug of the shoulders. But does not such language betray the most mournful ignorance ? Can any words evidence more clearly the total absence of the new-creating Spirit from the hearts of those who utter them ? And must we not stand appalled at the fearful amount of ingratitude thus brought to light ? Nothing short of a miracle will convert a Jew ! And is not your own conversion, if you have indeed experienced the saving power of the Gospel in your heart, the greatest miracle ever performed by Divine Omnipotence ? And if it could be effected in your own case, is God's hand short that it cannot reach that of the Jew ? Or do you seriously mean to affirm, in the face of the repeated and emphatic declarations of Scripture to the contrary, that God has cast away His people, whom He foreknew ? Do you really deny the saving efficacy of the Gospel when applied to the descendants of the prophets and the apostles ?

Oh ! that one could speak in the burning words of the Jew Paul ; that a voice were raised to reach the heart and conscience of every Christian man and woman, and that it resounded throughout the length and breadth of this land—this land rejoicing above all others in the full enjoyment of the inestimable blessings, which that great Jew was

instrumental in the hand of God for conferring upon it—that great Jew who, by disseminating these blessings among the Gentiles, hoped to excite to emulation them that were his flesh, and thus save some of them? Do not Gentile Christians hear again the apostle addressing them in words of fire? “Brethren,” we may almost fancy him crying, “I stand in doubt of you. What! can you be unmindful of the toil, dangers, labours, and sufferings which I and my fellow-labourers, all Jews, have undergone voluntarily and cheerfully, in order to bring peace to your distracted souls, to open a glorious prospect for you beyond the grave, and to lighten your darkness on your way to eternity! What! a heathen prophet, an implacable enemy of my race, went in obedience to the divine command to bless those whom God had not cursed, and lost honours and royal rewards by so doing; and do you, the chosen people, and highly favoured of that same God, disobey His command, and by your unaccountable negligence and unscriptural reasoning, shut the gates of mercy against His ancient people, my kinsmen according to the flesh!” What should we think of a man in a starving condition, suddenly surrounded with the greatest delicacies by some unknown benefactor, which he intended should be shared by all his fellow men similarly circumstanced; and whilst revelling in this abundance should fail to reach a part of it to those hungry people? What, it may be asked more emphatically, would our opinion be of the man thus feasting at a table, whilst its former owners, from whom it had been taken away, stand looking on in a famishing condition, and vainly entreating him for a morsel of what had once been their own? How, then, can Gentile Christians forget, when they approach the Lord’s table, that there was a time when they would have been glad to have at least the crumbs which fell under it? How can they fail to think of those, who were once the exclusive possessors of these rich bounties, and who would now be glad to have the very crumbs which were at one time almost refused to themselves? Could they but view the matter in this light, they would surely cast off that cloak of selfishness, and that hard rind of ingratitude, which enclose their bowels of compassion, and make them indifferent spectators of the misery of their elder brethren.

But is not the assertion that the Jews long for the possession of the blessings of the Gospel, to say the least, a very hazardous one? Is it not a fact that, as a nation, they scorn the offers of mercy through faith in Christ? These questions apply equally to the heathen, and had the same weight with reference to the Macedonians. It need scarcely be pointed out that their cry for help was only heard by St. Paul in a vision. Whence, then, and how did it come? It came exactly in the same way as it has come for many a long century from the Jews, with this difference only, that whilst the *call from the Gentile met with a hearty response from the Jew, that of the Jew has, alas! surrounded in vain*. No sooner was the mystery unravelled, that the Gentiles should become fellow-heirs and of the same body with Israel, than all the deep prejudices and strong antipathies of the apostle vanished like snow beneath the rays of a tropical sun, before his fiery zeal and ardent desire to bring them into the fold of the Redeemer. He saw countless millions of souls perishing for lack of knowledge, in spite of their boasted civilisation. He knew, that just those, who looked upon his preaching as an impertinent inter-

ference with the religious belief received by tradition from their forefathers, stood most in need of his apostolic and missionary labours. He thought of their extreme spiritual destitution, their peacelessness, their hopelessness, and their helplessness. He seemed to hear their heavy groans, their deep sighs, and a heart-rending cry for help; and he rushed forward to their assistance with a zeal, energy and forgetfulness of self, which, to this day, have not ceased to excite the astonishment and admiration of the world.

And is not this just the cry for help raised in the ears of the Church by benighted and perishing Israel? As if to bring the cry nearer home to her, Providence has placed this people in her midst and, as it were, before her very doors. Go where we will, we cannot avoid the imploring look of the Jew, reminding us, by his very presence, of the blessing he had brought to us, and pleading, as it were, for a share in it. Unlike the heathen, whose wretchedness we cannot see, unless we cross oceans and deserts, the Jew stands and lodges his appeal before our eyes. There he is running from one extreme to another; turning from the broken cisterns of tradition to quench his thirst from the still worse cisterns of unbelief and materialism, of which the last drop of water is nearly dried up. Comfortless, peaceless, and hopeless, he wanders in the streets of every town in Europe, treads the busy marts, grasps after shadows, and leans for salvation, if ever he thinks of it, upon the broken reed of a self-invented religion. His spiritual guides, who have usurped the office of Israel's watchmen, indulge in high-flown phrases, flatter him with a mission he has to fulfil, and cry "Peace, peace," when there is nothing but an ever-increasing restlessness and distraction. And could we but look into the hearts of these guides themselves, what an abyss of misery, arising from more or less conscious self-delusion should we not discover therein! Ah, were the prophet to rise from his grave, he would again exclaim:—"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Do not Gentile believers hear in all this a piercing, a heart-rending cry for help? Can they pass by such fearful misery unconcerned? Will they turn a deaf ear to such an appeal? Will they act the part of the priest and the Levite, and leave wounded Israel to his fate weltering in his blood, till some compassionate Samaritan take pity on him? Are they so pitiless, is no chord touched in their hearts? "Is it nothing unto you that pass by and see the sorrow wherewith the Lord has afflicted him in the day of his fierce anger?"

There was a time when the fate of Israel, doomed to total extirpation, trembled in the balance, and was suspended on a hair. The day fixed for his destruction approached with rapid strides, and his last ray of hope rested on a weak woman, who was surrounded with the luxuries and splendour of an oriental court. Covered with sackclothes and ashes, and overwhelmed with unutterable grief, he pleaded with this woman:—"If thou holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed." Good Esther responded to the call, and at the risk of her life and crown effected the deliverance of Israel.

And is not Israel's present danger infinitely greater? What is the

anger of an earthly king, who can but kill the body, compared with the wrath of the Almighty, who can cast both soul and body into hell? And is not the church bound to Israel by much closer ties of gratitude and relationship than ever Esther was? How unaccountable that with such vast claims as the Jew has upon the Gentile, it should be at all necessary to urge the latter to send the Gospel to the descendants of those who had cheerfully shed their life-blood for his sake, ay, that it should be so difficult to excite an interest in him on behalf of God's ancient people! Surely, there must be something radically wrong in the church to account for her apathetic indifference and careless neglect of her paramount duty to the Jew. Certain it is, that all the errors and strifes with which she is now convulsed may, to a great extent, be traced to her strange forgetfulness of her obligations to her Jewish founders, and to the ungrateful exclusion of that nation from her view.

THE PROMISES MADE UNTO THE FATHERS.

CHAPTER IV.

GREAT is the pleasure, of the mere philosophical student, in tracing out the gradual development of his favourite science,—whether natural, metaphysical, or linguistic. Who but the man of science can fathom the depths of gladness of heart which the mathematician, or astronomer, or the naturalist, or the philologist experiences at the solution of a perplexing problem, which for a time impeded his progress, and marred the harmony of his intellectual march! Infinitely greater is the delight of the student of the SCIENCE OF REVELATION—if the term be allowable for THE KNOWLEDGE OF THE MOST HIGH—in his following up step by step the development of “the WISDOM THAT IS FROM ABOVE;” so well described as pure, peaceable, gentle, easy to be intreated—or rather, persuasive—full of mercy and good fruits, without partiality, and without hypocrisy. Characteristics which are not always applicable to the wisdom which descendeth not from above.* None but the diligent searcher of THE WORD, and devout votary of THE FAITH, can sympathise with the student of the science of Revelation, in his gladness of heart, as he discerns development after development lucidly set before his eye of spiritual understanding; as concord after concord strikes his well attuned ear, so that the whole Bible—Old and New Testament—stands out in bold relief to his soul, as one harmonious whole.

In our last chapter † we pointed out the bearing which the fifth appearance of the Almighty to “the father of the faithful” had upon the progressive stages in the onward course of the PROMISES MADE UNTO THE FATHERS. We pointed out that, at that appearance, the covenant began to be in a position to become operative, and that by the twofold characteristic of that covenant, as well as by the change of his name, the Patriarch was instructed that the “blessedness” of “the Promises made unto the Fathers” was, to a certain extent, to come upon those who walk in the steps of his faith, who may neither be his natural seed nor even circum-

* James iii. 13-18.

† See No. 7, pp. 298-305.

cised. Abraham became thus covenantly—if we may coin the word—concerned in the weal and woe of the whole human race. Of this we have the first development, or illustration, at the very next appearance of the Most High to Abraham, which took place soon after,* in the plain of Mamre. That sixth appearance, we are told, was for a double purpose. *First*, to repeat the extraordinary promise to Abraham and Sarah that they should, in their extreme old age, contrary to the laws of nature, become the parents of a son. *Secondly*, to apprise “the heir of the world” of the destruction of the five cities of the plain. The wonderful bearing of the history of Isaac on the subsequent development of the SCIENCE OF REVELATION, we shall pass by at present; we shall dwell on it at full length when we come to treat of the life and times of the second of Israel’s Patriarchs. Before the doom of Sodom and Gomorrah was announced by “the Judge of all the earth,” a soliloquy is recorded on His part. It is to that laconic speech to Himself that we devote this brief chapter:—

יְהוָה אָמַר הַמֶּכְסֵה אֲנִי מֵאַבְרָהָם
אֲשֶׁר אֲנִי עֹשֶׂה :

וַאֲבָרְהָם הָיוּ יְהוָה לִגְוִי נָדוּל וְעָצוּם
וַנְּבָרְכֵהוּ בּוֹ כָּל בְּנֵי הָאָרֶץ :

כִּי יָדַעְתִּיו לִמְעַן אֲשֶׁר יֵצֵא אֶת
בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶרֶךְ
יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לִמְעַן
הַבִּיא יְהוָה עַל אַבְרָהָם אֶת אֲשֶׁר
דָּבַר עָלָיו :

“And the LORD said, Shall I hide from Abraham that which I do?”

“And it is that Abraham who shall assuredly become a great nation, and a mighty one: and all the nations of the earth shall be blessed in him.”

“For I have loved him,† in order that he may command; his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; in order that the LORD may bring upon Abraham that which He hath spoken concerning him.”

Several important features are noticeable in this concise but comprehensive record vouchsafed to us by THE SPIRIT. First, the HOLY ONE speaks of another person who bears the same name with Himself, who is equally concerned with Himself in making good the promises vouchsafed unto Abraham. In short, the LORD speaks of a person equal and One with Himself. How plainly do we perceive, as we trace the course of the Promises made unto the first of our Fathers, the import of the asseveration of the second person in the Triune LORD,

* According to the Talmud, that appearance occurred on the third day after the Patriarch’s circumcision. Putting aside the Rabbinical conjecture, and the conjured-up fiction to back up the guess, that appearance must have taken place soon after, probably in the course of three months after the last appearance. This may be conclusively inferred by comparing the age of the Patriarch at the fifth and sixth appearances, and that at the birth of Isaac.

† We see no reason for eschewing the gloss which eminent Jewish Hebrew scholars put on the verb יָדַע in this instance; we therefore endorse it.

‡ We should prefer to render the word יֵצֵא, HE MAY WILL. It is the verb used in Hebrew when the execution of a will is the burden of the narrative. Thus Isaiah came to Hezekiah, “and said unto him, Thus saith the LORD, צֵא לְבֵיתְךָ.” (Isaiah xxxviii. 1.) Those two words translated, “Set thine house in order,” are equivalent to the English expression, “Make thy will.” The marginal emendation comes nearest to the original, “Give charge concerning thy house.”

God manifested in the flesh, "Your father Abraham rejoiced to see my day: and he saw it, and was glad!"* He who was and is a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem, was and is to the Hebrew Christian the principal Sanctuary, and chief Strength.†

We learn moreover, from the tenor of the soliloquy that our Heavenly Father does not keep hid His dispensations of judgments and mercies from His elect children. "And the LORD said, Shall I hide from Abraham that which I do?" How fully and lucidly this is explained and illustrated in our Saviour's farewell address to His sealed disciples, after the traitor had left the last Supper chamber, as well as in His soliloquy, which followed His address to the disciples. It is impossible for the intelligent Hebrew Christian to read the first verse of the Divine soliloquy in the eighteenth chapter of Genesis, without having his solemnised thoughts transferred to the fourteenth and three following chapters of the Gospel of St. John. We would just quote a few sentences from the seventeenth chapter of that Gospel, being the Redeemer's soul-ravishing soliloquy: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."† Who, but the most obstinate unbeliever, can fail to recognise the same Divine speaker in both soliloquies! It is a suggestive consideration. Would to God that, in these ominously "visitation" days, the children of the world—ay, and the children of the so-called Church too,—would give heed to the warning voice which the God of Abraham inspires His elect ones to raise.

The next intimation which the laconic soliloquy under review brings

* John viii. 56.

† Isaiah viii. 13, 14. The following is the import of those two verses:—"The Lord of Hosts, Him shall ye sanctify; and He will be the cause of your being revered; and He will be the cause of your invincible strength. And He shall be to you [there is MS. authority for the dative pronoun לָכֶם] for a sanctuary. But for a stone of stumbling, and for a rock of offence to both the houses of Israel: for a gin and for a snare to the inhabitants of Jerusalem."

‡ John xvii. 6-10, 14, 23-26.

before the inquiring student is,—that the Almighty purposed to make Abraham and his natural seed, who shall keep the Way of the Lord, to be the depositaries of His Oracles: “For I have loved him in order that he may *will* * to his children (literally sons) and his household after him.” Were it not for subsequent revelations this divine soliloquy would have remained a most inexplicable one. We might have become victims of the delusion by which our unbelieving brethren are so cruelly duped. We might have thought that the simple fact of one being a natural descendant from Abraham was the surest passport to divine favour; as our unbelieving brethren in the countries where the Talmud forms the principal class-book, from which even England cannot be said to be excepted,† are taught as one of the most prominent lessons respecting the privilege of Abrahamic descent. But then, how about such stubborn paradoxes as the murderous outrage of Joseph’s brethren against the beloved of their father? What about the rebellions and apostasies in the wilderness, soon after the Egyptian deliverance? What about that arrogantly holy (?) congregation of whom Korah, Dathan, and Abiram as well as “two hundred and fifty men of renown” were the ringleaders? What shall we say to the fearful paradoxes which the sacerdotal family of Aaron’s household furnished, such as Nadab and Abihu, Hophni and Phineas? As the chart of our national history becomes thus unrolled before our mental eye, shame and sorrow cover us as with a garment. Were it not for the truths revealed unto us in the New Testament, the most important part of Bible Judaism, despair in the fulfilment of God’s promises, and unbelief in the writings of Moses and the Prophets would assuredly follow. It is the lack of that divine interpreter which has caused so much scepticism and infidelity, if not rank atheism, in the ranks of so many Jewish households. The explanations of the Rabbis only aggravate our bewilderment and confusion. How precious therefore should be to us the light which the Gospel narrative throws upon this soliloquy, recorded by our great and inspired teacher Moses!

The very first withering sermon which the Baptist preached, so replete with terrific, scathing invective,‡ scatters the mist of despair and scepticism which threatens to overshadow the mind of the anxious inquirer. We commend to every one who staggers at comparing the history of Abraham’s natural seed with the divine soliloquy recorded at the sixth appearance of the Almighty to our Patriarch, the father of the faithful, to read carefully the third chapter of the Gospel of St. Matthew. Note well the ominous words of the fifth and seven following verses: “Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan,

* See note on p. 394.

† One of the most startling paradoxes in the history of the Jews is, the revival of mediæval Jewish faith, in these last days, in the utterances of Rabbis, who had often spoken as no sane man ever spoke. In this country, not only are certain Jews—who are utterly ignorant of its contents, crying out, “Great is the Talmud, the foundation of our religion;” but certain ill-informed and misguided Christians—who have never even seen the swelled-out OPUS—take up the cry, and frantically shout, “Great is the Talmud, the goddess of the synagogue.” For more anent to this subject, see the first article on the Talmud, by our contributor, H. C. OXONIENSIS, A TALMUDIST OF TALMUDISTS.

