

The Hebrew Christian Witness :

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

יְדֵי דָאָנ. "*Ye are My Witnesses.*"—Is. xliii. 10.

No. 11.]

NOVEMBER, 1873.

[NEW SERIES.

TO OUR SUBSCRIBERS, WELL-WISHERS, AND FRIENDS.

AS we are rapidly drawing nearer and nearer to the close of another year of our Hebrew Christian testimony to the power of the Gospel of the grace of God, we become more anxious that the HEBREW CHRISTIAN WITNESS—no matter what Christian brethren espouse his cause—may be continuously and creditably established. We would, therefore, solicit the co-operation of such of our readers as are named at the head of this paper in promoting that continuity and creditability. The way some of you have helped us is beyond all praise ;—and for the very reason because your pious natures shrunk from all praise. Like our own David of old, the words of your hearts, if not of your lips, were :—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all ; and in Thine hand is power and might ; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of Thee, and of Thine own have we given Thee."* We know that you are not of those who burn to have their deeds blazoned and published, grateful for the slightest opportunity to proclaim them from their very housetops. We know to what class you belong, even to such as sit at the feet, and give heed to the behests of our heart-searching Saviour, when He preaches to us in that soul-ravishing SERMON ON THE MOUNTAIN. Would that the following words may not stand up as witnesses at the great assize, against many would-be righteous, charitable, and pious, now-a-day :—"Take heed that ye do not your righteousness before men, to be seen of them ; otherwise ye have no reward of your Father which is in

* 1 Chron. xxix. 11-14.

heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret ; and thy Father which seeth in secret, Himself shall reward thee openly. . . . Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."* To the disobedient with respect to these solemn injunctions, we do not address ourselves. We know that the *quid pro quo* is uppermost in their heart. What shall I have therefore ? Who shall know of the generous loan which I made ? Shall I receive honour of men ? Verily, what shall my reward be ? are questions which sparkle in their eyes and smile upon their lips. We repeat that to such as court the praise of men, rather than that of God, we do not address ourselves.

To you, the genuine friends and well-wishers of this work, one of God's instruments for good on earth at this present time, we address ourselves with confidence. We know what spirit actuates you. Were it not that our Heavenly Father hath raised you up as brothers born for adversity, some of whom we have never seen in the flesh, we should long since have succumbed to the great pressure upon health, strength, and fiscal resources. But it has happened unto us more than once—our extremity proved God's opportunity.

We purpose to begin our third year, God willing, as we have hitherto done, in FAITH and HOPE. We would earnestly solicit the GENUINE friends of Israel to strengthen our hands by their fervent prayers that health, strength, and wisdom from on High be granted unto us, that our humble testimony may continue more and more to carry conviction to, and be the means of the conversion of, many a Jew and nominal Christian. We would venture also to ask of our subscribers, well-wishers, and friends, to help to multiply their number, so that we be enabled to carry on this great work free, at least, from pecuniary anxieties. We have hitherto sacrificed everything to the carrying on of this our TESTIMONY. All that we have had accrued to us from other departments of literature we have devoted to this our Magazine : almost all our thoughts, our health, our strength, were all given to this work. You will, therefore, bear with us if we ask you to help us at least to be rid from one burden,—that is, the monetary one. The rest—mental and physical—we gladly dedicate to the service of our TRIUMPH God.

It is not out of place to state here once more the rise and progress of

* Matt. vi. 14-19-20.

THE HEBREW CHRISTIAN WITNESS. We have undertaken the arduous task of conducting and publishing it from purely patriotic sentiments and principles. The Magazine, it is not too much to say, has achieved wonders in the short time of its existence. It has proved a faithful and efficient evangelist in many a Jewish household of the higher class. It has proved itself a bond of union among our believing brethren. It has been the means of organising the **HEBREW CHRISTIAN CONFERENCE**, at the Mildmay Park Conference Hall, which took place in July last. Copies of our last October number, which contained an important and significant article on the Mosaic Day of Atonement, were forwarded by post to every Jewish Rabbi in the United Kingdom, the English Colonies, and the United States, as well as to other influential Jews. In short, **THE HEBREW CHRISTIAN WITNESS** is a modern evangelist with whom no missionary can possibly compete. And yet we have not experienced, hitherto, the slightest encouragement from any of the Jewish missionary societies in this country. Thank God, our solicitude for the salvation of our brethren after the flesh is not because we have any connection with well-supported Associations, but rather because of the sorrow of our heart, when we contemplate the vast amount of ignorance, superstition, and unbelief—in high quarters—which all the missionaries in Europe and America cannot reach. There was scarcely a cheap excursion train from the provinces, during the summer just past, that we did not receive requests for interviews from Jewish readers of our magazine, to whom the publication has been gratuitously forwarded.