‡ Matt. iii. 7-12.

confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.”* Would to God that the Pharisees and Sadducees of yore, as well as of our own day, in the Church, in the chapel, and in the synagogue, had given heed to that loving and faithful address, and to the supplemental voice from heaven, with which this chapter closes:—“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”†

Let no one suppose that the Baptist's naturally severe temperament made the Saviour's harbinger indite the scorching words which have just been quoted. The Redeemer Himself, the most loving and gentle Being, when “in fashion as a man,” though “equal with God,” more than once apostrophised the unbelievers amongst our people in language similar to that of him who came in the spirit of Elijah. Let the following, part of His rejoinder to the Jews, whose judaism consisted in their boasting of their natural descent from Abraham, testify:—“I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.”‡ The Holy One of Israel intimated plainly in that answer that it is possible to be “Abraham's seed,” and yet not to belong to “Abraham's children.” How the tremendous denunciation, “Ye are of your father the devil, and the lusts of your father ye will do,” recalls the Baptist's opening

* Matt. iii 5-12.

† Matt. iii, 16, 17.

‡ John viii, 37-45.

address :—" O generation of vipers, who hath warned you to flee from the wrath to come ! " More awful still is the last woe which the most Gracious and Merciful uttered on leaving the defiled temple for ever. In that woe the compassionate and loving Jesus endorsed His harbinger's description of the boasters of mere Abrahamic descent :—" Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."*

All this has been fulfilled to the letter. What then has become of the divine statement so solemnly made in the soliloquy under review, " For I have loved him in order that he may will to his children [or sons] and his household after him ? " That statement has been literally fulfilled in and through the children of Abraham, who have kept the way of the LORD to do justice and judgment, such as Moses, the Prophets, and Apostles, to whom and through whom were committed the oracles of God. This is the way in which the great Apostle to the Gentiles reasons, in that grand parenthesis in his epistle to the Romans, consisting of the ninth and two following chapters. Let us just quote a few verses from it :—" Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel : neither, because they are the seed of Abraham, are they all children :

* Matt. xxiii. 29-39. We regret to say that we sometimes have to encounter individuals who are offensively meally-mouthed. Such persons demur to our plainness of speech, and prate of, what they are pleased to style, " speaking the truth in love." We often wonder what those loving (?) Christians think of the TRULY loving Saviour's and His harbinger's addresses quoted above. We yield to no one in genuine " brotherly kindness and charity," though we do not make a noisy parade about the same. We own, however, that we instinctively shrink from persons who prate and make a noisy parade of their profession of love before men. They seem to us to imply that they would, if they but had the opportunity, imitate the great professor Simon Barjonas, in his unconverted state, and take aside, now and then, the Saviour, the Baptist, St. Paul, St. James, and St. John, and rebuke them for their way of " speaking the truth." We know enough, from cruel experience, of such loving talkers to make us dread them. They remind us painfully of a certain talker whom David knew. (Ps. lv. 20, 21.)

but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed. . . . Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved : for He will finish the work, and cut it short in righteousness : because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. What shall we say then ? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith : but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore ? Because they sought it not by faith, but as it were by the works of the law : for they stumbled at that stumbling-stone ; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence : and whosoever believeth on him shall not be ashamed.”*

THE PROMISES MADE UNTO THE FATHERS are indissolubly connected with Christ as the promised seed to Abraham ; and with Abraham as the father of the faithful, and the friend of God. Without that connection, not only THE PROMISES MADE UNTO THE FATHERS, but the whole of the Old Testament would present a mass of confusion and rhapsody ; without that connexion, Christ and His mission would be hopelessly perplexing. But, taken together as one indivisible scheme and plan on the part of the triune God—CREATOR, REDEEMER, and SANCTIFIER,—as the Maker of both covenants—Old and New—then the Promises made unto the Fathers and their fulfilment—past, present, and future—becomes one glorious, irrefragable whole. Then do we apprehend the majestic import of the soliloquy recorded in connection with the Almighty’s sixth appearance to our father Abraham, which concludes with an unmistakable affirmation respecting the rightful recipients of the promises : “ That the LORD may bring upon Abraham that which He hath spoken of him ; ” that is, that He might bring upon Abraham’s children of promise—such as kept, and do keep the WAY of the LORD, to do justice and judgment—that which He hath already spoken of him.

We should not however do justice to this sixth appearance, on the part of the LORD to our father Abraham, if we omitted to notice the mediatorial intercessory prayer which he—of whose seed, in fulness of time, the great MEDIATOR and INTERCESSOR took upon Himself human nature—importunately offered up in behalf of the doomed cities and their incorrigible inhabitants. This narrative becomes prolific in suggestive instruction the more we dwell on it. It was a sad slip on the part of the first essayist, in the once notorious and mischievous volume “ Essays and Reviews,” when he hazarded the assertion that there is no record in the Old Testament of prayers being made. It has been demonstrated at the time how untenable the position was which the

* Rom. ix. 6-8, 27-33. Some valuable remarks on the same subject are to be found in the admirable essay “ The Mission of Israel,” by our brother, the Rev. M. Wolkenberg. See our vol. for 1872. Some of the observations made by our brother, the Rev. Adolph Saphir, at the last “ Mildmay Conference,” bear also forcibly on the subject. See our August No.

author of the "Education of the World" had taken up.* Yes, as early as Abraham, the human father of the incarnate Son of God, not only were petitions preferred before the mercy-seat of Heaven, but intercessory prayers listened to. Moreover, we have here a gracious intimation how ready the Most Merciful One is to spare a wicked community for the sake of a few righteous ones who may be in its midst. What interesting particulars, though painful in suggestiveness, do the subsequent sacred writings of ours—the Old and the New Testaments—furnish respecting God's dealings with our own people! How truly was it said, "He hath not dealt thus with any nation!"† With what melancholy force and pathos do not the following words pierce the patriotic Hebrew Christian's heart and soul!—"Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah!"‡ How humiliating is the appeal of the God of Abraham, Isaac, and Jacob, by the mouth of the prophet Jeremiah!—"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not Thine eyes upon the truth? Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds."§ And to these descriptions agree the apocalyptic ones, which designate unbelieving Jewdom as "the synagogue of Satan," and Jerusalem, "spiritually called Sodom and Egypt."|| To what other conclusion can a sober, serious, Bible-reading Jew come but that the reason why unbelieving, Christ-rejecting, blaspheming Judah and Israel have not shared the doom of Sodom and Gomorrah is because our Intercessor is a greater than he who interceded for the doomed cities of the plain, even Abraham's greatest Son and Abraham's Lord, who—according to Biblical analogy—must plead the existence of a remnant in Israel, who believe in Him with all their heart and soul. Never was the condition of unbelieving Israel so favourable, especially in Great Britain and her dependencies, as at present, when the remnant of believers is so numerous. Here, then, is a subject for the solemn consideration of the heads of the synagogues in Europe. We commend it to them lovingly, and with prayerful solicitude.

* See "The End of the Law. . . . Being a Preliminary Examination of the Essays and Reviews." By the Rev. Dr. Margoliouth.

† Ps. cxlvii. 20.

‡ Isaiah i. 9.

§ Jeremiah v. 1-5.

|| Rev. ii. 9; iii. 9; xi. 8.

THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE
JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK III.—CHAPTER I.

FROM THE ACCESSION OF STEPHEN TO THAT OF RICHARD THE FIRST.

(Continued from page 310.)

WITH the reign of Stephen begins not only a new chapter, but also a new book in the annals of our people in this country. A book, like the roll offered to our prophet Ezekiel for meat, "written within and without; and written therein lamentations, and mourning, and woe." From the time of the death of Henry I. to the time that they were banished from this country, the remnant of the scattered and sacred race settled in this island suffered a series of cruel and murderous outrages, which are so terrible that I scarcely dare give the account of them in the words recorded in this scroll. I can never read them for myself without experiencing myself the effect which the lightest word of Shakespeare's Ghost might have produced on Hamlet. Using the bard's own descriptive and graphic figures of speech, I feel, whenever I peruse those tales of horror, my soul harrowed up, my blood freezed, my two eyes, like stars, start from their spheres; my each particular hair to stand on end like quills upon the fretful porcupine.

A melancholy monotony pervades the history of those two hundred years. The treatment which our people experienced in this country those two centuries was of a nature more terrible to the victims and more disgraceful to the perpetrators than that which our brethren received in other parts of Europe. Whilst elsewhere, as in Spain and Germany, the monarchs generally exerted themselves to repress the hostility of the clergy and people, the English sovereigns, scarcely one excepted, manifested as persecuting a spirit as any of their subjects. It would be as useless as it would be tedious to notice each particular instance of cruelty and tyranny which is herein recorded to have been inflicted upon the hapless members of the synagogues. There is scarcely a year without some records concerning them, and hardly a record which relates to them but furnishes some evidence of their sufferings. Taxes and contributions of enormous amounts were continually imposed upon them, at the mere will of the crown, and pain enforced by imprisonment, and frequently by the infliction of the most cruel and wanton bodily torture. Crimes of every description, many of a nature the most absurd and groundless, were laid to their charge, and frightful penalties inflicted for them. Tumults were, on the most frivolous pretences, excited against them; their houses were pillaged and burned, and thousands of them were massacred by the populace, without regard to either age or sex. In fact, the bitter, revengeful feelings which had been pent up during the reigns of the first three Norman kings, were let loose, and raged, with but little intermission for two centuries, with impetuous fury.

When Stephen assumed the reins of government, he was solicitous to secure the good-will of the clergy. The best means to compass such an end in those days was to inflict cruel injuries on our people. As he

gave up the sources of income which his predecessors had enjoyed—namely, the appropriation of the revenues of the vacant sees and benefices,—he fixed his avaricious eye upon the wealth of Jews. In the fifth year of his reign he exacted a heavy fine, amounting to two thousand pounds, from our people who then resided in London, on the trumped-up pretext that a certain Jew, who could not be identified, had been guilty of manslaughter.

The Empress Maud, or Matilda, “to whom,” as it was well said by that clever English historian Henry, “moderation in prosperity was a virtue unknown,” compelled the Jews of Oxford, during the eight months of her authority in England, to pay her a very heavy exchange of money. Stephen, upon coming again to the possession of power, followed the example of the Empress, and required the Oxonian Hebrews to give him three and a half exchange; threatening, in default of immediate compliance, to set fire to their houses. Our brethren attempted, at first, to evade payment; the king, to show that he was in earnest, ordered the house of one of the richest of the Oxford Jewish community to be set on fire. The command having been put into execution, the required sum was forthwith produced. The Jews henceforth began to build their houses of stone, of which a couple of specimens still remain, such as in Bury St. Edmund’s, and in Lincoln, of which anon.

The Christians of England in that reign must be credited with the fabrication of the foulest calumny ever coined against their Jewish neighbours, which proved most disastrous to the latter. In the ninth year after Stephen’s accession to the throne of England, our people were, for the first time, accused of the crime of crucifying a Christian infant, William by name. The alleged cruel murder was said to have been perpetrated at Norwich. It was the inauguration of a long series of such allegations in the various counties where our people took up their sojourn. Diverse are the reasons which the accusers of our brethren of that crime have invented in order to account for the base and false calumny. I may as well state them here.

Some asserted that the Jews required Christian blood for the celebration of the Passover; ignorant of the Jewish law that a dead body renders a whole neighbourhood defiled. Another set of ignorant fanatics affirmed that they wanted it to put into their unleavened bread on that festival; forgetful that blood was strictly prohibited in the law of Moses. It was also gravely stated and maintained that the Jews used Christian blood for the purpose of deodorisation, from a peculiar ill savour which prejudice and hatred gratuitously ascribed to them. Others again invested the calumnious accusation with a dash of sensational romance; forsooth, the Jews required Christian blood to manipulate love potions. Some, again, affirmed that with it the Jews stopped the bleeding of their children after the operation of the rite of circumcision. Others, again, sagely stated that our medical men have discovered in Christian blood virtues for curing certain secret diseases. Others stoutly maintained that their blood was required for the Jewish bride and bridegroom in the course of the marriage ceremony and festivities. Some again promulgated that the Jewish priests required Christian blood to tinge their hands with it when they pronounced the Aaronic blessing in the synagogues. Another story was that Christian blood helped Jewish women in childbirth, and expedited their recovery. Another assertion was that the Jews used

Christian blood to make their sacrifices acceptable. But the story most common in circulation was that Christian blood was used to anoint dying Jews with; that at the point of death the rabbi anointed his departing brother, and secretly whispered into his ear these words:—"If the Messiah in whom the Christians believe be the promised, true Messiah, may the blood of this innocent murdered Christian help thee to eternal life!" Pierius Valerianus, whose work I now hold in my hand, states "that the Jews purchase at a dear rate the blood of Christians, in order to raise devils, and that, by making it boil, they obtained answers to all their questions." Such was the profound knowledge of Jews and Judaism which the Christian Church then possessed.

As early as the reign of Henry II., it already transpired that the English ecclesiastics were debtors to considerable amounts to our people, and they therefore began to conjure up charges against their creditors; one of the most telling ones was the charge of usury; usury being on all occasions held up by the clergy as a crime of the greatest magnitude. I own that illegal usury is a monstrous crime at all times, but I maintain that illegal usury was not a crime confined to Jews, but that the most extortionate and exorbitant usurers then, *as now*, were Gentiles professing the Christian religion. I do not find fault in this matter with the common people; they always were and are but like sheep led astray by their designing shepherds. But I do most vehemently demur against the scheming ecclesiastics. Had they been really impressed by this belief, they should not, in deference to moral consistency, have resorted to such sinners for loans when they wanted money. But I find that the bishops, abbots, and monks of those days pledged with the Jews the sacred vessels of their churches. In the records of this reign chronicled by my ancestors in these time-honoured *archives*, I read, amongst other crude and cruel charges, that Isaac, the son of Rabbi Joscee, at Bury St. Edmund's, held as security, the consecrated vessels and vestments of that abbey, for three hundred pounds. Benedict, the well-known BARUCH of Norwich, held a similar security on the same monastic establishment for eight hundred and four-score pounds. This debt originated in a loan for re-building the parlour of the abbacy, which was destroyed by fire. Another of our people, Jurnet by name, held security on the same ecclesiastical establishment for sixty pounds. It is also recorded here, as indeed it is in some of the chronicles of the monks themselves, that one of our people, KADOSH—being interpreted SANCTO—by name (please bear that name in mind, it will recur by and by), was fined five marks for taking as security, for a loan, from the monks of that place, certain vessels dedicated to the service of the altar. Another of our people of the name of BARUCH—who was known as Bennet—was fined twenty pounds for taking some consecrated vestments as security. Bennet was a common Jewish name in this country in the days of yore; I have never yet met a man of that name who was not marked with strong characteristic Jewish features.

Some ecclesiastical dignitaries incurred now and then the penalty of deposition for their attempts to raise money on the supposed sacred reliques of their abbeys. As an instance, I mention that about A.D. 1160, William de Waterville, the then Abbot of Peterborough, was deposed for having entered his abbey church, at the head of a band of armed men, and taken thence the arm of St. Oswald, to pawn it with the Jews. I

should not have ventured to bring this episode under your notice, if it had not been recorded, independently of this cherished document, by the learned monks Hoveden and Brompton.* One of the claims advanced by Henry II. against Archbishop Thomas à Becket was in reference to a sum of five hundred pounds for which that prince had been security for the primate to one of our people.

It is a faithful picture of the English Christians of those days, drawn by the master-hand of Sir Walter Scott, "that when churchmen and laymen, prince and prior, knight and priest, come knocking at Isaac's door, they borrow not his shekels with these uncivil terms. It is then, 'Friend Isaac, will you pleasure us in this matter, and our day shall be truly kept, so God save me—and, kind Isaac, if ever you served a man, show yourself a friend in this need.' And when the day comes, and I ask my own, then what hear I, but the curse of Egypt on your tribe, and all that may stir up the rude and uncivil populace against poor strangers."

The king and the priests, however, very often adopted a different mode from borrowing when they wanted money. In fact, both Church and State were then already under great pecuniary obligations to Jewish creditors, and the debtors could not or would not cancel the obligations by liquidating them in a fair, honest way; they had, therefore, recourse to many a foul, dishonest method. The Church began to accuse the Jews of apocryphal ecclesiastical crimes, and the State improvised gratuitous political offences. We have many illustrations of the twofold screw by which our people were then tortured. Gloucester is a case in point. Whilst one rich Hebrew family was attainted for the murder of a Christian child, for impious purposes, another opulent Jewish family, of the name of Josce, was impeached for supplying the Irish rebels with large sums of money,—a most unlikely folly on the part of our people,—and fined very heavily by the crown.