Well-wishers and Friends, you would help us materially to multiply the number of our subscribers—and thus set our minds at ease, to some extent at least—by endeavouring to bring **THE HEBREW CHRISTIAN WITNESS** under the notice of some of your friends. If you would each make up your minds to secure six subscribers respectively, you would co-operate in a work which has for its object the Redeemer's kingdom and glory. Your co-operation would be very much enhanced if you could conveniently let the Editor have, as soon as possible, subscribers' names.

There is a misapprehension which has done the circulation of our Magazine some harm. Some persons are in the habit, now and then, to assert, "Oh, **THE HEBREW CHRISTIAN WITNESS** is a class Magazine!" If it is a class Magazine, it is one of a very high character to begin with, and, moreover, provides for the instruction and information of the most varied kinds in theology, philology, history, poetry, hermeneutics, and curious items of sacred and secular archæology, for which readers of all classes would look elsewhere in vain. Those who have read our Monthly attentively can only speak of it as a class magazine in the very best sense of the term.

Post Office Orders to be made payable at 127, Fulham Road, London, S.W.

THE CROWNING SIGN OF THE TIMES.

WE venture to believe that our readers will not only bear with us, but sympathise with us, when we now and then stop in our retrospective meditations on the PROMISES MADE UNTO THE FATHERS, to contemplate prospectively the realisation of those PROMISES. Tokens of the coming realisation are beginning to be vouchsafed abundantly. The Land and People of Israel have of late years been brought into such prominent notice as to challenge the attention of the most confirmed "humanitarians," as the concocters of their own individual religions delight to designate themselves. Not only has "the Gospel of the kingdom" well nigh been "preached in all the world for a witness unto all nations,"* as predicted by Israel's King, Priest, and Prophet, but the Land of Israel—the platform of the fearful events which are to precede the winding up of this dispensation, and the ushering in of the next one—is beginning to attract the attention of the civilised world with an intensity which must be perplexing, to the uttermost, to the mere students of *humanology*. Explorers from every civilised land are busied in the Land of Israel; archæologists of every shade of religious opinion concentrate all their powers of thought and word upon every fragment of a crumbled column, or morsel of a shattered monument, or a few words of a torn record coming from that land. What meaneth all this in the present age of *positivism*? Then again, the wonderful enterprise of the Palestine Exploration Society, in whose researches theologians, historians, statesmen, diplomatists, philosophers, poets, and scholars, are alike interested! What meaneth again the extraordinary fact that of late years *every* Crown Prince of every civilised nation should deem it expedient, or politic, or "the right thing to do," to visit the Holy City! Are all these facts really ominous "signs of the times," which portend that we are living in days which may, at any moment, usher in the events predicted in the old, old Book—so much neglected by worldly politicians and *savants*? Are we living in days preliminary to "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it?"† The Christian Watchman thinks so.

The importance of the signs of the times furnished by the LAND of Israel is immeasurably enhanced by the recent extraordinary changes in

* Matt. xxiv. 14.

† Zech. xiii. 1-3.

the condition of the people of Israel amongst the most civilised nations. Amongst those nations they are everywhere brought most prominently into enviable notice, whether as philosophers, as *savants*, as *literati*, as politicians, diplomatists, and jurists. They are not only successful competitors on the hustings and on the exchange, but also in public schools and universities. We repeat, what we have once or twice enunciated before from the pulpit and through the press:—Israel is now to be found everywhere, as distinct as ever, as intellectual as ever, as patriotic as ever, as national as ever; more opulent than ever, more cultivated than ever, more civilised than ever, more accomplished than ever, more numerous than ever, and numbers greater politicians than ever. Is this wonderful change in the condition of the house of Jacob a fortuitous realisation of the poet Isaiah's lyric effusions—as a writer in a contemporary, misnamed "*Theological Review*" would lead us to believe *—or an earnest that the son of Amoz spoke as he was moved by the Spirit of God, when he uttered such prophecies as the following:—"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they who were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of

* The *Jewish Free School Weekly*, a sort of nondescript melange of Voyseyism, Romanism, and vagaries after their kind, gives the following item in its impression of the 10th ult:—"In its review on 'Renan's Antichrist,' the *Theological Review* concludes with the following remarks:—'We trust M. Renan may, after a while, be found to have done much to rescue this book from the discredit into which it has fallen. So long as there is danger that the ignorant and uneducated will endeavour to construct from it a scheme of the still distant future, and dream of a millennium rather than work given them to do, it is well that the Apocalypse should be but little read, and that it should form a very rare ingredient in the services of the Christian Church. But when once the anticipated fall of Rome takes its place with Isaiah's triumphant strain over fallen Babylon, as solely concerned with the past, when the hopes of the future written in the Revelation are recognised as a beautiful dream, impossible of realisation, and, if possible, undesirable—its poetry, its wealth of symbolism, and its spiritual adaptability may once more delight those who will search the strains of the last Hebrew prophet, who is also the most Jewish of all Jews. For the distinction between Jews and Gentiles will continue according to the seer, even in the Kingdom of God. The Messiah is the Jewish Messiah. The superiority of the chosen race is asserted at every turn.'"

nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.”* Or as a pledge of what a later prophet was directed to predict:—“For thus saith the Lord of hosts: As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the Lord. . . . Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you?”† The Christian Watchman thinks that Israel's present condition is an important sign of the times, an earnest and pledge, that Isaiah, Zechariah, and all the Prophets spoke God's literal truth.

We use the terms “earnest” and “pledge” advisedly. An earnest to the secular nations of what is in store for Israel; a pledge to Israel that THE PROMISES MADE UNTO THE FATHERS, in their behalf, are “yea and amen.” But neither earnest nor pledge is real possession. We would particularly insist upon this point, because there are too many *optimists* amongst our people; our people have often been led astray to mistake the silver lining of a passing cloud for the promised eternal sunshine. In the days of the first three Norman kings in this country, our people began to think it would be good for them to be permanently here; hence the Word of God, the planned arrangement laid down in that word, remained unheeded. We know what happened: fearful tribulation followed. Were it not for the promise, “Though I make a full end of all nations, yet will I not make a full end of thee,”‡ extermination would have been the human record of our kinsmen in this land.§ In the days of Alphonso the Eighth and his successor Ferdinand, on the throne of Castile, some of our people were so flattered, and felt so complaisant, by reason of the patronage bestowed upon them by those princes, that they who attained the rank of courtiers, in a land of strangers, would not think of their own promised land, in whose behalf their forefathers “shed their blood like water round about Jerusalem.” The Spanish Jews of the period—we do not speak of such

* Isaiah xli. 8-14.

† Zech. viii. 14-17, 23.

‡ Jeremiah v. 18; xxx. 11; xli. 28; Amos ix. 6.

§ Read carefully the chronicles of *The Banished Ones Fetched Home*, published in our Magazine.

men as the Ibn Ezras, or Yehoodah Hallaywees—laughed to scorn the possibility of their being riven and driven from Spain. We know the sequel: were it not for the oft-repeated promise quoted above, the terrible tribulations, the flood-gates of which were “in measure” thrown open upon us, would have swallowed us up; “we should have been as Sodom, and we should have been like unto Gomorrah.”* Yet those silvery linings in the clouds which occasionally hung over the horizon of our history in Old England and former Spain, were earnest and pledges of the eternal golden sunshine which is in store for our people when the last unprecedentedly great tribulation shall be over.

We have been led to indite this digressive paragraph because of the tendency there is in the minds of many, when off their watch-tower, to mistake a sign for the thing signified, an earnest for possession, a token for reality. We often meet with many of our brethren of the house of Israel who are so well satisfied with their *status* in England, and in the English Colonies, in the United States, in Germany, France, and Holland, as well as their dependencies, that not only the thoughts, but the words of our people are, “We will be as the Gentiles, as the families of the countries.” Beware! O house of Israel. Recollect our God, and the God of our Fathers, has declared, “that which cometh into your mind shall not be at all.”†

Those earnest and tokens, however, of former days were absolutely insignificant when compared with the signs and pledges afforded unto us in these last days: inasmuch as the predictions respecting ISRAEL’S FUTURE—as vouchsafed to us both in the Old and New Testaments—have reached the close of the penultimate chapter in the series of prophecies with regard to that future. “The Gospel of the Kingdom,” we repeat, has well nigh been “preached for a witness to all nations.” Men run to and fro, and knowledge increases.‡ At the same time sin abounds.§ Infidelity vaunts itself, and is winked at, if not actually patronised by the Churches and synagogues of the day.¶ Men give heed to seducing spirits and doctrines of devils. As diligent students of the Word of God, and faithful WITNESSES for that WORD, we cannot but couple the phenomena which we have just named with the signs of the times, which the Land and People of Israel show, with that CROWNING SIGN of the introduction of Railways into Asia and Africa. Reading thus “the sure word of prophecy,” we cannot but cry aloud to Jews and professing Christians, “The last chapter but one of the roll of prophecy is on its close.”

Do we look upon the introduction of Railways into Asia and Africa as the crowning sign of the times? Yes; most assuredly. It is the most important adjunct to the events which concern the next and last chapter

* Isaiah i. 9.

† Ezek. xx. 32.

‡ Dan. xii. 4.

§ Matt. xxi. 12.