In the year 1179, when both the royal exchequer and the treasury of the Abbey of Bury St. Edmund's were at their lowest ebb, from natural causes, our people of that town were all of a sudden charged with the unnatural crime of crucifying a boy, Robert by name, which device proved an important revenue both to the king and the abbot. The former took advantage of the supposed crime, and banished the wealthiest

* It is problematical whether our people would have advanced much upon that withered arm, but in the eyes of the members of the abbacy it was of great value, on account of its healing virtues. At the dissolution of the Abbey of Bury St. Edmund's, the following relics, which the monks held in great esteem, were found :—The sacred remains of King Edmund, enshrined; the same king's shirt, entire; certain drops of St. Stephen's blood, which were shed out of his body when he was stoned; some of the coals on which St. Lawrence was broiled; certain parings of the flesh of divers holy virgins; a sinew of St. Edmund in a box; several skulls of ancient saints and martyrs—amongst which was that of St. Petronill, which the people believed would cure all the diseases of the head by applying it to the aching part; St. Edmund's sword, and St. Thomas of Canterbury's boots; St. Botolph's bones in a coffin, which the monks made the people believe would procure rain when carried in procession in a time of drought; certain wax candles, which being carried lighted round their cornfields in seed-time, no darnel, tares, or any noisome weeds would grow among the corn that year; with many others which, by the relation of the monks, would work wonderful effects.

Jews of Bury St. Edmund's out of the country, and, as a matter of course, confiscated their properties. Those of our people he allowed to remain in the place he fined very heavily. The abbot and the monks, on the other hand, caused a body of a child to be interred, as that of a martyred saint, with great ceremony and every mark of respect; the shrine was declared capable of producing supernatural effects, and it speedily became renowned for the miracles it wrought. Persons from all parts, led either by curiosity or credulity, visited the shrine. The offerings which were made on the occasion proved a most yielding mine of wealth. The ecclesiastics, however, began to scheme already the expulsion of our people from this country. In the category of admonitions which they administered to the king there is a requirement on the part of the bishops that Henry should "banish all the Jews, allowing the BANISHED ONES to take with them sufficient property to pay their travelling expenses."* What "tender mercies!" The king, however, seems not to have heeded the admonition.

The dark cloud, however, which began habitually to overhang the Jewish horizon in this country, now and then discovered a silver lining. Henry II., in the twenty-fourth year of his reign, A.D. 1187, was pleased to show the Jews some indulgence. He allowed them to have cemeteries at the outside of every town which they inhabited. Until that time the Anglo-Hebrews had only one place of interment in this country, which was near London, in the parish of St. Giles', Cripplegate, commonly designated "The Jews' Garden." It is not improbable that the "Jewry Walls" in many towns in England owe their name to that circumstance and period. The Jewish cemeteries were always situated without the walls of the places which their communities inhabited.

It would appear that this drop of indulgence restored the free and easy spirit of independence which characterised the Anglo-Hebrews ere the change for the worse was inaugurated, as the following episode will show. Soon after the indulgence just mentioned was granted to the Anglo-Jewish communities, "a certain Jew," using Giraldu Cambrensis' form of narrative, happened to travel towards Shrewsbury, in company with Richard *Peche* (the French word for *sin*), Archdeacon of *Malpas* (Fr. *bad steps*), in Cheshire, and a reverend dean, whose name was Deville. Amongst the various topics with which the ecclesiastics entertained their Jewish fellow-traveller, the archdeacon informed the Hebrew that his jurisdiction extended from a place called *Ill Street* all along till they came to *Malpas*, and embraced a very wide circumference of country. To which the unbelieving Jew rejoined, "Say you so, sir! then heaven grant me a merciful deliverance; for it seems that I am riding in a country where sin is the archdeacon, and the devil himself the dean; where the entrance into the archdeaconry is *Ill Street*, and the going forth from it is *bad steps*."

How long that buoyant spirit was permitted to animate the Anglo-Hebrews during the remaining years of Henry II., we cannot tell; but certainly not later than that monarch's time. The coronation day of his son Richard proved the beginning of a terrible series of Jewish sufferings in this country.

* John Fox, the martyrologist, gives a catalogue of the admonitions alluded to.

The venerable narrator paused here awhile; when the three young ladies—the Misses Paltiel, Ignota, and Goodall—put their heads together and held a brief *tête-à-tête* conference; after which the last-named young lady made some auricular communication to her father, who sat, as has been intimated, next to her. Having received it, Mr. Goodall spoke out as follows:—

“My daughter and her young friends hope that you will tell us something about the visit of Ibn Ezra to this country, as well as about the incidents which conduced to the founder of the Josce family, of York, leaving his beloved Spain, and coming and settling in this country during this cruel reign, whose vicissitudes are recorded somewhat at length in this your ancestral priceless chronicle.”

“By all means. There is much of the so-called ‘romance in real life’ in the vicissitudes of both those honoured names; they deserve a place in my narrative of the annals of our people in this country during the reign of Henry II.

(To be continued.)

JERUSALEM'S LAMENT AND HOPE.

See Psalm lxxix. 1, 4, 5; cii. 13-17.

JERUSALEM! thy long-fam'd harp has on the willows hung,
The hollow breeze has sighed and mourned its trembling strings
among;

Thy banished sons are gathering round thy ruined walls again,
And, bitterly, as once by Babel's flood, to Heaven complain:—

“O Lord! against Thy hallowed shrines, see how the heathen rage,
And wantonly they trample down Thy sacred heritage!
Thy courts they tread, defiling them with mockery and scorn,—
Behold! how thy Jerusalem sits widowed and forlorn!

“Arise, O Lord, remember us! maintain Thy righteous cause,
No more let faithless Moslem bands profane Thy holy laws!
No longer let Thy wrath severe against Thy people burn,
But speedily to Israel's tribes with Mercy's smile return!

“Return, good Lord, and build again Thy Temple in our days,
That from our overflowing hearts may swell the tide of praise,
And tears of grief and penitence shall soon be changed to mirth,
When our once ‘pierced’ Messiah-Prince shall come and reign on earth.

“Let angry nations stay their strife to think upon our dust,
And lovers of Jerusalem find rank among ‘the just’;
Let friends of Zion sink their feuds in seeking Israel's good,
And gain the entailed blessedness, which hath for ages stood;—

“The Blessing great and manifold, through Abraham's chosen race,
Secure to all who pray for us, and seek the promised grace;
Let plenty crown our palaces, and all our courts be peace,—
Jerusalem's prosperity arise, and never cease!”

W. STONE.

THE CAPTIVE DAUGHTER OF ZION.

BY THE REV. A. BERNSTEIN, OF BUCHAREST.

MANY Israelites who live in civilised countries, and enjoy religious and civil liberty, would feel stigmatised, if one should tell them that the above title belongs to them; but nothing bears truer testimony to this fact than their own calendar. The seventeenth of the month Tamuz, and the ninth of the month Ab, are observed as great fast-days, on which, from one sun set to another, no food, not so much as a drop of water, is partaken of by the pious Israelites. The more ascetic abstain from the eating of meat during the intervening three weeks, except on Sabbaths. On the ninth of Ab, all strict Jews go to the synagogue, when the sacred ark, where the rolls of the Law are kept, is wrapt in mourning; and the children of the captive daughter of Zion sit themselves on the bare floor; they chant the melancholy book of the Lamentations of Jeremiah. According to the teaching of the Rabbis, they are forbidden to read any other portion of Scripture; they are, moreover, interdicted to wash their faces, sweep their rooms, wear shoes on their feet on that day. In some countries they throw thistles and thorns at each other in the midst of their lamentations, in order to excite pain and sorrow.

Have they not good reason for doing so? What sad events and coincidences do not these mentioned days bring to their remembrance! The seventeenth day of the month Tamuz reminds them, according to their tradition (Mishnah, Tract Toanith iv. 6), that their forefathers committed the great sin of worshipping the golden calf; and on the same day the holy city was invaded by the Chaldeans, and afterwards by the Romans. On the ninth of Ab culminated the destructive work of both besiegers. The Chaldeans plundered and burnt the first Temple; the Romans destroyed the second, and defiled its sacred court, by setting up the idolatrous coat of arms on its ruins, and thus gave the signal that Israel lost its prestige and crown among the nations of the earth. This catastrophe cannot be forgotten by

the Jews, who, whilst they cordially and loyally express their joyful feelings in the celebrations of the risings of other nations, do at the same time commemorate the anniversary of their own fall. Perhaps the Jews are the only nation existing who are not ashamed of bearing such a public and pathetic testimony to their political humiliation all over the world. One need not go to Jerusalem on the ninth day of the month Ab, and see men, women, and children at the "Place of Weeping," crying with pitiful tears, sighing with torn hearts, as if in despair of help from a heaven whose gates are iron. One need not go to Rome to see the Jewish grief rise to the utmost pitch, when the visitor perchance is standing on that day beneath the arch of Titus, and is reading the chiseled record of the last captivity of Judah, or see him near the Tiber, which tells him the lamentable story that Genseric, chief of the Vandals, loaded his ships with the seven golden candlesticks, and the two tables of shew-bread, and carried them away to the region of oblivion; one may observe gloom and sadness on that day, even on the faces of Jews in the synagogues of London. The captivity is written on the Jewish countenance, in their dejected features, especially so in his native land and clime, let him appear ever so merry. The Jewish national melodies and music are characterised by a monotonous melancholy sound; which, owing to its softening effect is often very agreeable even to ears unaccustomed to its strains. The poetry of the Jews is generally of a serious tone, their Liturgy is full of bemoaning sentences, on account of their captivity. For they are everywhere children in a strange land, manacled in chains of their own forging, seeking rest and true liberty and comfort, but finding none.

The Targum Jonathan, on Lamentations, compares the destruction of Jerusalem and the consequent captivity of the Jews to the expulsion of Adam and Eve from Paradise. He has struck the true keynote to the exiles' hymn. As our

first parents suffered themselves to be beguiled by the serpent, and thus contracted the just Divine indignation and punishment; so the Jewish nation as a whole, willingly submitted to be misled by Satanic agents, seized the Messiah and delivered Him to be crucified, in spite of the prophecy which warned them: "Ye shall not touch mine Anointed." They thus committed, we are bold to assert, the greatest legal transgression, and they still continue in their judicial blindness (though, blessed be God, it is but in part), and they persevere in their rejection of the most touching overtures of the Gospel. The Saviour is willing now, as of old, to gather them in, "even as a hen doth gather her young," but they refuse to come to Him, choosing rather to sit by the banks of the Euphrates, the Jordan, the Tiber, the Thames, the Volga, and the Danube, and hang their harps on the willows and weep, than to sing the song of the redeemed of Zion.

Our sympathies are greatly aroused on behalf of our captive brethren, when we witness year after year such a display of patriotic feeling, coming as it seems, from the very heart of the Jewish nation which groans under the rusted, but strong yoke of over eighteen centuries. We would gladly help to break that yoke, and show them how the veil of Moses can effectually be removed also, if we could only see a tear of genuine penitence, and not a passing bubble of excited feelings, the result of custom. The thought must suggest itself to every thinking Israelite that the mere formal recitation of the קינות, Elegies, on the anniversary of the destruction of the temple, will never help to raise a stone for the rebuilding of it, unless that day was made a

day of real repentance for national sins past and present. God is merciful, and will hear their prayers, when they call upon Him with a sincere and believing heart.

Dear brethren of the Captivity, I also am one of you, and my heart longs to comfort and cheer you. I have also felt the smart of sinful chains, but have learnt with Daniel to bow my knees towards the throne of grace with the face Zionward, to the mountains, whence cometh our help, to Calvary, where the MESSIAH, Jesus, suffered and died for our sins; and resting solely upon His merits and intercession, I am in a state of righteousness and peace and joy unspeakable. These blessings are also for you. As Rabbi David Kimchi, one of your great authorities, says:—"All these comforts are to come in the days of the Messiah, for He comes to finish the transgressions, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness."* Now all these were to come before, not after the destruction of the second temple, as may be seen from the context. Therefore I beseech you in the words of the prophet, "Shake thyself from the dust, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." "Search the Scriptures, for in them," says Jesus, "ye think, ye have eternal life, and they are they which testify of me." Seek and pray for the Comforter, and you shall be comforted. You have the sympathies and prayers for your restoration, of every Hebrew Christian, ay, of all true Christians. Only mind the exhortation of the Christian Church: "Jerusalem, Jerusalem, convertere ad Dominum Deum tuum!"

THE TALMUD.

BY H. C. OXONIENSIS: A TALMUDIST OF TALMUDISTS.†

INTRODUCTION.

THE boisterous laudations which have been lavished of late years upon the

heterogeneous mass of Rabbinical lucubrations, known as *The Talmud*,

* Dan. ix.

† We feel sincerely grateful to our learned Hebrew Christian brother for his well-digested essays. We know no one better able to deal with the traditions of the Jewish fathers than himself.—ED. H. C. W.]

demand from such as have thoroughly mastered the monster miscellany a true, comprehensive, and impartial analysis of its component materials. I yield to the implied demand, and shall endeavour to satisfy it in the series of essays to which this is the introduction. The immoderate admirers of the Talmud, who appraise the work at an extravagant value, may be thus classified:—(a.) Shallow, second-hand students of the titles of the *folios* of which the Talmud consists. (b.) Such as are utterly ignorant of the bulky volumes which constitute the Talmud, but who implicitly follow the “superficial” guides of the former category. In both classes are to be found Jews and Gentiles. It is for their information that I write. I do not write for the thorough-going Jewish Talmudist, who believes unreservedly that every word of the Talmud—profane and puerile, as well as pretty and pure—was delivered to Moses along with the decalogue. I know my former Talmudical associates too well. I was an active member of the CHEVRAH TALMUD* for years, and took the liveliest interest in upholding the celestial origin of every utterance in the bloated book. I feel convinced that until such Jews modify their belief in the inspiration of the Rabbis, they would be proof against the most irresistible reasons, were Solomon himself the logician. I am writing for such as are the representatives of the late Mr. Deutsch, and of his enthusiastic adoring survivor, Mr. George Grove. My introduction will consist of an analysis of the paper written at “Wildbad,” and published in Macmillan’s Magazine for last month. That I may not be charged with garbling, I will reproduce here the boisterous, gushing, and rhapsodical “Wildbad” effusion, paragraph

* This Association is the first and most important literary society amongst the Jews; it is also designated CHEVRAH SHEAS. The object of the Society is to promote the study of the Talmud. The first by-law of the Association is:—“No one can be admitted as a member of this Society unless he is able to read the Talmud with facility, and understand it thoroughly. The candidate must be recommended by members; his character must be blameless, &c.

by paragraph, in extenso, and animadvert on the same as I proceed. I am very sorry that Mr. George Grove is the writer, in this instance;* he has enlisted my sincere regard for his warm interest in the exploration of the Holy Land and Sacred City; but it is time that not only he should be set right, but also the readers who have been misled in re “The Talmud,” by the *Quarterly* and *Macmillan*. Mr. Grove begins in the following strain:—

“The new number of the *Edinburgh Review* contains an article on the Talmud, against a part of which I desire, though at a distance from all means of reference, to enter my emphatic protest. I allude to the terms in which the writer has spoken of Mr. Deutsch’s well-known article in the *Quarterly Review*. I do not insist on the want of taste which could lead one writer to depreciate another so soon after the death of that other—almost, in fact, before he is cold in his foreign grave; for taste must be born with a man, and a writer who could commit such a breach of good manners and good feeling will be unable to understand the gravity of his mistake. But I allude particularly to the charge brought against Mr. Deutsch’s treatment of his subject. ‘Brilliant as that essay was,’ says the *Edinburgh*, ‘it was superficial.’ It gave a very partial view of what the Talmud really is, and it did scant justice to many considerable labourers in the same field of inquiry. Mr. Deutsch spoke as if nobody before himself had written anything intelligible on the subject; but to say nothing of the chapter devoted to it by Dean Milman, in his *History of the Jews*, the entire Mishna exists in a Latin version, the work of Surenhuse; and the reviewer proceeds to enumerate various other translations of separate treatises of the Mishna and Gemara, which are, he says, ‘enough to enable a very modest scholarship to gain a correct idea of much which it contains.’”

I submit most respectfully to Mr. Grove that taste has nothing to do in the matter. The writer in

* We also regret most sincerely that Mr. Grove has subjected himself to the severe strictures of our contributor. Our respect for him may be inferred by our publishing in this our issue his valuable letter of appeal to *The Times*, in behalf of the Palestine Exploration Fund, of the 15th ult.

the *Edinburgh Review*, whilst treating his subject was bound to notice Mr. Deutsch's Essay on the same theme, whether the writer in the *Quarterly Review* was dead or alive. In noticing it he had no alternative but to tell the simple truth about its merits and demerits, whether the author's body was still warm in the British Museum, or already cold in a foreign grave. Truth compels me to endorse the observations made, respecting Mr. Deutsch's performance, in the *Edinburgh*, though—knowing thoroughly Mr. Deutsch as I did—I cannot subscribe to the extravagant praises lavished upon the performer's "erudite familiarity with Oriental tongues." The Lilliputians in Eastern learning may look upon the sparkling writer in the *Quarterly Review* as a Gulliver; but a full-statured Orientalist would rather look upon Mr. Deutsch as an undersized Oriental learner. I think the writer in the *Edinburgh* has fully conciliated the claims of good taste by the following introductory sentence:—"We learn with much regret, as these sheets are passing through the press, that a painful disease has carried off Mr. Deutsch, the accomplished author of that paper." &c. &c. In the essays which shall follow this, I shall give a complete list and analysis of works written on the Mishna and the Talmud, in Latin, English, German, and French, from which works Mr. Deutsch, as well as the *Edinburgh Reviewer*, drew their materials. The former, however, ignored them all, and headed his article—1. Talmud Babylonicum, Venice, 1520-23, folio, 12 vols. 2. Talmud Hierosolymitanum, Venice, [1523], folio, 1 vol. Very little indeed could Mr. Deutsch read and understand of the former work, and none at all of the latter. The *Edinburgh Reviewer* modestly confines himself to half a dozen former authors who have written intelligibly on the subject. The consequence is that his essay is considerably less "superficial" and more instructive than the essay on the same subject published in the October number of the *Quarterly Review* of 1867.