¶ John v. 44; 2 Tim. iii. 5; Tit. i. 16. ¶ 1 Tim. iv. 1.

in the history of Israel's vicissitudes, prior to their national repentance, reconciliation, and restoration. Isaiah tells us very plainly that, amongst the various locomotives by which Israel is to be brought back, is such a conveyance as modern nomenclature has named "Railway":—"And they shall bring all your brethren, from among all nations, a present unto the Lord, on horses, and in chariots, and pavilioned carriages, upon mules, and upon swift rolling conveyances" [not "*swift beasts*"], upon my holy mountain, saith the Lord: as the children of Israel shall bring the presentation in a purified vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."* Moreover, Zechariah's descriptive prediction of the future observance of the Feast of Tabernacles—the only typical festival not having had its typical character illustrated by our Saviour when on earth—intimates just such rapidity of locomotion which the production of railways affords. The following prophecy is freighted with material for the contemplation and meditation of mind, heart, and soul:—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."†

The present enterprises in Egypt and Palestine, to introduce railway communications in those Scripture lands, is therefore the CROWNING SIGN OF THE TIMES. The present complications in Egypt, in consequence of the Khedive's most arbitrary seizure of some of the property of the English Railway Company, do by no means alter our convictions respecting the latter days of this dispensation drawing to a close. Though the subject of the untoward conduct of the Viceroy of Egypt has been brought before Parliament towards the end of last session, and has been forming the subject of articles and paragraphs in the *Times* and other English papers, it is probable that many of our readers are not acquainted with the circumstance. We give, therefore, here an extract from a communication on the subject, forwarded to us by an esteemed correspondent:—

* Isa. lxi. 20-23.

† Zeoh. xiv. 16-19.

ANTICHRISTIAN AUTOCRACY IN THE EAST!!

DESPOTIC SEIZURE OF BRITISH PROPERTY IN EGYPT.

We are involved in a little war in the Gulf of Guinea; we are drifting towards a difficulty near Cleopatra's Needle; the British flag in Africa seems at a discount, and the rights of Englishmen a matter of small moment.

The Khedive, the ally of England so far as it will help him in a scheme for judicial reform, and a change in the Moslem law of succession to get his eldest son recognised as heir-apparent, is a reformer of the class which "compounds for sins they are inclined to," in the usual manner of such reformers.

The Khedive has recently laid violent hands on some property belonging to the Alexandria and Ramleh Railway, which has, almost since 1864, been running trains through land granted to the Company, a British undertaking, by Mustapha Fazyl Pasha, the late brother of the Khedive.

Mr. Lane, judge of the British Consular Court, accompanied by English *employés*, scaled the barricade, set up by orders of the Khedive, and erected a staff, on which the British flag was hoisted. The flag was pulled down by Egyptian soldiers, trampled in the mud, and subjected, it is said, to indignities which it is not convenient to mention on paper. Her Majesty's Consul General, Colonel Stanton, obtained from the Khedive a promise that the barricade should be taken down, and the flag rehoisted for twelve hours, but the question of possession was to be referred to arbitration.

Arbitration, however, has no place where a violent seizure of property, duly conveyed to owners, has been committed; and the insult to our flag cannot be said to be wiped out by an undignified compromise, which stipulated only for the rehoisting of it for twelve hours.

Mr. John Miller, M.P. for Edinburgh, has given notice for next session that he will bring the matter before the House of Commons.

It is remarkable that French and American property is always respected in Egypt, although the latter has been despotically threatened by the present Khedive, because he wanted to obtain an American building in Cairo (occupied by Christian women for religious purposes), for his own use. And it is also remarkable, that when, as in this case, violent hands are laid on land the property of Englishmen, because it was inconveniently near to a palace of the Khedive's, our flag is insulted, and the interests of our countrymen referred to arbitration.

We are pretty positive that, had a Prussian, Russian, or French flag been insulted so gratuitously or wantonly, the shifty Moslem would not have been borne with so long as he has been by our long-suffering government. In all probability, foreign legions would already have been at Alexandria, demanding reparation for the injury to the property of subjects of a professedly friendly state, and for insult to the flag of a friendly and powerful ally. Some people may think us visionary, but we are not abashed by reason of men's thoughts; we think it not impossible that some apparently slight circumstance of the kind—an Oriental prince persistently coveting his neighbours' goods,

and trampling under foot their proud flags—may eventually lead to the predicted confederacy of nations round about Jerusalem. When the prediction shall be realised :—“ And the LORD shall smite Egypt : He shall smite and heal it : and they shall return even to the LORD, and He shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land : whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work my hand, and Israel mine inheritance.”* Be the immediate cause what it may, the signs of the times are everywhere sufficiently significant. They must not be disregarded. There is tremendous woe denounced against those who give no heed to them. In a future impression, we purpose, D. V., to give a digest, according to the written word, of the sequel to this chapter.