Mr. George Grove proceeds:—

"In the above passage the word "superficial" is the only one I care to deal with; the charge that my friend suppressed the works of his predecessors is answered by the Article itself, which bears on the face of it continual references to the labours of others. And I say that "superficial" is an absurd word to use in reference to an essay so wonderfully learned, and so full of immense and original knowledge—absurd and worse, because it has a distinctly depreciating force. It is one of those convenient terms which mean at once much and little, which are so easy to use and hard to answer. It is the favourite word of those whose learning consists of an accumulation of dead erudition, with no powers of making it useful or acceptable to others. Let a man write a book or an article for which the ordinary world is grateful; which shall make some obscure unknown subject plain to the general reader, shall set all its difficulties in broad daylight, and bring out its connections in many an unexpected point with things already familiar to us; let him, in a word, show that learning is with him not an end, but a means to an end—and he is at once assailed by the owls of literature, who because they cannot themselves fly in the sunlight would fain prevent others from doing so. This is the charge we have heard over and over again brought against Dean Stanley, and it is as just in his case as in that of Mr. Deutsch."

Here is questionable taste! and no mistake! But what is one to expect from a man in a passion? I once knew a man in a rage who took his oath that he looked at an owl whilst a fine eagle was before his gaze. The *supernaturalist* had there and then conferred upon him a title which sounded somewhat like that of the Pope himself, *minus* the letter which "is whispered in heaven and is muttered in hell;" he still goes by the name of "his owliness." Talk of taste! Let us hope that the Dean of Westminster appreciates this bit of patronage, and when an opportunity offers itself he will repay the compliment in kind. But to Mr. Grove's quarrel with the word *superficial*. Mr. Grove must consider himself solely responsible for the strictures which the essay of his de-

parted friend must needs incur. I have as much respect for the well-known Latin adage—*Demortuis nil nisi bonum*—as Mr. George Grove can possibly have. I generally act on the principle of the Hebrew epigram, *אחרי מות קדשים*,—but if a person will persist that his bit of polished crystal is “a diamond of the first water,” he must abide the results of the lapidary’s examination, which may even bring to light the many flaws which tarnish the bit of glass. The only reason which I can discover in the absurdity of the word *superficial*, in this instance, is the absence of a more expressive term in the English language to describe the flimsiness of the article in question. The essay is neither “wonderfully learned,” nor “so full of immense and original knowledge.” The veriest tyro amongst foreign Jewish Talmudical students could have strung together the few Rabbinical sparkling beads which Mr. Deutsch quoted. In fact, they are to be found in German and Polish Jewish story-books for the young and for women, which are rehearsed on Friday and Saturday evenings. Mr. Grove must have smarted, at one period of his literary life, from some eagle of literature, whom he mistook for an “owl.” Perhaps he is still smarting from the effect of A. E. L.’s query, respecting certain articles from Mr. Grove’s pen, which were published in “Smith’s Bible Dictionary.” Perhaps the ebullition is the effect of a certain species of *esprit de corps*. It so happens that the same scholar who—in the capacity of Editor of the *Quarterly Review*—was duped by the writer of the article on the Talmud, was also—in his capacity of Editor of the above-named Bible Dictionary—taken in by the writer of the articles on “Moab, Zoar,” &c. The petulance betrayed in the last paragraph is suggestive. The next paragraph is equally so, and lets us into the secret of the working of the article for the *Quarterly Review* :—

“But in the present instance the term is a peculiarly unfortunate one; for the only criticism of any force that was made upon the article was that it did *not* deal enough with the

‘surface’ of the Talmud. When he was writing it in his lodging at Sydenham, my friend did me the honour to take me into his confidence, and I urged on him again and again that he should give some account of the *outside* of the book—of the numbers, names, and contents of its various treatises; and the same thing was repeated by others after publication. I now see how far superior his instinct was to mine; and after I have toiled through the pages of the *Edinburgh* article, which deals mainly and ostentatiously with these things, and bristles with repulsive Hebrew terms in inadequate English dress, I shudder to think of the rock upon which I so nearly forced him. In writing his article Mr. Deutsch had two alternatives; first, to give, as an outsider, a mere account of the Talmud, an easy ‘superficial’ *catalogue raisonné* of its contents well stuffed with names and references; and secondly, as a Jew, a profound scholar in Jewish, Pagan, and Christian lore, a poet and a genius, to give such an exposition of the spirit and intention of the subject as should show how faithful a reflection it was of the mind and temper of his nation, at how many unexpected points it touched on other systems; should give a clue to the interpretation of a vast literature so different from our own; and, by putting his readers *en rapport* with that literature, should give them a real living ideal of the whole. The former of these alternatives he fortunately left to the *Edinburgh* reviewer; into the latter he threw himself with all the force, variety, freshness, affection, poetry, and genius, which made him so remarkable to all who knew him. Surely if any one thing is more obvious than another in that extraordinary article, it is that its writer is perfectly saturated with his subject; that he entered heart and soul into the Talmud, and that out of the abundance of his heart his mouth spoke. To use the appropriate words of his beloved Psalms, ‘his heart was hot within him, while he was yet musing the fire burned, and at the last he spoke with his tongue.’ No article was ever less ‘got up.’ No single page of it can have been written without knowing all about the matter, without that familiarity which years and years of incessant affectionate study, aided by a burning nationality, and guided by the genius and impulse of a true poet, can alone produce.”

I do not know what to say to this

paragraph; whether to congratulate the memory of Mr. Deutsch, or otherwise, for having left behind him so competent a judge of his profound scholarship, poetry, and genius. I would recommend to Mr. Grove the perusal of a work on Rabbinical Literature, published in this country in 1768, by the Rev. J. P. Stehelin. If that work is too repellant to him, by reason of its learning and bristling "with repulsive Hebrew terms," let him read Hurwitz's "Hebrew Tales," published, last edition, in 1863. An attentive perusal of either of those works would somewhat modify his enthusiasm about his idol's originality, force, variety, freshness, poetry, and genius, or his being perfectly saturated with his subject. I am not without hopes of yet convincing Mr. Grove, in my coming essays that the epithet "superficial" was fairly earned for his friend's essay, notwithstanding the great toil which attended the production of the article, as described in the next paragraph:—

"How he laboured and selected, wrote and re-wrote, and destroyed and wrote again, those few only know who saw him in the process of composition. How he succeeded it is hardly necessary to recall. Perhaps it is not too much to say that no review-article was ever devoured by so large a number of readers—and competent readers. It carried the *Quarterly* through an unusual number of editions, and the copies on the tables of the Athenaeum Club are said to have been black with finger marks. It was rapidly translated into German and French. It procured for its author the immediate acquaintance of the most eminent scholars of the day, and at once raised him to a high rank in London literary society. Probably, these very facts may seem to the writer in the *Edinburgh* to justify his charge of 'Superficiality.' I am quite content that he should rest in that belief. To me, in this case, the public verdict carries triumphant conviction. It shows that the desired end was attained, that a subject pre-eminently difficult, obscure, and uninviting, was made interesting and attractive to thousands who before were ignorant of it. Nor was this confined to the "Talmud" in its more restricted sense. A flood of light was thrown on Jewish literature in general; and there are few

to whom the masterly distinction drawn, probably for the first time, between the Halacha and the Hagada—the doctrine and the legend—with all its most faithful and suggestive inferences, did not come with the force of a revelation."

The beginning of this paragraph somewhat conflicts with the close of the preceding one. There we were told that "no article was less 'got up;' here we are informed that the author "laboured and selected, wrote and re-wrote, and destroyed and wrote again." As regards the popularity which the article attained, I would remind Mr. Grove of a sentiment uttered by Wordsworth:—"Foolish must he be who can mistake for the true *vox populi* a local acclamation or a transitory outcry—transitory, though it be for years, local, though from a nation; whilst still more lamentable is his error who can believe that there is anything of Divine infallibility in the clamour of that small though loud portion of the community ever governed by factitious influence which, under the name of the public, passes itself upon the unthinking for the people."

Mr. Grove is, however, mistaken. The article did not "procure for its author the immediate acquaintance of the most eminent scholars of the day." Here, in Oxford for instance, there were some—not the most eminent scholars—who were glad to bask in their Gulliver's supposed brightness, but "the most eminent scholars" considered Mr. Deutsch "over-rated;" and when those gentlemen expressed their sentiments to Mr. Adolph Neubauer, a countryman and co-religionist of Mr. Deutsch, — no peacock-plumed-jackdaw-Talmudist, no "owl of literature"—who worked then on the Oriental treasures in the Bodleian library,—that gentleman exclaimed, "Overrated! No, the term is inappropriate! You overrate a thing which possesses some intrinsic value; you cannot overrate a thing which is worthless!" This severe *mot* is often quoted amongst "the most eminent scholars" in this University. At the British Museum, where the late Mr. Deutsch was known best, he never enjoyed the esteem "of the

most eminent scholars" there. Nor is Mr. Grove correct when he supposes that "there are few to whom the masterly distinction drawn, probably for the first time, between the Hala-cha and the Hagada—the doctrine and the legend—with all its most fruitful and suggestive inferences, did not come almost with the force of a revelation." It may have done so to Mr. Grove; to well-informed readers it came with the insipid flatness of a trite, stale, oft-repeated tale.

The last paragraph is as grotesquely absurd as its predecessors; my conviction that Mr. Grove believes every word he writes about his friend's profound learning does not mitigate my strong disposition to smile. Who is the person that has thoroughly known the subject of Mr. Grove's eulogy and adulation, that can read the following with a grave countenance? Mr. Grove, please remember—

"A vile encomium doubly ridicules."

"No doubt so splendid an introduction should have been followed by an extended and systematic work—so glorious an Overture by the entire Opera. And this was the steadfast purpose of my friend. It never forsook him; he struggled on with it through the terrible, long, wearing, painful disease, which at length carried him away; and the last pleasant picture of him which his sorrowing friends are permitted to possess is that brought back by a traveller in Upper Egypt, who found him at Thebes on the 23rd of February last, surrounded by his books, and talking cheerfully of having completed one out of three parts of his great work. Complete in intention, and perhaps in some of those copious notes of memoranda which always surrounded him, and were intelligible to himself alone; but only so far. It is nearly certain that nothing can now be recovered. He has left no successor. Great Hebrew scholars there will always be; but the rabbinical department of the language has attractions for few, and many generations must pass without seeing again that special union of scholarship and poetic insight, combined with an

unusually wide range of general knowledge, and with a devotion to the literature and the memories of his nation almost like the fervent love of a son to his mother, which made Mr. Deutsch's short career so remarkable. No; we can now never hope to understand the Talmud; it will remain a name as it has always been. The strange mystic volume is again shut up for the present;

"For the huge book of wonderland lies closed,
And those strong brazen clasps shall yield no more."

"There is nothing for it but to join with the Dean of Westminster and say, 'it is the greatest calamity of the kind that could have happened to me.'"

Let me assure you, Mr. Grove, that no sane Talmudical scholar expected anything of the kind as the fulfilment of the promised "opera" to the "overture." The truest description of that "overture" has been given, incidentally, in an Essay* on the necessary qualifications of an impartial propounder of Jewish history and theology. The writer, in the course of his disquisition, observes:—"As an illustration, I need only mention the notoriously highly-coloured and romantic article, which appeared a couple of years ago in the *Quarterly Review*, under the title *Talmud*. I dare say I may be reminded of one of Seneca's old 'saws,'—*Gallus in suo sterquilino plurimum potest*. But I venture to affirm that no bantam has ever had the assurance to make such a jubilant noise over so unsavoury a heap—notwithstanding the few-and-far-between grains which may be scratched out of it—as some Jews have made over the Talmud since that article was published. The marvel is, that many sceptical Gentile 'Christians' should take the writer's *ipse dixit* for sober truth." I am sorry to put Mr. Grove's idol on a lower pedestal than he placed it; but I feel bound to do it, in the interest of sober, serious truth. I really pity Dr. Stanley, for being made the head and tail of the "Wilddbad" rhapsody, by his owliness, Mr. George Grove.

* Appended to *Vestiges of the Historic Anglo-Hebrews in East Anglia*. Longmans & Co., 1870.

WHO IS THE BRIDE OF CHRIST?

DOGMATISM is not one of our characteristics, and we therefore candidly and frankly state that our views as to the solution of the above problem—which have been propounded in our last number—have encountered some opposition, when they were brought under consideration before a number of Christian friends, at 24, Greville Place, the residence of Mr. Samuel Hanson. We have no wish to keep back the counter opinions, to ours, expressed on that occasion. On the contrary, we are anxious to enlist thoughtful and prayerful consideration of the solemn question. An impartial statement of the *pros* and *cons* will only help forward the understanding of the Prophetic and Apocalyptic theme. The *pros* our readers have in our August issue; the *cons* we furnish here. We consider the observations of the Revs. Clarmont Skrine, and John Wilkinson comprise the most relevant remarks on the subject, and we therefore give them, as they represent the views which other speakers urged at the meeting, at Kilburn, on the 22nd of last July. The following is the substance of Mr. Skrine's interesting observations:—

Very interesting doubtless, are the several passages in the Old Testament which speak of God's ancient people as betrothed and married to the LORD, which represented her as the wife put away in her days of apostasy, and restored as a divorced wife might be in the surpassing love of her first Husband. Such passages foretell most unmistakably that a glorious future awaits the remnant of Israel, the saved nation, the third part which is to be brought through the fire. But however glorious the portion of redeemed Israel, that portion is earthly, and however "near to Him" that people, they are in the coming day to be in the mortal body, and ruled over by the Church of Christ,—by those who are one with Jesus in the glorified body. (1 John iii.) These have this special prerogative that "they shall sit with Him on His throne," and "shall reign with Him a thousand years."

It has been urged that the Church to whom this promise is made, is the Body, as distinct from the Bride; but in the great type given of Christ's dominion over the earth, I find no such distinction: on the contrary, the Bride and the Body are there represented as one and the same person. I refer of course to Genesis ii., comparing Psalm viii., and Heb. ii.; the meaning of which passages and the wonderful harmony that exists between them cannot be misunderstood. Here is the first man exalted over the work of God's hands, and as he receives this honour, the Eve who is to share his throne, is taken from his side, is declared to be bone of his bone, &c. The fall dethrones the first man, but God's purpose must not fail; and again in Psalm viii., we find the promise of man's dominion renewed, and in Heb. ii., the Holy Ghost tells us that this is to be in the person of Christ, further stating that at that day He shall manifest His people in their relationship to Himself. It is impossible that Israel, a nation on earth and in the flesh, can fulfil the conditions of this union, shall form the anti-type to Eve, can be at once "bone of His bone," and "the bride" seated on His throne. There could be but one man and one woman, and these must share not only the dominion, but also the very nature which belongs to the second Adam.

To Israel, Jesus shall be revealed as their Messiah, the son of David, their King. Their position and the centre of a glorified earth which is to form the footstool of His throne, according to the language; "I will make the place of my feet glorious," and further, "Heaven is my throne, earth is my footstool." Whilst a heavenly people, an inheritance of all ages, purchased with the precious blood which flowed from His side, and quickened into the enjoyment of His own eternal life by the other living stream representing the Holy Spirit, and so brought into spiritual relationship with Himself; these shall form the Bride of the second Adam,

and these sit on the throne itself with Him. His train before the judgments fall on the earth. (Rev. iv. 10.)

He comes to the Jews dwelling on the earth, over whom He is to reign, placing His feet on the Mount of Olives, as He manifests Himself to them. He comes with His Bride who sits with Him on His throne; and these have met Him in the air. So when it is written, "the marriage of the Lamb is come, and His bride hath made herself ready;" we find that Bride already clothed in white linen, and following in His train, and this previous to the overthrow of Antichrist and the restoration of Israel.

The Rev. John Wilkinson's address was as follows:—

In reply to the doctrine "that the Church has had transferred to her the promises made to Israel," the Rev. John Wilkinson contended that the promises made to the fathers still belong to the natural descendants of Jacob, Christ having come to *confirm* the promises made to the fathers, not to *annul* them, nor to *transfer* them. He quoted Romans xv. 8; where Paul says, "Now I affirm that Jesus Christ was a minister of the circumcision, on account of the truth of God, to *confirm* the promises made to the fathers;" and then called attention to the promises themselves, given as bare promises in Gen. xii. 2-7; ratified by covenant based on sacrifice in Gen. xv., after Abraham had believed God as to a *promised* Son, *confirmed* by solemn oath in Gen. xxii., after Abraham had *offered* Isaac as a type of the offering of Messiah,—promises ratified by covenant, and confirmed by oath, that *Abraham should be the father of a numerous natural seed, with earthly inheritance, typical of, and ultimately instrumental in producing an innumerable spiritual seed with eternal inheritance.*

These promises, Mr. Wilkinson urged, had not been forfeited by Jewish unbelief, "For what if *some* did not believe? Shall their unbelief make the faithfulness of God without effect? By no means." (Rom. iii.) But some have urged, "the Jews have broken the law." Be it so. Paul says in the

third chapter of the Epistle to the Galatians, that the law having been given 430 years after the promise, cannot annul a promise that it should make the promise of none effect. "Brethren," says Paul, "I speak after the manner of men. Though it be but a man's covenant, yet if it be *confirmed*, no man disannulleth, or addeth thereto." The question is, Have these promises of blessing to Abraham and to his seed, and through his seed to all the families of the earth, been confirmed? Mr. W. then quoted from the sixth chapter to the Hebrews: "When God made promise to Abraham, because He could swear by no greater, He sware by Himself. . . . For men verily swear by the greater, and an oath for *confirmation* is an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The promises having travelled safely down to Christ, who came to confirm them, and in whom all the promises are yea and amen, Mr. W. concluded they are secure for ever to the Israelitish nation. That there may be some question as to the application of the term "seed of Abraham," Mr. W. pointed out the three senses in which the term "seed of Abraham" is used in Scripture. First, applied to Christ: "And to thy seed, which is Christ:" Gal. iii. 16. Second; to all believers in Jesus, circumcised or uncircumcised: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And third; to the natural descendants of Jacob, called Israel; "But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend," Isaiah xli. 8; and then quoted the ninth chapter of the Romans, to show that the promises still hold good to the natural descendants of Jacob, "to whom pertaineth the adoption, and the shekinah, and the covenants, and the giving of the law, and the service, and the *promises*."

Mr. W. drew special attention to the doctrine of a spiritual seed of Abraham, composed of believers in Jesus, circumcised or uncircumcised,

and showed that, though Gentile believers were truly a "spiritual seed of Abraham," they were not on that account a "spiritual Israel;" for, instead of one including the other, when scripturally understood, the one excluded the other. He then asked, What constitutes an uncircumcised Gentile believer in Jesus a spiritual child of Abraham? God made a covenant of *faith* with Abraham at seventy-five years of age, and a national covenant at ninety-nine; so that, for the first ninety-nine years of Abraham's life, he was as much a Gentile as a Jew: for he was neither the one nor the other, any more than Adam or Noah was. Circumcision was the initiatory rite into the privileges of the national covenant, the interests of which are confined to time; whilst the interests of the covenant of faith affect the soul's destiny throughout eternity. Speaking of the latter interests, Paul asks, in the fourth chapter of the Epistle to the Romans, having just spoken of the blessedness of forgiven sin,— "Cometh this blessedness upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision." Why? "That he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also." According to verse 12 of the fourth chapter of the Epistle to the Romans, Abraham is to be a father in a two-fold sense to the believing Israelite. (1st.) According to natural descent and national covenant; and (2nd.) According to the covenant of faith.

Mr. W. contended that, if God made the covenant of faith with Abraham in an uncircumcised state on purpose "that he might be the father of all them that believe, though they be not circumcised," and that Israel was a term applied to Jacob *after* he was circumcised, the fact that Gentile believers in Christ are spiritual children of Abraham, excludes them from being spiritual

Israelites: the term Israelite belonging exclusively to the natural descendants of Jacob, and all promises made to Israel, primarily if spiritual blessings, and exclusively if national, belonging to that people.

Mr. W. then expressed his deep obligation to his friend Dr. Margoliouth, for his able and interesting paper, and although he could not yet clearly see the three betrothals proved from the passage in Hosea, nor yet the clear identity of the prophetic and the apocalyptic Bride, he nevertheless felt quite sure that the Israelitish nation had been married to Jehovah, that she is now divorced, and that she will again be married. "I will make a new covenant with the house of Israel, not like the former covenant . . . which my covenant they broke, although I was a *Husband* to them." "For your iniquities are ye put away, and for your transgression is your mother *divorced*." "For as a young man marrieth a virgin, so shall thy Restorer marry thee, and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee." These points, to his mind so clear and scriptural, together with the promises of blessing to the world still good to the natural seed of Abraham; and the natural Israel. Mr. W.'s present position was that while the Israelitish nation would assuredly be the earthly bride of Christ, the Church, it seemed, would be His bride in manifested resurrection life.

We eschew, as we have intimated, all sorts of dogmatism. The arguments of our dear friends have not convinced us that our position is untenable. We are not without hope of convincing our readers that it is impregnable.

Notes.

THE PERSONAL REGAL REIGN OF MESSIAH.

BY J. G. SPARKES.

PERMIT me, dear brethren of the house of Israel and seed of Jacob, to address myself to you once again on a subject of some importance, and favour me with your patient attention, whilst I

endeavour, under God, to open it up before you. May He incline your wills to receive the truth, and your hearts to believe and understand it, in order that it may have a saving effect on your minds.

It may be asked by some, what, then, is the subject you wish to bring under our consideration? It is this, viz., the *Personal Regal Reign of Messiah*. Surely you will readily admit it is one of the deepest moment, and therefore worthy of your prayerful meditation. I shall take as the groundwork of my remarks to you on this subject the words of *John the Baptist*. Note, that your Messiah pronounced him to be the greatest of prophets. (Matt. xi. 11.) If so, then his prophecy is of great weight and worthy of belief. But what was the burden of his prediction? The reign of Messiah. It is true that he made use of, in so doing, a figurative expression, rather than a literal one, and yet one capable of elucidation. In the desert of Judæa he announced the coming of Messiah; and was not his prophecy fulfilled to the very letter? Did not Messiah come as predicted, not by John only, but by other prophets? "Repent!" he cried to his countrymen; "Repent ye, for the kingdom of heaven is at hand!" The term "kingdom of heaven," as I understand it, is to be rendered in three ways: 1st, the reign of glory in heaven; 2nd, the reign of grace in the heart; 3rd, the reign of Messiah upon earth. It is in this latter sense I now use the phrase. You will, no doubt, be ready to say, Why, we never denied the reign of Messiah; but what we contested was that there were *two Messiahs*, one to *reign*, the other to *suffer*; and that He whom you believe in was not *the* Messiah; and that He has not yet come, and we therefore are still looking for Him. Be it so. Tell me, my brethren, which of your own prophets ever said there were to be *two Messiahs*, either to *suffer* or to *reign*? Investigate thoroughly their writings; point out any of them who declared that such would be the case. On the contrary, have they not all with one mouth spoken of *but one* Messiah? And have they not all, under the inspiration of one Spirit, foretold both the *sufferings* and the *reign* of but one Messiah? Do not all their prophecies point to Jesus as that Messiah? Have not all their prophecies been fulfilled in Him? Lay aside your prejudices for a moment; give up your fond con-

ceived opinions, and take the prophetic records in your hand and search diligently for information on this all-important topic; and then, I think, you will clearly perceive that you are in error in supposing that there are two Messiahs—one to *suffer* and another to *reign*. Let us see what each of your own prophets have got to say on each of these points, for "they testify of Jesus," and their testimony is on all hands to be received as credible. 1st, What do they affirm of *Messiah*? 2nd, *His suffering*. 3rd, *His reigning*.

A word first about your late invention of conceiving of two Messiahs. I say late invention, because I have read nothing about there being two Messiahs in your prophetic writings, so I imagine you have adopted the idea of two instead of one for the purpose of helping you out of a difficulty; but I do not see how it does so. It has been well remarked that your nation in our Saviour's time, even the apostles themselves till after His resurrection, had not the true notion of the sufferings of the Messiah, much less of His death. When He spake of it, His disciples rebuked Him (Matt. xvi. 22) and understood nothing of it. (Acts i. 6; John xii. 34.) They (the Jews) were looking out then, as you are now, for a temporal fighting Messiah, who should restore again the kingdom to Israel. (Acts i. 6.) They thought not then of the sufferings of the Messiah (Luke xxiv. 26); far less did they dream of two Messiahs, one to suffer, the other to conquer. You can show no footstep of any such doctrine amongst your ancestors before Christ came.

1. *The sufferings of Messiah*. His sufferings were predicted. Proceed we now to notice some instances of his sufferings both before and on Calvary's cross. It were wrong to suppose, however, that He only endured extreme agony, both mentally and bodily, on the cross. What, I ask, was His whole life on earth but one continued scene of sufferings from His birth to His grave? Was he not born to suffer and to die? and yet, not for Himself, for He had no sins for which to atone: it was for others—even for guilty man. Yes, it was for thee, the polluted sinner, that thy Saviour shed out His blood,—laid down His life,—expired on the accursed tree! A sight enough to make angels weep! A spectacle at which the sun stood abashed, and clad himself in the curtains of night! And wilt thou, O man, remain un-

moved and not shed one single tear of affection?

To return, we said that the sufferings of Messiah were foretold. His being rejected by His brethren, Psa. lxxix. 8; Isa. liii. 3; fulfilled, John i. 11; John vii. 5. Hated by the Jews, Psa. vi. 4; cxviii. 22; Isa. xlix. 7; fulfilled, John xv. 24, 25. Betrayed by a friend, Psa. xli. 9; lv. 12-14; fulfilled John xiii. 18-21. Mark the intensity of His sufferings, Psa. xxii. 14, 15; fulfilled, Luke xxii. 42-44. They were endured not for Himself, but for others, Isa. liii. 4, 6, 12; Dan. ix. 26; fulfilled, Matt. xx. 28. Smitten on the cheek, Micah v. 1; fulfilled, Matt. xxvii. 30. Spitted on and scourged, Isa. i. 6; fulfilled, Mark xiv. 65; John xix. 1. And finally, His hands and feet being nailed to the cross, Psa. xxii. 16; fulfilled, John xix. 18; xx. 25. Pierced, Zech. xii. 10; fulfilled, John xix. 34-37. We think it will be unnecessary to prove to you that the Messiah died an ignominious death, because the fact has not been denied by the opposers of Christianity.

Pass we on, then, to notice our next point, viz., that *Messiah* should reign as King, both over the house of Israel and Judah. The reign of Messiah is twofold:—1, *spiritual*; 2, *personal*. It is both present and future. We say present, because He does now unquestionably reign over the hearts of a willing and believing and obedient people. Yea, a nation, though as yet not strong and powerful, but who acknowledge Him "Lord of all," and bow not their knees in outward homage, but their hearts in deep humility of soul. What is every convert to Christianity from among your own nation but an evidence of it? For, first being made the subjects of His grace, they then become the loyal, loving, and obedient subjects of His spiritual kingdom. Nor is this all; for if they are now owned by Him as the subjects of His kingdom here, they shall be acknowledged by Him before an assembled world as such, and shall reign with Him as "kings and priests" for "ever and ever."

2. *His personal and eternal reign over the whole earth.* This is future. That He should reign as the King "of the Jews," and also of the Gentiles, is predicted in more than one place of Holy Scripture. Read Num. xxiv. 17. and following passages; Psa. ii. 6; viii. 45; Isa. ix. 7; Jer. iii. 5; Micah v. 2. His reign will be glorious. Psa.

xxiv. 7-10; 1 Cor. ii. 8; James ii. 1. Perhaps the peaceful reign of King Solomon might be regarded as a type of the reign of King Jesus; but it falls far below the lustre and grandeur of the reign of Messiah. His court will be composed not of princes, but archangels, angels, and the whole company of heaven and Church of the firstborn, "redeemed from amongst men." He sits now in the throne of God. (Rev. iii. 21.) His kingdom is a righteous and everlasting kingdom. (Psa. xlv. 6; Jer. xxiii. 5; Dan. ii. 44; vii. 14; Luke i. 33.) Your nation shall seek unto Him. (Hosea iii. 5.) Mark the declaration of Hosea: "Afterwards shall the children of Israel return, and seek the Lord, their God and David their king, and shall fear the Lord and His goodness in the latter days." May the following be the burden of your song in the house of your pilgrimage and whilst in the land of your captivity:—

"Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee:
Israel's strength and consolation,
Hope of all the earth Thou art;
Dear desire of every nation,
Joy of every contrite heart."

May it be yours to sing a yet nobler and happier song in the kingdom of your Father; yea, to join in singing that new song, saying, "Thou art worthy to take the book," &c. (Rev. v. 9, 10.)

A word more ere we part on the deeply interesting theme which we have now brought before your notice. Surely enough has been said by us to convince you of the folly and danger of any longer rejecting King Jesus as your promised Messiah, and of not rendering Him that allegiance which He demands of you. Throw down, we pray you, your arms of hostility against Him; resist no more, confess your offence, sue for mercy at His hands. But doubt not his willingness to receive you and His readiness to pardon you; yea, to multiply pardons upon you. Hear Him now speaking to you by the mouth of your own prophet Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel,

ye shall be devoured with the sword : for the mouth of the Lord hath spoken it." Let Hosea give you a word of exhortation : hear him now, though dead, speaking to you and saying, "O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord : say unto Him, Take away all iniquity, and receive us graciously ; so will we render the calves our lips." To-day "Incline your ear and come unto Me, saith Jehovah ; hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David." May God the Holy Ghost incline your hearts to obey the precept, so that the promised blessing may be yours !

THE EXPLORATION OF PALESTINE.

[We gladly publish the following manifold and earnest appeal. The cause has our most ardent interest. The closing chapter of THE PROMISES MADE UNTO THE FATHERS, we purpose to devote to a careful and comprehensive analysis of the great work achieved by this most excellent enterprise.—Ed. H. C. W.]

TO THE EDITOR OF "THE RECORD."

SIR,—I cannot refrain from calling your attention to a letter from Mr. Grove, the able and zealous Secretary to the Palestine Exploration Fund, which appeared in the *Times* of Friday last. I should be glad, and so would many more, to see it printed *in extenso* in your columns.

The statements and arguments are, to my mind, simply irresistible, and I venture, through the medium of your paper, to entreat all those who have the means—and they are not a few—to come forward and aid the grand undertaking to ransack the Holy Land from one end to the other in search of every kind of historical testimony to the accuracy and certainty of God's own Book.

We are pressing the world in all directions with speeches, lectures, and treatises on the evidences of Christianity. Good, excellent, and worthy are they of all encouragement. But the silence of a Moabite Stone is better than the voices of a thousand orators, and in these "days of trouble, of rebuke, and of blasphemy," a tile from Jerusalem may confound whole

volumes of scientific and literary Atheism. Your obedient Servant.

SHAFTESBURY.

Castle Wemys, Wemyss Bay, N.B.,
Aug. 18, 1873.

The following is the letter which the Noble Earl desires to bring under the notice of our readers :—

TO THE EDITOR OF THE TIMES.

SIR,—It is many months since I last ventured to appeal to your readers on behalf of the Exploration of Palestine. I trust that my long silence will not indispose them to listen to me at present.

The Palestine Exploration Fund, which I have the honour and pleasure to represent, is now engaged in the systematic and exhaustive survey of the Holy Land. By arrangement with the American branch of the enterprise, we take the western side of the Jordan, the "Holy Land" [proper, "from Dan to Beersheba," while they take the eastern side—Moab, Ammon, Gilead, &c. Our part of the survey has been in progress for rather more than a year (since January 1, 1872). The force engaged is small—certainly the smallest that ever faced a work of such magnitude and importance. One officer of the Royal Engineers (Lieutenant Conder), with one sergeant and two corporals of the same corps, form the whole of the regular party. An able and valued volunteer, Mr. Tyrwhitt Drake, has been contributing his services, and it is hoped will continue to do so ; but he is a volunteer. The progress of this little party has been greater than could reasonably be expected. Notwithstanding a serious check at the outset from the illness and return of Lieutenant Stewart, the officer originally in charge, an area of more than 1,600 square miles has been trigonometrically surveyed with "Ordnance" accuracy, and laid down in maps to the "Ordnance scale" of an inch to a mile? the names of the places—not only the villages, but the ruins, tombs, hills, mounds, clumps of trees—carefully collected and written down by a competent Arab scholar from the mouths of people ; the elevations observed, and generally everything done that the "Ordnance surveyors" of the present day do to make their work thoroughly complete. In this way alone can the problems of Biblical topography be solved. Hitherto a large proportion of the toil and pains so ungrudgingly bestowed on these problems has been, to a large extent, wasted in endeavouring to reconcile the discrepancies of imperfect maps and the confused and discordant accounts of zealous but incompetent travellers. Henceforward it is hoped that these discrepancies will disappear, and topographers be able to apply themselves at ease to the elucidation of the ancient record of the modern country. It is a work very characteristic of modern exact prac-

tical science; and however much we may regret that it has never been done before, we may rejoice that it is now in progress, and that it never could have been done so accurately and so thoroughly as now.