UNGRATEFUL CHRISTENDOM.

BOTH hemispheres have, in the course of last month, made no small display of their Christianity. In this country, the Church of England held an imposing Congress at Bath. In America, the *Evangelical Alliance* held a most enthusiastic Conference at New York. Both had our heartfelt sympathy ; but both have utterly disappointed our most sanguine expectations. We are utterly at a loss how to estimate either at its right value. It is a matter of grave doubt to us whether the promoters, speakers, and habitués at the Congress or Conference put any value themselves on their meetings. We generally prove our estimation of a boon conferred upon us by the gratitude which we feel and express in acknowledgment of the boon. But the Congress and Conference which have recently taken place, and glory in the grandiloquent designations of *Church* and *Evangelical Alliance*, have evinced an amount of ingratitude, for which even professedly worldly-minded assemblies would have been scouted. We have scanned in vain the Bath and New York programmes for an item of plan, prayer, or intercession, either in behalf of believing Israel or in behalf of those who have not yet submitted to the righteousness of God. Ye, Promoters of the Congress!—Whence have ye that Church which is justly your glory ! Can you forget your own very beautiful and comprehensive prayer, in the form of the following Collect :—“ O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; Grant us so to be joined together in unity of

* Isa. xix. 22-25.

spirit by their doctrine, that we may be made a holy temple acceptable unto Thee ; through Jesus Christ our Lord. *Amen.*" Ye, Evangelical allies, whence have ye that Gospel from which ye borrowed that sublime adjective **EVANGELICAL** ? Did it not come to you through the Jews ? How dare you ignore their sins and sorrows, and not make intercession in their behalf, when you meet under their banner ! This is not our remonstrance, but that of one of our greatest Evangelists and Apostles :— " For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office : if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? For if the first-fruit be holy, the lump is also holy ; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree ; boast not against the branches : but if thou boast, thou bearest not the root, but the root thee. . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; for this is My covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."* With what scathing words would not that Apostle have branded the promoters both of Congress and Conference for compassing sea and land to show their **THANKLESS CHURCHMANSHIP** and **EVANGELICALISM**, in speeches of brilliant platitudes which may be better imagined than described ! O for the spirit-stirring sympathy of such a soul as that of the sainted George Herbert, which could indite the following :—

" POORE Nation, whose sweet sap and juice

Our cyons have purloin'd, and left you drie :

Whose streams we got by the Apostles' aluce,

And use in baptisme, while ye pine and die :

Who by not keeping once, became a debtor ;

And now by keeping lose the letter :

" Oh that my prayers ! mine, alas !

Oh that some angel might a trumpet sound :

At which the Church, falling upon her face,

Should crie so loud, until the trump were drown'd,

And by that crie of her deare Lord obtain,

That your sweet sap might come again !"

* Rom. xi. 13-18, 25-29.

ISRAEL'S PRESENT AND FUTURE.

(Concluded from page 450.)

WHERE are the Jews now? Their Messiah has come; they are still holding these Scriptures—the Old Testament Scriptures—which furnish us with the foundation of the Christian system, and which bear testimony to their King born at Bethlehem—born King of the Jews. He presented Himself to them as their King, and His citizens hated Him and persecuted Him, and said, “We will not have this man to reign over us.” “Art thou a King, then?” asked Pilate: our English version says, “Thou sayest, that, &c., I am a King.” He never said anything of the kind. He asked the question. Our English version ought to read thus: “Thou sayest it; I am a King. To this end was I born, and for this cause was I sent into the world.” Write over the cross, “Jesus of Nazareth the King of the Jews.” Write, He said so? No, He did not say it; it is written, let it remain. It remains, and He is King of the Jews, both by title and by right. David’s throne is vacant, but it will not always be. They read in their prophets, Messiah is to come and bless Israel and bless the world. Messiah has come, Israel is not blessed as a nation, and the world is not blessed, and the world is waiting the blessing of Israel.

Now then, brethren, why are Israel and the world waiting for the blessing? The people are dwelling alone, and not reckoned among the nations. Thus you read in Hebrews, and again in Hosea, the children of Israel will abide many days without a king—without a prince. They rejected their king, they shall abide without a king. They rejected the sacrifice of Messiah, they shall abide without a sacrifice. Now that is their position. They are nationally rejected for a time. God has overruled things; He is constantly overruling. And let me just suggest a few things showing that God makes calamities to the Jews lead to blessings. Who would have thought Jews sent into captivity—sent into idolatrous countries—would be, by the overruling providence of God, the occasion of a decree issued by the authority of that idolatrous government throughout the whole of that idolatrous empire, that not a word is to be spoken against the God of Daniel? Who would ever have thought it? and yet God did it. And have not the Jews rejected the Messiah, and nailed Him to the tree? God overruling their crucifying Him with wicked hands. He overruled all as an atonement for the world, including the sin of crucifixion, and when they rejected salvation through the blood that they had shed—that is, the nation (for numbers of individuals believed in Him), we doubt not some of them—probably almost before their hands were washed clean from the crucifixion work itself—had their consciences cleansed from sin at Pentecost. Yet the nation rejected Him, and the nation is rejected of God; and God took occasion, mark you, to send the blessings of the Gospel to the Gentiles—took occasion, by Jewish unbelief, as you read in the 30th verse of the 11th chapter of Romans: “For as ye in times past have not believed God, but have now obtained mercy through their unbelief”—that is, on the occasion of their unbelief—“even so have these also now not believed, that through your mercy they also may obtain mercy.” You observe,

brethren, a parenthetical dispensation has been introduced. They go into captivity during the times of the Gentiles. The times of the Gentiles are running on, and during those times God is gathering out from the Jews by the preaching of the Gospel; for there is to be no difference between the Jew and the Greek, but the same Lord over all is rich unto all that call upon Him. The Church of Christ—composed of believing Jews and believing Gentiles—the Church of Christ is to send the Gospel to all who have it not, whether Jew or Gentile, only modifying the manner in which they present the Gospel, according to the circumstances, and training, and education of the people to whom they preach the Gospel. That is warranted by the course the Apostle took. He says: "There is no difference between the Jew and the Greek." He says, to the Jew "I became a Jew; I became all things to all men, that by all means I might save some."

So he adapted himself to the education and prejudices of Jews and Gentiles. When he preached to the Jews it was from the Hebrew Bible, showing from the Scriptures that Jesus is the Christ. When he preached to idolatrous Gentiles, he besought them to turn from their idols. Now in Scripture phraseology "the remnant according to the election of grace" amongst the Jews is guaranteed to the Church of Christ in an evangelistic way during this dispensation, and I do not see what people gain in believing or professing to believe that this dispensation is to convert the world. There is a remnant according to the election of grace among the Jews; and a "people for His name amongst the Gentiles," to be gathered by the preaching of the Gospel; and this is what we shall accomplish during this dispensation, which is to run on during the times of the Gentiles. But when the times of the Gentiles will close I dare not attempt to suggest. Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. But it is only a partial blindness. What is this partial blindness? The Apostle says, "I would not, brethren, that ye should be ignorant of this mystery." Here is the mystery, then, but it is a revealed mystery. God has permitted it to be revealed, and it is to the advantage of the Gentile Church to understand it. If we do not understand it we shall fall into conceit, as is evident from the Apostle's warning—"I would not have you ignorant of this mystery, lest ye should be wise in your own conceits." Many Christian people for ages, seeing the Jews cast out as a nation, have forgotten that it affects only their national and temporal interests. By their fall God took occasion to send the Gospel to the Gentiles. There are veils upon the mind of the Christian Church. I will only notice four of the veils on the mind of the Jew: the veil of ignorance is one, the veil of prejudice is a second, that which is obscuring the typical character of the Levitical economy is a third, and that which is the consequence of individual unbelief is the fourth. Those four veils are on the Jew to-day, but they are partial and not total. There are numbers of Jews, millions I fear, ignorant of the great facts of redemption, ignorant of God's righteousness, and going about to establish their own. Gentiles, likewise, are in ignorance, alienated from God by wicked works, so the Gentiles and Jews are ignorant alike. The veil of ignorance that now rests on the Jews causes them to appear more prejudiced than any other, but if you will look at this country you will see thousands

and tens of thousands of Englishmen, even with grey hairs, who have been nursed in the lap of Christianity, and breathed a Christian atmosphere, and read Christian literature for half a century, and who are yet unconverted to-day. The prejudice against the Gospel of Christ is as strong in these who are Gentiles as ever you find it in the Jew. And as to the prejudice of the Jew—look at the cruelties he has endured, the idolatries he has witnessed, idolatries practised under the Christian name; look at the extraction of teeth, the scooping out of eyes, merely to extort money; look at the charges of stealing and crucifying Christian children—charges which were made in the Middle Ages, merely to extort money; so notoriously so, that the Jews in many cases did not care to deny the charge, for they knew it was false, and they knew the Christians knew it to be false. But these things have left their mark. Even now that the Jews are not persecuted in all parts of the world, yet in Southern Russia, as you have heard, four thousand homes have been desolated, several Jews have been murdered, and others wounded, and one poor Jewish mother, while defending her daughter from insult from a professedly Christian mob, had her ears cut off only recently. I read it a few days ago in the papers, and also in both the Jewish newspapers published in London. I ask you, dear brethren, to be very gentle with the Jews about their prejudices. We come next to the judicial blindness, but it is only partial. (See Romans, chapter xi. verse 9.) And David saith “Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened away.” That is a strong passage; we select it because it is strong. In Romans xi. 17, we read that some branches are broken off; some, not all. Now the question arises, What part of the Jewish nation is judicially blinded for rejecting Christ; or rather, what is the cause of the blindness? And how do we vindicate to our own satisfaction the attribute of Divine justice with the partial blindness of any people—Jew or Gentile? One single line of God's precious truth will answer all questions.