So far the survey. But this is only one part of the work of the Palestine Exploration Fund. Our object is not only with the surface, but with the bowels of the land. Deep beneath those hills and valleys, if anywhere, lie the relics and records of the race which for centuries inhabited it, and of whose modes of life so few material traces have yet been discovered. This is peculiarly true of Jerusalem. Under the rubbish which during nearly 3,000 years has accumulated on the slopes of Zion and Moriah, and lies dozens of yards thick over the ancient city, are the soil, the streets, the market-places, the sacred spots on which the feet of Christ trod day by day, and hidden from view by the modern counterfeits that have so daringly and so falsely usurped their places. The discoveries already made for the Fund by Major Wilson and Captain Warren are urgent witnesses to the existence of much more still lying hid under the veil of that protecting rubbish. The great wall, so familiar to all who have visited the Holy City, was found to go down 60, 70, and in one place as much as 120 feet below the apparent surface, and at that depth the ancient foundations were found reposing in all their primitive majesty, the surface of the masonry still sharp and clear, the very print of the masons' marks as fresh as the day when these monstrous primeval stones were deposited. The enclosing wall of Ophel; the great arch known as Wilson's between Moriah and Zion; the curious subterranean vaults and arches unearthed by Warren in the same valley; the remains of Herod's bridge, with its two layers of *debris*, the upper one dating from the siege of Titus, and the under one probably centuries older; the strange tell-tale aqueduct still further beneath—when such remarkable objects as these have rewarded a first search, it is impossible to doubt that much of more direct interest still remains behind.

Where were the walls of the city at its various periods of growth? Where were the exact site and what the limits of the temple? Where was the sepulchre of Christ? Where is the tomb of David and the other kings of Judah? Where the Pool of Bethesda, and the many other spots whose names ring in the ears of the students of the sacred story? Where are they? Why, all, without any reasonable doubt, hidden below the modern city, and all recoverable by energy, tact, and perseverance.

It is the discovery and the determination of these which form the second part of the work of the Palestine Fund. Now, in such a quest, fully as much as in the survey, the right man is everything. Get

the wrong man, and good-will, money, labour, go for nothing; get the right man, and everything falls into its right place. We believe that we have got the right man. M. Clermont Ganneau, for many years attached to the French Consulate at Jerusalem, though young, has already taken a high place among the Oriental archaeologists of his and our own country. The Moabite stone and the Notice stone from Herod's Temple (now so well known), and both to be seen in our Exhibition in the Dudley Gallery, are specimens of the results of his research. He speaks vernacular Arabic with the ease of a native, and is well and favourably known in the town, where he has been long accustomed to mix among the natives of all ranks without suspicion. At the same time, he is well versed in classical Arabic and in Hebrew, as well as in the ordinary languages of a scholar's education. M. Ganneau is remarkable for his tact and intuition, which he has shown in many instances: his heart is thoroughly in the work—in fact, he has every qualification for an explorer. His views as to the site of some of the most desirable discoveries in Jerusalem and its neighbourhood are at once new and founded on solid grounds of reading and observation, and promise to yield good results. M. Ganneau has been temporarily detached from his own service by the French Minister of Foreign Affairs specially for this mission; and I take the opportunity of expressing the deep obligations of my Committee both to the Duc de Broglie and to M. le Comte de Vogue, the Ambassador at Constantinople, himself a most distinguished Oriental explorer, for so valuable a recognition of the serious nature of our enterprise.

And now for the question of money. The annual subscriptions are sufficient to continue the survey, to issue the quarterly statements free to all subscribers, and to keep the Society going; but to undertake the exploration of Jerusalem fresh funds must be raised. Fortunately, the amount required is not great. The expenses of one year, including pay, transport, and maintenance of M. Ganneau and his assistant, will be covered by £1,500. A modest sum. But without this modest sum the researches cannot be touched. The time is approaching when M. Ganneau must go out or the matter be postponed for a year. I appeal once more with confidence to your readers for support in this matter. Surely it is not much to ask for the continuance of a work, so reverently undertaken, so ardently persevered in, so admirable in intention, so promising in results, so peculiarly English in its practical bearing on the Bible and the grounds of our religion. Comfort and luxury were never at a higher pitch than they are now in England. We all live better, dress better, travel more, spend more money on ourselves, take pleasure more freely, than we

did before. Wealth is more widely spread and more abundant. We are also more intelligent, more anxious for discovery, more intent on reconciling old and new, on searching into the past and tracing it up to the present, than we ever were before. Shall this work of exploring Palestine, of revealing the life and customs of a peculiarly interesting people, and illustrating a literature the claims of which, even on the lowest grounds, all will acknowledge, and on the highest grounds many will welcome as dearer than life itself—shall a work which touches on such momentous issues, and has such interesting secrets in her grasp, fail for want of so moderate a pecuniary support as that which I am asking for?—Your faithful servant,

GEORGE GROVE,

Hon. Secretary, Palestine
Exploration Fund.

9, Pall Mall East, August 11.

Mr. Tyrwhitt Drake supplements the statement of Mr. Grove by a short sketch of the Expedition, further showing how much funds are needed:—

In January, 1872, owing to the illness of Captain R. W. Stewart, R.E., I took charge of the party, then consisting only of one sergeant and one corporal, Royal Engineers. In August of the same year, Lieutenant C. R. Conder, R.E., relieved me of part of my duties, which were beyond the strength of one man. I may add that the supporters of the Pales-

tine Exploration Fund have every reason to congratulate themselves on having secured the services of such a capable officer. Our survey has always been pushed forward with the utmost vigour, though want of funds has cramped our operations. A third non-commissioned officer has lately been sent out, but we need at least one more; £300 or £400 per annum beyond our present income would suffice for this. It is of the utmost importance to work the survey as quickly as possible, as by this means many disagreeable complications with the natives may be avoided. To show how such annoyances interfere with our work, I may say that last winter we had no less than five complaints, entailing long and tedious correspondence, before the Turkish authorities, the most serious being a case of deliberate firing upon one of our party. Though speedy redress was promised, justice has not yet been done us, except in the least grave affair. This is due to the immense diminution of English prestige in the East generally, and in Syria especially, since 1871, and to the general inertness of those authorities capable of seeing justice done us. The climate of Palestine is far from being healthy, and I fear too long exposure to it will tell on the most robust constitution. Should it be necessary to make any changes in our party, much valuable time would be lost in the new members acquiring a knowledge of the country, people, and language, and great extra expense incurred; this we could hope to overcome by an increased income and consequent increase of celerity

THE SIX HUNDRED AND THIRTEEN PRECEPTS.

(Continued from p. 380.)

284. Not to partake of things of which the tithes and heave offerings have not yet been given; for it is written, "And they shall not profane the holy things, &c., which they offer [*shall offer, Heb.*] unto the Lord." (Lev. xxii. 15.)

285. Not to bring any animal with a blemish near the altar (even when not sacrificed); for it is written, "But whatsoever hath a blemish, that shall ye not offer" [*bring near, Heb.*] (Lev. xxii. 20.)

286. That all animals brought as sacrifices be perfect in their kind, and free from blemishes; for it is written, "It shall be perfect to be accepted." (Lev. xxii. 21.)

287. Not to make a blemish * in the

* All first-born animals, without blemishes, are considered by the Jews

holy things; for it is written, "There shall be no blemish therein." (Lev. xxii. 21.)

288. Not to slaughter for a sacrifice any animal having a blemish; for it is written, "Blind, or broken, &c., ye shall not offer these unto the Lord." (Lev. xxii. 22.)

289. Not to burn as an offering the "parts" of any animal that had a blemish; for it is written, "Nor make an offering by fire of them upon the

holy unto the Lord, and should be offered at the Temple, if it were in existence. Hence they are not sold or killed, unless they are accidentally blemished. The above Precept is intended to guard against the owners of such animals causing blemishes on them, in order that they may be released from this obligation.

altar." (Lev. xxii. 22.) (By "parts" is understood fat of the intestines, kidneys, flanks, caul, &c. Lev. iii. 9. T.)

290. Not to sprinkle the blood of unsound animals on the altar; for it is written, "Ye shall not offer," &c. (Lev. xxii. 24.)

291. This is a Talmudical precept, founded on Lev. xxii. 24.

292. Not to offer as sacrifices unsound animals, presented by heathens for that purpose; for though we infer from Lev. xxii. 18, that we may receive from their hands vows and freewill offerings, yet it is unlawful to sacrifice an unsound animal in their behalf; for it is written, "Neither from a stranger's hand shall ye offer the bread of your God of any of these." (Lev. xxii. 25.)

293. The animals offered as sacrifices to be not less than eight days old; for it is written, "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam, and from the eighth day, &c." (Lev. xxii. 27.)

294. Not to slaughter an animal and its young in one day; for it is written, "Ye shall not kill it and her young both in one day." (Lev. xxii. 28.)

295. Not to do anything from which might proceed a profanation of His name (Blessed be His name!), who has chosen us among all nations to be His beloved people; for it is written, "Neither shall ye profane my holy name." (Lev. xxii. 32.) (A profanation of the holy name consists in profane swearing, in the improper conduct of people well versed in the law, or in committing one of those three sins concerning which it is said, that a man should suffer death rather than be guilty of them; viz., idolatry, fornication, and murder. The sin of profaning the holy name is greater even than that of idolatry; for God is more indulgent with regard to the latter than with regard to the former. T.)

296. To glorify the holy name (i.e. holy One). We are bound to observe the commandments, even if we should forfeit our life through it; for it is written, "I will be hallowed among the children of Israel: I am the Lord which hallow you." (Lev. xxii. 32.) (Although it is said concerning the Commandments, that man "*shall live thereby*," we must nevertheless at all times be ready to lose our life rather than commit either adultery, or forni-

cation, or murder; for the death suffered in such a case is life everlasting. T.)

297. To rest from servile work on the first day of the Passover; for it is written, "In the first day ye shall have an holy convocation; ye shall do no servile work therein." (Lev. xxiii. 7.) (Any work connected with the preparation of victuals is not unlawful; for it is written, "Save that which every man (soul) must eat, that only may be done of you." (Ex. xii. 16.) This is a general rule in all holidays. T.)

298. Not to do any servile work on the first day of the Passover; for it is written, "In the first day ye shall have an holy convocation; ye shall do no servile work therein." (Lev. xxiii. 7.)

299. To offer an additional sacrifice all the seven days of the Passover; for it is written, "Ye shall offer an offering made by fire unto the Lord seven days." (Lev. xxiii. 8.) (The Rabbis say the offerings on these days must be the same as those commanded to be made at the *new moons*; viz., two young bullocks, one ram, seven lambs for burnt offerings, and one kid of the goats for a sin offering. T.)

300. To rest from servile work on the seventh day of the Passover; for it is written, "In the seventh day is an holy convocation." (Lev. xxiii. 8.) (The days intervening between the first and the seventh are called "common," and some works are permitted thereon, as explained in the Oral Law. T.)

301. Not to do any servile work on the seventh day of the Passover; for it is written, "In the seventh day is an holy convocation; ye shall do no servile work therein." (Lev. xxiii. 8.)

302. On the second day of the Passover to bring an offering of a sheaf of barley, together with a lamb without blemish, one year old, as a burnt offering; for it is written, "Then ye shall bring a sheaf, &c.; on the morrow after the Sabbath the priest shall wave it." (Lev. xxiii. 10, 11.) (Tradition informs us that this is the second day of the Passover, for the first day was also called "Sabbath," and therefore the second is "the morrow after the Sabbath." T.)

303. Not to eat of new corn before the expiration of the 16th of the month Nisan (the second day of the Passover); for it is written, "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day," &c. (Lev. xxiii. 14.) (This prohibition ex-

tends only to the five kinds of corn ; viz., wheat, barley, oats, rye, and peas. *T*.)

304. Not to eat (new) parched corn before the expiration of the 16th day of Nisan ; for it is written, "Nor parched corn," &c. (Lev. xxiii. 14.)

305. Nor green ears before the same day ; for it is written, "Nor green ears," &c. (Lev. xxiii. 14.)

306. To count the days of *Omer* (sheaf) daily and weekly from the day on which the sheaf is offered until the end of seven weeks ; for it is written, "And ye shall count unto you from the morrow after the Sabbath, &c., even unto the morrow after the Sabbath shall ye number fifty days." (Lev. xxiii. 15, 16.) (On the fiftieth day is the Pentecost.)

307. To offer on the Pentecost two leavened loaves of wheat, and the sacrifices pertaining thereto, besides the additional sacrifice for the day ; the bread must be the produce of the holy land ; for it is written, "Ye shall bring out of your habitations two wave loaves." (Lev. xxiii. 17.) (The sacrifices offered with the bread were seven lambs free from blemish, one young bullock, and two rams for burnt offerings ; also one kid for a burnt offering, and two lambs for peace offerings. The congregation had no peace offerings but these, which were called "assembly-lambs," and were eaten by the priests, as well as the bread after the ceremony of waving had taken place. *T*.)

308. To rest from servile work on the Pentecost, which is called a "solemn assembly," and on which day the law was given ; for it is written, "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you." (Lev. xxiii. 21.)

309. Not to do any servile work on the day of "solemn assembly," for it is written, "Ye shall do no servile work therein." (Lev. xxiii. 21.)

310. To rest from servile work on the first of Tishri, which is New Year's Day ; for it is written, "In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation." (Lev. xxiii. 24.)

311. Not to do any work on the New Year's Day ; for it is written, "Ye shall do no servile work therein." (Lev. xxiii. 25.)

312. To offer an additional sacrifice on the new Year's Day ; for it is written, "But ye shall offer an offering made by fire unto the Lord. (Lev. xxiii.

25.) (i.e., one bullock, one ram, seven lambs, and one kid ; these were offered besides the additional sacrifice for the beginning of months, and that for the Sabbath, if the new year happened to be on that day.)

313. To fast on she 10th of Tishri, which is the day of atonement ; for it is written, "Also on the 10th day of the 7th month there shall be a day of atonement : it shall be an holy convocation unto you ; and ye shall afflict your souls." (Lev. xxiii. 27.) (The Jews are required to abstain from eating, drinking, bathing, &c., during the day of atonement, as well as during the 9th day of Ab, on which the destruction of Jerusalem is commemorated. *T*.)

314. To offer an additional sacrifice on the day of atonement ; for it is written, "And offer an offering made by fire unto the Lord." (Lev. xxiii. 27.) (One bullock, one ram, seven lambs, and one kid for a sin offering. *T*.)

315. Not to do any kind of work on the day of atonement ; for it is written, "And ye shall do no work in that same day." (Lev. xxiii. 28.) (There is no difference between the day of atonement and the Sabbath day ; except that wilful work in the former is punished by "cutting off," and that in the other by stoning. *T*.)

316. Not to eat or drink on the day of atonement ; for it is written, "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off." (Lev. xxiii. 29.)

317. To rest from all kinds of work on the day of atonement ; for it is written, "It shall be unto you a Sabbath of rest." (Lev. xxiii. 32.)

318. To rest from servile work on the first day of the feast of tabernacles ; for it is written, "The fifteenth day of this 7th month shall be the feast of tabernacles, &c. On the first day shall be an holy convocation." (Lev. xxiii. 34, 35.)

319. Not to do any servile work on the first day of the feast of tabernacles ; for it is written, "Ye shall do no servile work therein." (Lev. xxiii. 35.)

320. To offer an additional sacrifice on the feast of tabernacles (the additional sacrifices of this feast are not the same every day, for the number of bullocks is diminished every day, as stated in Num. xxix. 13-36) ; for it is written, "Seven days ye shall offer an offering made by fire unto the Lord." (Lev. xxiii. 36.)

321. To rest from work on the eighth day of the tabernacles, which is called the solemn assembly; for it is written, "On the eighth day shall be an holy convocation unto you." (Lev. xxiii. 36.)

322. On the day of the solemn assembly to offer an additional sacrifice of one bullock, one ram, seven lambs; and one kid for a sin offering; for it is written, "And ye shall offer an offering made by fire unto the Lord." (Lev. xxiii. 36.) (This is a feast of itself, and not included in the feast of tabernacles. *T*.)

323. Not to do any servile work on the feast of the solemn assembly; for it is written, "And ye shall do no servile work therein." (Lev. xxiii. 36.)

324. To take on the days of tabernacles a palm-branch, a citron, two twigs of the willow tree, and three twigs of pure myrtle; for it is written, "And ye shall take with you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook," &c. (Lev. xxiii. 40.) (The Rabbis say that the *citron* is meant by "boughs [fruit, *Heb.*] of goodly trees," and the *myrtle* by "boughs of thick trees." *T*.)

325. To dwell in a booth during the seven days of the feast; for it is written, "Ye shall dwell in booths seven days." (Lev. xxiii. 42.) (To observe this commandment properly, we must eat, drink, and sleep in the booth; and consider this as a fixed, and the house as a mere temporary place of residence. *T*.)