In the 20th verse of the same chapter the Apostle says, because of unbelief they fell: be not high-minded; this was to the Church at Rome (not to the Church of Rome)—representative of the Gentile Church in general. Specially needed is the warning by the Church at Rome, be not high-minded, but fear; for if God spared not the natural branches—the Jews—take heed, or most assuredly He will not spare thee. I ask you the question, Can any man be considered guilty of rejecting that he never had the opportunity of accepting? He cannot. No Jew was ever guilty of rejecting Jesus until he had had the opportunity of accepting Him. A large part of the world is in the dark for want of light; and a very large part of the world is blinded with light. As you may gaze at the natural sun at mid-day until you become physically blind, so you may live in a land of Gospel light, with the Sun of Righteousness beaming in all His brightness and sweetness and glory upon us in the world of grace; and you, unless you bend under that influence, may become so spiritually blind as not to be able to find your way to the Cross; or, having found your way to the Cross, you may get no farther. And there is a great deal of Cross religion that is not Christ's religion; there is a great deal of Cross wearing that is not Cross bearing.

The Jew leaped right over the suffering to the glory. The Gentile

remains at the Cross, and whenever spirituality declines in the Gentile Church, whenever Christ is put in the background, the Cross comes to the front. The language of the Apostle is very striking; "God is going to exclude all boasting." The Jew boasted, but he failed; the Gentile boasts, and he shall fail too. God will shut them all up together in unbelief—or for disobedience, as the Greek reads. God has included them all in unbelief. What for? The Jews having failed, the Gentiles having failed, the Jews leaped over the Cross to the Crown; they despised the Saviour, and would not have him as their crowned king. You will, dear hearer, and so will I; but the professing Church at large is more shocked if you tell them that the Lord is coming, than they would be if you told them that you believed Satan would ultimately become the greatest saint in the universe. Is it not strange? But it is so. Here is the blindness of the Jews. There are about ten or twelve millions of Jews scattered throughout the world, and there is now great interest awakened in their welfare, an interest never known before. This is one of the signs of the times. Another sign of the times is that there is a nucleus of nationality formed amongst the Jews in the Israelitish Alliance at Paris, now just ten years old. Then there are commercial schemes and agricultural schemes. Just recently the Jews have had a little farm given them at Joppa, for the purpose of training farmers; and they propose to send out thirty strong Jewish orphan boys and train them in agriculture, and then draft them off as farmers in Palestine. There are many other indications in the state of the land, in its returning fertility, in more protection in the cultivation of the soil, in the falling of the rains, the former and the latter rains, in the awakening of the Jewish national life all over the world, together with increased civil and religious liberty. These, and many other signs of the times, lead thoughtful people to infer that the Eastern question cannot be delayed much longer. Keep your eyes open upon passing events. I say that word because I think the signs of the times are pregnant with interest in relation to the Jews nationally. There shall never be another captivity, as declared in the last verse of the 9th of Amos: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." No more, no more. Many of you may be familiar with that most interesting and instructive book, Dr. Keith's "Land of Israel." The Jews have never had the land given them as their own in full. How much land do you think there is for the Jews? God called it good and great. Its boundaries are, on the north; Mount Cassius on the Orontes as the true "entering in unto Hamath." Dr. Keith fixes Berothah, on the Upper Euphrates, as the north-east boundary, which makes the land about 100 miles broad on the north; west boundary, the Mediterranean Sea; east, Euphrates; south-east, Euphrates, where it empties itself into the Persian Gulf; south-west, the River of Egypt, the Nile. In round numbers, 100 miles on the north, 1,100 to 1,200 on the south, 600 south to north; 300,000 square miles,—twice and a half as large as Great Britain and Ireland together. Put Great Britain all together, and this promised land will make two and a half of it; it is good and large. They shall have every inch that God has promised them; and to have it all they must go home again, for they have never possessed more than the proverbial boundaries