326. Not to till the land in the seventh year; for it is written, "But in the seventh year, &c., thou shalt neither sow thy field," &c. (Num. xxv. 4.)

327. Not to do any horticultural labour in the seventh year; for it is written, "Nor prune thy vineyard." (Lev. xxv. 4.)

321. Not to reap in the usual manner whatever the land may produce in the seventh year from seeds dropped during the last harvest; for it is written, "That which growth of its own accord of thy harvest thou shalt not reap." (Lev. xxv. 5.) (But it is lawful to reap small quantities when required for food. *T*.)

329. Not to gather the fruits produced by the trees in the seventh year; for it is written, "Neither gather the grapes of thy vine undressed." (Lev. xxv. 5.) (i.e., not in the usual manner,

but in a different way, it is lawful; for then it would be seen that the fruits are free for all. *T*.)

330. That the high senate count every year of the fifty, and every week in the year, until the year of "jubilee" arrives, in the same manner that we count the days of the *omer* or sheaf number; for it is written, "And thou shalt number seven Sabbaths of years unto thee, seven times seven years." (Lev. xxv. 9.) (Making 49, and on the 50th is the "jubilee.")

331. To blow the trumpet on the day of atonement in the year of "jubilee;" for it is written, "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land, &c., and proclaim liberty." (Lev. xxv. 9, 10.) (To publish thereby that the slaves have gained their liberty on that day; that estates revert to their owners, and that the land must remain untilled. *T*.)

332. To sanctify the 50th year by abstaining from tilling the land, and leaving free whatever it may produce, as in the year of release; for it is written, "And ye shall hallow the fiftieth year." (Lev. xxv. 10.)

333. Not to till the land, nor to do any horticultural labour in the year of jubilee; for it is written, "A jubilee shall that fiftieth year be unto you: ye shall not sow." (Lev. xxv. 11.)

334. Not to gather, nor to reap in the usual manner any fruit grown of itself in the year of jubilee; for it is written, "Neither reap that which growth of itself in it." (Lev. xxv. 11.)

335. Not to gather in the usual manner the fruits of the trees in the year of jubilee; for it is written, "Nor gather the grapes in it of thy vine undressed." (Lev. xxv. 11.)

336. To judge by commercial laws whether a bargain be valid; for, according to law, the legal possession of things is gained by payment, but the wise men have also declared drawing, or raising, or obtaining the delivery of an article as means of gaining possession; for it is written, "And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand," &c. (Lev. xxv. 14.) (The legal right to some things is gained either by money, or by a bill, or by possession. *T*.)

337. Not to deceive any Israelite in commercial affairs; for it is written, "Ye shall not oppress [deceive, *Heb.*]

one another." (Lev. xxv. 14.) (This refers to pecuniary deceptions. *T*.)

338. Not to deceive any one by words; for it is written, "Ye shall not therefore oppress one another." (Lev. xxv. 17.) (This refers to verbal deceptions. *T*.)

339. Not to sell in the holy land any field so that it cannot revert in the year of jubilee; for it is written, "The land shall not be sold for ever." (Lev. xxv. 23.)

340. Houses, fields, vineyards, pleasure gardens, and all kinds of estates, to revert, without any payment, and without any charge, to their owners in the "year of jubilee;" for it is written, "And in all the land of your possession ye shall grant a redemption for the land." (Lev. xxv. 24.)

341. The redemption of property within a walled city to take place before the expiration of a year [after the sale], otherwise the property is to remain in the possession of the purchaser, and not to revert to its former owner in the year of jubilee; for it is written, "And if a man sell a dwelling house in a walled city," &c. (Lev. xxv. 29.)

342. Not to change the suburbs or the fields of the Levites; for it is written, "But the field of the suburbs of their cities *may not be sold*." (Lev. xxv. 24.) (i.e., may not be *changed*. *T*.)

343. Not to lend money on interest; for it is written, "Thou shalt not give him thy money upon usury." (Lev. xxv. 37.) (He who lends on interest will finally become poor. *T*.)

344. Not to cause a Hebrew slave to do any degrading or humiliating, or very painful work, that is generally done by heathen slaves; for it is written, "Thou shalt not compel him to serve as a bond-servant." (Lev. xxv. 39.)

345. Not to sell a Hebrew slave publicly in the market place in the manner that heathen slaves are sold, but privately, and in an honourable way; for it is written, "They shall not be sold as bondmen." (Lev. xxv. 42.)

346. Not to let a Hebrew slave do any work that is not required, for the sole purpose of oppressing him; for it is written, "Thou shalt not rule over him with rigour." (Lev. xxv. 43.)

347. The servitude of heathen slaves to continue for ever; for it is written, "They shall be your bondmen for ever." (Lev. xxv. 46.) (The heathen slave can gain his liberty only when his master has deprived him of an eye or a tooth, or any of the 24 chief members that do not grow again. *T*.)

348. Not to permit a heathen resident in the holy land to rule over the Hebrew slave with rigour; for it is written, "And the other shall not rule with rigour over him in thy sight." (Lev. xxv. 53.) (But endeavour to redeem him. *T*.)

349. Not to prostrate ourselves before a stone image, even when worshipping God; for it is written, "Neither shall ye set up any image of stone in your land, to bow down unto it." (Lev. xxvi. 1.)

350. To enforce the law of Estimation, when a person dedicates himself or another to the Lord, whether male or female, &c., according to Lev. xxvii. 2-8.

351. Not to change things once dedicated to the Lord; for it is written, "He shall not alter it (make it of a different kind) nor change it (give another thing of the same kind)." (Lev. xxvii. 10.)

352. Both the substitute, and the animal for which it has been made, to be holy; for it is written, "Then it and the exchange thereof shall be holy." (Lev. xxvii. 10.)

353. An animal dedicated to the Lord, and after the dedication found to have a blemish, to be valued and redeemed according to the judgment of the priest; for it is written, "Then he shall present the beast before the priest; and the priest shall value it." (Lev. xxvii. 11, 12.) (An unclean animal dedicated to the expenses of the temple must also be placed before the priest to be valued. *T*.)

354. Houses dedicated to the temple, and intended to be redeemed, must be valued by the priest, and a fifth more than the value must be given instead; for it is written, "And when a man shall sanctify his house to be holy unto the Lord, &c., he shall add the fifth part," &c. (Lev. xxix. 14, 15.)

355. Fields dedicated to the temple, and intended to be redeemed, to be valued and paid for as stated in Lev. xxvii. 16-25.

356. Not to change the offerings; that is, not to change the first-born into a burnt-offering, or the peace-offering into a trespass-offering, or the trespass-offering into a sin-offering; for it is written, "Only the firstling of the beasts which should be the Lord's firstling, no man shall sanctify it." (Lev. xviii. 26.)

357. To observe the laws concerning devoted things; for it is written, "Notwithstanding no devoted thing,

that a man shall devote unto the Lord," &c. (Lev. xxix. 28.) (If a person says, "this shall be devoted," and does not expressly say, "devoted to the Lord," or "to the repairs of the temple," the things so devoted belong to the priest. *T.*)

358. Not to sell any field, or piece of land, or movable thing, that has once been devoted, but it is to be given to the priests of that watch; for it is written, "Or redeemed." (Lev. xxix. 28.) (The difference between things dedicated (*קדש* *Kodesh*) and things devoted (*חרם* *Chairem*) is, that the former can be redeemed, and the latter cannot. *T.*)

359. Not to redeem fields, or pieces of land, or movable things that have once been devoted, but to give them to the priests; for it is written, "None devoted, &c., shall be redeemed." (Lev. xxvii. 29.)

360. To give a yearly tithe of all clean animals raised in our folds, and to eat the tithes in Jerusalem, after having offered the fat and blood thereof on the altar; for it is written, "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, &c. (Lev. xxvii. 32.) (The flock was allowed to pass through a narrow opening, and counted; every tenth was then marked, and all those bearing the mark were holy unto the Lord, and called the tithe of the herd. *T.*)

361. Not to sell the tithe of the herd, but it is to be eaten by the owner, or by any one else in Jerusalem; for it is written, "It shall not be redeemed." (Lev. xxvii. 33.) (Jerusalem is the place of assembly for the "wise," and a man, by going there, will learn the fear, the law, and the statutes of God. *T.*)

362. To send all defiled persons out of the camp; for it is written, "That they put out of the camp," &c. (Num. v. 2.)

363. No defiled person is to enter the temple, for it resembles the habitations of the gate Niknor, which is the commencement of "Israel's court;" for it is written, "That they defile not their camps, in the midst whereof I dwell." (Num. v. 3.)

364. When willing to turn unto God, to confess the sins we have been guilty of; for it is written, "Speak unto the children of Israel, when a man or woman shall commit any sin, &c., then they shall confess their sin which they

have done." (Num. v. 6, 7.) (A sincere repentance, and a full determination to forsake the evil way, are *certain* remedies for the sinner; but he must take care not to sin again. Neither repentance, nor the day of atonement, can procure forgiveness for wrongs between man and man, until the injured party be reconciled. *T.*)

365. To bring the suspected wife before the priest, that he may do as stated in Num. v. 15.

366. Not to pour oil on the offering of "the suspected;" for it is written, "He shall pour no oil upon it." (Num. v. 15.)

367. Not to put frankincense on the offering of "the suspected;" for it is written, "Nor put frankincense thereon." (Num. v. 15.)

368. The Nazarite shall not drink either wine or any other strong drink; for it is written, "He shall separate himself from wine and strong drink," &c. (Num. vi. 3.)

369. The Nazarite is not to eat fresh grapes; for it is written, "Nor eat moist grapes." (Num. vi. 4.)

370. Nor dried grapes; for it is written, "Nor eat moist grapes or dried." (Num. vi. 3.)

371. Nor the kernels of the grapes; for it is written, "From the kernels even," &c. (Num. vi. 4.)

372. Nor the husks of the grapes; for it is written, "From the kernels even to the husk." (Num. vi. 4.)

373. No person is to shave even one hair of his head during his Nazariteship; for it is written, "There shall no razor come upon his head." (Num. vi. 5.)

374. The Nazarite is to let his hair grow during his Nazariteship; for it is written, "And shall let the locks of the hair of his head grow." (Num. vi. 5.)

375. The Nazarite must not enter the room containing a corpse; for it is written, "He shall come at no dead body." (Num. vi. 6.)

376. Nor defile himself with any corpse; for it is written, "He shall not make himself unclean for his father," &c. (Num. vi. 7.) (But he may do so for a forsaken corpse; the Nazarite must abstain from strong drink, from shaving, and from approaching the dead. *T.*)

377. The Nazarite is to shave his head when his Nazariteship is completed; for it is written, "And this is the law of the Nazarite, &c. and the Nazarite shall shave," &c. (Num. vi. 18.)

(If he happened to defile himself during his Nazariteahip, he had not only to shave, and to bring a sacrifice, but also to recommence the term of his separation. *T*.)

378. The priests shall bless the people every day; for it is written, "On this wise ye shall bless," &c. (Num. vi. 23.) (And the persons bestowing the blessing are themselves blessed. *T*.)

379. Every one of the tribe of Levi is bound to assist in carrying the ark on his shoulders, when it is to be removed from one place to another; for it is written, "Because the service of the sanctuary belonging unto them was, that they should bear upon their shoulders." (Num. vii. 9.) (Both priests and Levites may carry the ark, as both are called Levites. *T*.)

380. Any person not having kept the Passover on the 14th Nisan, must do so on the 14th of Iyar (one month later); for it is written, "The fourteenth day of the second month at even they shall keep it." (Num. ix. 11.)

381. To eat the second paschal lamb with unleavened bread and bitter herbs on the evening of the 14th of Iyar; for it is written, "And eat it with unleavened bread and bitter herbs." (Num. ix. 11.)

382. Not to leave part of the second paschal lamb until the next morning; for it is written, "They shall leave none of it," &c. (Num. ix. 12.)

383. Not to break any bone of the second paschal lamb; for it is written, "Nor break any bone of it." (Num. ix. 12.)

384. To blow with trumpets in the temple at the offering of every sacrifice, and also in troublous times; for it is written, "And if ye go to war, &c. Also in the day of your gladness, &c. ye shall blow with the trumpets," &c. (Num. x. 9, 10.)

385. To take a cake from every dough, and give it to the priest; for it is written, "Ye shall offer up a cake of the first of your dough," &c. (Num. xv. 20.) (The quantity of dough from which a "cake" must be given, is the tenth part of an ephah, which is as much as would contain 43½ eggs. This is one of the 24 gifts which God has granted to His servants the priests; viz. 1. Cattle sin-offerings; 2. Fowl sin-offerings; 3. Certain trespass-offerings; 4. Doubtful trespass-offerings; 5. Congregational peace-offerings; 6. The leper's log of oil; 7. The remains of the sheaf; 8. The two wave-loaves; 9. The shew-

bread; 10. The remainder of the meat-offerings; 11. The firstling; 12. The first-fruits; 13. The leavings of thank and peace-offerings, and the ram of the Nazarite; 14. The hides of dedicated beasts; 15. The heave-offerings; 16. The tithes; 17. The cake; 18. The redemption money for the first-born son; 19. The redemption money for the firstling of an ass; 20. The first shearings; 21. The shoulder, the cheekbones, and the maw; 22. The possession-fields; 23. The devoted fields; 24. The things of which the stranger has been deprived. *T*.)

386. To put fringes to every garment that has four corners or more; for it is written, "And bid them that they make fringes." (Num. xv. 38.) "And also thou shalt make these fringes upon the four quarters of thy vesture." (Deut. xxii. 12.)

387. Not to follow the inclinations of our heart which is inclined to wickedness, nor yield to the passions excited in us by the sight of our eyes, which see and desire carnal things; for it is written, "Seek not after your own heart and your own eyes." (Num. xv. 39.)

388. The priests must watch the temple within, and the Levites without; for it is written, "And they shall keep thy charge, and the charge of all the tabernacle." (Num. xviii. 3.) (This is not a watch of fear, but one of honour; like that observed in the palaces of kings, that all things be in their proper order. *T*.)

389. The Levites are not to do any service which has been either exclusively reserved for the priests, or appointed to a brother Levite. Nor are the priests to perform any service exclusively reserved for the Levites, or appointed to be performed by a brother priest; for it is written, "Only they shall not come nigh the vessels of the sanctuary, and the altar, that neither they, nor ye also die." (Num. xviii. 3.) (And it is also written, "Every one according to his service, and according to his burden." (Num. iv. 49) Priests performing any service of the Levites, are punished with stripes, and Levites doing the service of priests, are punished with death. *T*.)

390. A stranger that is not of the seed of Aaron must not perform any of the four services exclusively reserved for the priests; for it is written, "And a stranger shall not come nigh unto you." (Num. xviii. 4.) (The four services are, sprinkling (the blood), burn-

ing (the incense), pouring out the wine, and pouring out the water. T)

391. Not to abolish the watching of the temple; for it is written, "And ye shall keep the charge of the sanctuary." (Num. xviii. 5.)

392. Every Israelite must redeem his first-born son (if the mother is a daughter of Israel) from the priest with five shekels; for it is written, "The first-born of man shalt thou redeem." (Num. xviii. 15.)

393. Not to redeem the firstlings of clean animals in the same manner as that in which we are commanded to redeem the firstling of an ass; for it is written, "But the firstling of a cow, &c. thou shalt not redeem." (Num. xviii. 17.)

394. The Levites are to be appointed gate-keepers, and singers in the temple; for it is written, "But the Levites shall do the service of the tabernacle." (Num. xviii. 23.)

395. To give to the Levites the first tithes of all produce of the land; for it is written, "But the tithes, &c. I have given to the Levites." (Num. xviii. 24.) (This is the remuneration of their services in the temple; when redemption of tithes is mentioned, it refers to the second tithes only. T)

396. The Levites are to give a tithe of the tithes which they have received to the priests; for it is written, "Thus speak unto the Levites, When ye take of the children of Israel, &c., then ye shall offer, &c. even a tenth part of the tithe." (Num. xviii. 26.)

397. To prepare the ashes of the red heifer for the ready use of those requiring them; for it is written, "Speak unto the children of Israel that they bring thee a red heifer, &c. And it shall be unto the children of Israel," &c. (Num. xix. 2-10.)

398. To observe the laws concerning the defilement by corpses; for it is written, "This is the law, when a man dieth in a tent," &c. (Num. xix. 14.)

399. The defiled water shall purify the unclean, and defile the clean; namely, the sprinkling; for it is written, "And the clean person shall sprinkle upon the unclean, &c.; he that sprinkleth the water of separation shall wash his clothes." (Num. xix. 19-21.)

400. To adjudge an inheritance according to the law; for it is written, "If a man die, and have no son, then he shall cause his inheritance to pass unto his daughter." (Num. xxvii. 8.)

(To be continued.)

Correspondence.

THE HEBREW CHRISTIAN CONFERENCE.

From the Right Rev. Dr. Isaac Helmuth, the Bishop of Huron.

Liverpool, August 13, 1873.

"MY DEAR BROTHER,—I read with heartfelt pleasure the report of our Hebrew Christian Conference. I trust the day is not distant when we shall realise all our fondest hopes in regard to our nation.

"I am again on my way back to my Diocese. To-morrow, D. V., we sail for Quebec, in the 'Scandinavia.' Since I had the pleasure of seeing you I have been under medical treatment. The order is 'rest!' but how to accomplish this I do not know. However, it is a precious comfort to know that 'there is a rest which remaineth for the people of God,' and for us who believe in Jesus.

"Praying that God may bless you in all your labours, Believe me,

"Yours sincerely, "I. HELMUTH."

THE IDENTITY OF THE PROPHETIC AND APOCALYPTIC BRIDE.

WE have received a great many letters in favour of the theory, and two against the same. We print one of each.

Pool Anthony, Tiverton,
Devon, 19th August, 1873.

DEAR SIR,—I have read with exceeding great interest the subject in the HEBREW CHRISTIAN WITNESS for this month, "The Church the Lord's Body," and therefore NOT the Bride, the Lamb's Wife; also your own remarks (pages 354-5) respecting a tract on the same subject by G. B. C.; and I do most sincerely hope, "with yourself," that it may be published "*pro bono publico*," as I feel sure it may be the means of placing many "now wrong in their apprehensions," in a right view of the subject, and do hope that you will exert all your power to have the same printed for public distribution and sale. I should like to have a half-dozen at least of them, if they should be published, and no doubt you will give due notice of the same in the HEBREW CHRISTIAN WITNESS. I sincerely trust that the publication you so kindly and earnestly and faithfully edit—viz., the HEBREW CHRISTIAN WITNESS—will not be allowed to fall to the ground, but will greatly increase in circulation. If justice were done to the subject, it ought to be on

every true Protestant's table. How little does the Church care for and look after the poor unbelieving Jew, and follow out the commandment, "Pray for the peace of Jerusalem: they shall prosper that love thee!" What a bundle of perfumed Sharon-roses are tied together in those few words, which is my every-day prayer, wishing it God speed. Accept my warmest thanks for the zeal you take in the same, and may the Lord daily add to their number such as love and desire and pray for the restoration of the Jew and the re-building of the City of Peace; and may the Lord bless very greatly all your works and labours of love for the salvation of precious souls and the promotion of His glory and His coming and His kingdom. Your very earnest brother,
W. R. REEVES.

P.S.—Is not the present Exploration and Survey of Jerusalem, &c., a clearing away for the return of the Jew to Palestine? Do you not think so?

I should so much like to see an article of its progress, &c., in the **HEBREW CHRISTIAN WITNESS**.

[We do think with our esteemed correspondent that the present exploration and survey of Jerusalem, &c., is preparatory to the opening of some new chapter in the history of the Land and People of Israel; most probably introductory to a re-union of the latter to the former. We would refer Mr. Reeves to a note which we prefixed to Lord Shaftesbury's and Mr. Grove's appeal in behalf of the **PALESTINE EXPLORATION FUND**, where we state that the series of papers on **THE PROMISES MADE UNTO THE FATHERS** will close with an analytical chapter of the work accomplished by that important enterprise.—ED. H. C. W.]

Dear Sir,—Your address on the above subject at the late Midmay Conference, given more fully in this month's number of your magazine, affords so striking a confirmation of the views repeatedly advanced in it concerning "the house of Israel," as indeed the great subject of prophetic testimony in the Scriptures both of the Old and New Testament, that I cannot but thank you for thus strengthening the position of the advocates of "our Israelitish Origin"—the only escape from their conclusions, to be found in the statement now put forth respecting the Church, as "the Lord's Body," and therefore not "the Bride,"—an opinion first broached, I believe, in this country

at least, some two or three years since, as the latest development of *their* theory, who limit "the Church" to believers of the present dispensation, to the exclusion even of Abraham, "the father of us all," and with him of the whole list of worthies whose faith and works are recorded by the Spirit in the 11th chapter of Hebrews—mutilating that Scripture, by quoting, in support of their assertion, that "God had provided some better thing for us," apart from the context, "that they without us should not be made perfect;" not only a deceitful handling of the word, but the climax, truly, of Gentile high mindedness.*

Until lately, however, the Church was always spoken of by them as "the Bride of the Lamb;" but driven from that position, by the arguments of their opponents, they sought refuge in the novel doctrine of the Church being "the Lord's Body," in contradistinction to "the Bride," as symbolising the Jewish or Millennial Church.

G. B. C.'s brochure, which you quote, is more liberal in admitting that the ancients of the Old Testament will be joined in one body with the believers, martyrs, and witnesses of the New," if he really mean that these will have a full participation in the resurrection glory of the Church, of which however he speaks in the same limited sense as the earlier writers of the same school; and, like them, he seems unable to combine the various aspects under which the Scriptures reveal the manifold glories of the Church, and the varied yet harmonious revelations and offices in which the Lord stands to her.

As a corrective to such partial views and apprehensions of truths, too glorious and diversified to be adequately presented except by multiplied types and figures, and, in refutation of G. B. C.'s statements, I would direct your attention to some interesting "Thoughts on the Book of Revelation and the Church of Christ," by the Rev. Adolph

[* We assure our correspondent that we have arrived at our conclusion of "the identity of the Prophetic and Apocalyptic Bride," by simply comparing Scripture with Scripture, independently of any dogmatisers. How little *penchant* we have for dogmatism our correspondent may judge by our insertion of this letter, as well as the animadversions by the Revs. C. Skrine and J. Wilkinson. See pp. 414-416.—ED. H. C. W.]

Saphir, whose writings and the spirit which pervades them, you so justly eulogise. In the valuable little treatise to which I allude, after remarking on the symbolism of Scripture, we find him writing as follows, concerning the Church, both under the figure of "the Body of Christ" and that of His "Bride." Of the former, he says; "Christ and the believers constitute the Church. As all the members of the body, separated from the Head, are lifeless, so believers apart from Christ, do not form the Church. Christ and his people are one; He the Head in heaven, and we, the members on earth, joined by the Spirit, are one man; Christ lives, speaks, and acts in us, and hence, though living on earth in the flesh and paying tribute to Cæsar, the congregation of Christ's disciples, in its nature and vitality, is an enigma to the world." And again, "Here (in the Book of Revelation) we behold God in His Majesty, and the Lamb in the midst of the throne; here we see the great conflict between God and Satan, Christ and Antichrist; here we have the character of the true Church, the Bride leaning in humility, faith, and love, on the Saviour alone; and the character of Babylon the world-conformed Church, strong in her own might, and rejoicing, in the absence of the Lord, in unhalloved alliances and triumphs."

Thus harmoniously does this gifted teacher unfold the various and blessed truths conveyed in the diverse but not contradictory types and figures with which the Word abounds for our instruction in the deep things of God. The headship of Christ as the Second Adam, the Lord from heaven, and the union of all believers to Him as their living Head, and to one another in Him, however blessed a truth, does not militate against the equally, if not still more blessed truth typified by the marriage tie, so especially dwelt upon in the 5th of Ephesians, as the type of *union in love*, rather than of life from the Head and union in service, through the One Spirit that pervades and animates the whole, as in the Scriptures concerning the Lord as Head of the Church and we as "*members of His Body*;" for though this expression is introduced in one verse of Ephesians v., it is not as intimating the union of the head and members *in the man*, but evidently union in the sense of the marriage relationship, shown by the distinct reference to it as instituted in paradise, before sin and sorrow had

marred the perfect fellowship between the man and his wife in communion with their God, and as intended ever to subsist, superior to every other relationship and claim: "For this cause shall a man leave his father and his mother, and shall be joined to his wife, and they two shall be one flesh" (Eph. v. 31); as implied also in the preceding verse, "for we are members of His (the Lord's) Body;" for it is added, "*of His flesh and of His bones*," even as Adam had said of the woman taken out of his side during his sleep, typical of death: "This is now bone of my bones and flesh of my flesh"—the companion God had given him as an helpmeet for him, even as the Father has given the Church to Christ, one with Him, through His death and resurrection. But can we be at a loss to decide whether this type of husband and wife pertains to Israel in the flesh, accepted of the Lord in the age to come, or to the Church of God? Is not the inspired comment of the Apostle unmistakably clear? "This is a great mystery; but *I speak concerning Christ and the Church*." Millennial Israel cannot surely be contemplated in so express a statement, however it embrace all believers, both of the present and past dispensations, whose faith and hope have been in the Promised One, the Seed of the woman, who should bruise the serpent's head.

Combining the testimony of the devout and deeply-taught Hebrew brother from whom we have quoted, with your equally lucid and Scriptural statements as to "the Identity of the Prophetic and Apocalyptic Bride," what more can we desire to confirm us in the truth of our Israelitish origin? I regret, however, that it is no longer to find a place in your columns. But before you altogether dismiss it from them, I trust I may reckon on your Christian candour and courtesy to insert this closing expression of my thankfulness for the substantial, though perhaps unintentional, support you have given us in the estimation of all who cannot easily consent to take from the Church the best and dearest and holiest title which the Lord has bestowed on her, that of His "Bride," "the Lamb's Wife;"—a title, moreover, little suited, it appears to me, to a people who have denied and rejected Him, in this dispensation of His long-suffering grace, during which he is so appropriately symbolised (Rev. v.) as "a Lamb that had been slain in the

midst of the throne,"—not His own throne, but that of the Majesty on high, connected with which the Church is also seen rendering homage and praise for her redemption, as symbolised by the adoration of the crowned elders and the living creatures "in the midst of the throne and round about the throne," aptly representing the place and calling of those "whose life is now *hid with Christ in God*, waiting till He who is their life shall appear, that they may appear with Him in glory,"—even with Him who "loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that *He might present it to Himself a glorious Church*, without spot or wrinkle, or any such thing, but that it should be holy and without blemish." And what is here stated of the glory and purity of the Church, "subject to Christ, as the wives are to be to their own husbands in everything; for the husband is the head of the wife, even as Christ is the Head of the Church," is said also of the Bride of the 45th Psalm. She is "all glorious within, her clothing is of wrought gold," signifying the divine holiness in which she stands at the right hand of her Lord, in the day of His power and glory and majesty. She had "hearkened and considered, and inclined her ear," when called "*to forget her own people and her father's house*," to share in the rejection of her Lord, when "He came to His own, and His own received Him not." But how strange would such an exhortation be, if addressed to the Jewish nation on their return in the latter days, to seek the Lord their God and David their king.

Quite applicable, however, to that portion of them who "*first trusted in Christ*," the Churches of Judæa that believed—persecuted by the children of the bondwoman, "Jerusalem which now is, and is in bondage with her children," as "*the remnant according to the election of grace*" have been throughout the age, up to the present day; and as all "*born of the Spirit*," whether Jew or Gentile, ever are by that which is born "*after the flesh*." The Apostolic Church, scattered by persecution, carried unto the Gentiles the blessings of the New Covenant, and their testimony early reached their brethren of the house of "*backsliding Israel*," who had been cast out amongst the Gentiles; and there, in "the north country," "the wilderness of the peoples,"

were they "*betrothed unto the Lord by faith*" (as you have rightly rendered Hosea ii. 19); whereas the Jews, as a nation, will only be converted unto Him *by sight*, when He whom they pierced comes forth in glorious majesty to reign on the throne of David, as "*David's Son and David's Lord*."

Meanwhile, "the Israel of God," of both houses, have been "*His witnesses*,"—the witnesses of His grace to the ends of the earth; and the once "*barren and desolate wife*,"—the Abrahamic covenant of free and unconditional blessing, "*which the law that was four hundred and thirty years after could not disannul*," but which had remained, as it were, fruitless, whilst Israel was "*kept under the law, shut up to the faith that was afterwards to be revealed*,"—this covenant of free grace, represented by "*Jerusalem which is above and is free, and is the mother of us all*," has, indeed, had "*many more children than the married wife*;" and although this "*holy city*" has been "*trod down*," "*tossed and afflicted and not comforted*," persecuted by those that are "*born after the flesh*" (compare Isa. liv., Gal. iv., and Rev. xi.); the bright visions of apostles and prophets will yet be realised by her children, when manifested in glory with Him for whom they wait from heaven, when "*He shall send the rod of his strength out of Zion, ruling in the midst of His enemies, and His people (millennial Israel) be made willing in the day of His power*." (Psa. cx.)

Yes; the Prophetic and Apocalyptic Bride are one,—"*undeniably so*; and may every scribe instructed unto the kingdom of God, know how to bring forth out of his treasure things new and old,"—unfolding in the light of the New the truths of the Old Testament, not only concerning their Lord, but concerning themselves. "The Israel of God," though one with all the redeemed family, partakers with them of "*all spiritual blessings in heavenly places*," can and should so read and understand the Scriptures as to rejoice in their peculiar privilege, as "*the appointed teachers of mankind*," not only in the past and at the beginning of this dispensation, but throughout the ages; the elect of Judah first; their brethren of Israel then taking up their inspired testimony, and made the heralds and exponents of it to all nations; whilst "*the children after the flesh*," the Jewish nation in unbe-

lief, continue to reject Him of whom Moses and the prophets testify.

Israel and the Church are truly the key to the right solution of the identity of the prophetic and apocalyptic Bride; not as viewed apart from one another, but as identified in the one glorious body of which Christ is the Head, as "the husband is the head of the wife,"—one with Him in life and love and glory, the object of "a love stronger than death, and which many waters could not quench," triumphing over sin, Satan, and the grave, to redeem His blood-bought Bride, and to unite her for ever to Himself in the bonds of an everlasting love,—a truth of all others most precious, and which could only be adequately conveyed by that type *par excellence* of "the Bride," "the Lamb's Wife." JEZREEL.

August 8.

THE BALDACCHINO.

"—*Animum pictura pascit inani.*"

VIRGIL.

"*Fallacia alia aliam trudit.*"—TERENCE.

To the Editor of "The Hebrew Christian Witness."

REVEREND SIR,—In Exodus xl. 16, we read: "Thus did Moses: according to all that the Lord commanded him, so did he." In verses 19, 21, 23, 25, 27, 29, 32, occur these words: "*As the Lord commanded Moses.*" Whatever is done in God's service must be done by His direction, and not otherwise. Nothing was left to Moses' own direction, or the fancy of the workmen, or the people's humour; but the will of God must be religiously observed in every particular. All His ordinances, lo! must be administered according to His institutions. Messiah's instructions to His disciples (Matt. xxviii. 20) are like Exodus xxv. 40: "Observe all things, whatsoever I have commanded you." "Look that thou make them after their pattern, which was shewed thee in the mount," and "according to all that I shew thee, after the pattern of the tabernacle." (Ver. 9.) These remarks apply to a Baldacchino (according to Italian spelling; Baldaquino Spanish), a rich silk, or canopy, carried over the host. Lunier deduces it from the name of a city in Babylonia. In architecture, Baldachin is a building in form of a canopy, supported by columns, and often used as a covering to insulated altars. St. Peter's at Rome has a Baldacchino. The object

of the Vicar of St. Barnabas', Pimlico, in asking for a faculty is simply to bring the ornaments of his church into closer approximation with St. Peter's Church at Rome. The Apostle of the circumcision and the Apostle of the Gentiles ignore a Baldacchino, as out of keeping with the Jewish or Christian Church. (2 Pet. i. 19.) "And hence (from recollection of Christ's transfiguration) we hold more firmly the word of prophecy;" viz., with regard to Christ's future coming in glory. The Vault of Heaven will form the Pavilion, the expanded canopy, when He cometh to judge the world. (Rev. i. 7; Matt. xxvi. 64; Psa. civ. 2.)

"What curtain? WAFER IDOL? Balderdash most vain!

Why so neglect the sense, yet love the painted scene?"

"Estne Dei sedes nisi terra et pontus et aër,

Et cœlum, et virtus? Superos quid quærimus ultra?" —LUCAN.

Lucan, though a heathen, had sublimer ideas of Deity than some who would limit the Illimitable.—I am, yours truly,
PRO LEGE REGE GREGE.

Query.

WHAT are the tares mentioned in the Gospel of St. Matthew, chap. xiii.?

A knowledge of the plant seems necessary to the understanding the parable. It clearly could not be the vetch, now called tares, which, like wheat, is deserving of cultivation, but some pernicious plant, not easily distinguished from it. St. Jerome, who resided in the Holy Land in his latter years, supposed it to be the LOLIUM to which Virgil (Georg. i. 154) has attached the epithet INFELIX,—in English, *Darnel*. It grows up with wheat, and in an early stage of its growth can with difficulty be distinguished from it. If the seeds of this Darnel should be mixed with any considerable quantity of corn, the bread will occasion giddiness; and hence it has received the specific name *temulentum*, or intoxicating (Sowerby's English Botany, 1824). We learn from this parable that the Church on earth must consist of unworthy as well as worthy members, and consequently the error of those who secede from it, in order to procure a purity not attainable even in the smallest sect.