extending from Dan to Beersheba. When they come home, what then ? what of the future ? Here we tread upon delicate ground, but we tread firmly, because we tread on the Word. The coming of Christ in glory to convert the Jewish nation ; to speak peace to the nations of the earth ; to put an end to war ; to superintend from the throne of His father David the conversion of the entire world. Blessed are those who have not seen, and yet have believed. Israel shall be restored as a nation in the flesh. This is a suffering age ; the world is up and singing, and the Church is down and sighing ; but her Lord is coming, and her sorrow shall be turned into joy ; and her joy no man taketh from her. She is to have a special blessing in this age of sorrow and suffering, because she has believed without seeing. Blessed are they that have not seen, and yet have believed. Let me ask you, then, when you read the Bible and the passages about Christ's second coming—let me ask this of you who have not seen the scripturalness of the view I have presented—let me ask you to examine them for your own soul's health. It has been like a second conversion to me since I saw the scripturalness of the Lord's second coming ; and now, as I walk along or travel through the country, preaching among eight or nine denominations, I feel far more under the influence that Jesus is looking on now and coming soon, than I am under the influence of the circumstances or the people around me. It was not so once, not even since I knew the Lord as my Saviour, more than thirty years ago. Dear brethren, I ask you, in the interest of the Jew, mark you, when you read these passages to which I refer, to give them your earnest attention.

THE BANISHED ONES FETCHED HOME.

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

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK III.—CHAPTER II.

FROM THE ACCESSION OF RICHARD THE FIRST TO THE DEATH OF JOHN.

(Continued from page 457.)

AS my ancestor, Joseph ben Solomon Paltiel—who relates at full length the particulars anent to Joscenus' settlement in this country—has treated the narrative in connection with what took place at the coronation, and subsequent to it, of Richard the First, I shall do the same. Moreover, I shall give his own version of the probable causes which may have conduced to the dastardly massacres of which our people were the victims, in connection with that coronation, in the metropolis and the provinces. The chronicle which records these melancholy events, you perceive, extends over ten of the largest sheets of parchment. I propose to keep as closely as possible to that record. I shall only now and then interpolate a sentence or two when absolutely necessary to render coherence and sequence patent and palpable.

Once more has the name **PALTIEL** proved its appropriateness to the

family from which I sprang as well as to this roll of a book which records the adventures and vicissitudes of my ancestors. Were it not for God's especial hand upon us, both we and this our BOOK OF REMEMBRANCE would have perished long ago. I am going to transmit to my posterity a record of the calamities which befell our people in this land since the days of King Henry, called the Second, to the establishment of the SHTAR House [i.e., Star Chamber, or Exchequer House] by his son, our present king. Unhappy were the latter days of the last king. Verily it is a faithful saying, "Whatsoever a man soweth, that shall he also reap." Himself a profligate, the raven went after his kind, and mated with a profligate. It is a true proverb, "The apple does not fall far from the tree." The children which were born to King Henry and Queen Eleanor resembled their parents. Knowing what the mother is, it is not difficult to divine, even without Joseph's magic cup, what manner of person the daughter may be. The daughter's fault or misfortune has indirectly caused our people burning shame and fiery and murderous persecutions. Various are the reasons assigned why the King of Castile, Alphonso, called the Eighth, neglected his queen, Eleanor, daughter of our queen. Whatever the reason may have been, it does not redound to our national honour that one of our beautiful daughters—Rachel, the daughter of *Fermosa*—should have been found ready to usurp the wife's rightful place. The thoughtless amongst us gloried in the many benefits which that Alphonso showed to our people; but the thoughtful amongst us never ceased to declare that they who thus made their boast gloried in their shame. It was for a harvest of bitter fruit that the strange sheep* had gone astray. Not only did her selfish lover give her over to the fury of her enemies to be ignominiously murdered under his own eyes, but the Jews, especially their daughters, became abhorred both in Castile and in this country. The people of this land have been led by their priests to believe that the calamities which overtook the royal courts of England and Castile were all owing to the seductiveness of the daughters of Israel; hence the sight of a Jewess in the streets, with some of the ignorant, is the signal for an insurrection.

Such an insurrection once happened in the streets of London by the discovery of Joscenus' beautiful daughter MALCAH, making her way, with her aged Christian nurse, to administer some medicine to a relative of her old servant. Were it not for the timely arrival of a powerful prince, in the disguise of a knight, who was attracted by the damsel's dazzling beauty, my kinsman Joscenus would have had that very day to mourn the death of his *queenly* daughter.† Misfortune upon misfortune followed this misadventure, and helped forward the hatred of the Gentiles against us.

As my kinsman Reuben Joscenus' early history may prove a warning to my descendants, I shall narrate it here, as he himself related it to me. I shall only premise that both he and his wife Eva were the offspring of those branches of our family who had left this island and returned to SEPHARD some two hundred years ago, and took root in different parts

* RACHEL is the Hebrew word for *sheep*.

† MALCAH is the Hebrew word for *queen*.

of that land. Some became renowned for great opulence and haughtiness, others for mental wealth, and others again for neither. Almost all of them forgot, or discarded, the surname which our great ancestor chose as an ever-memorable token of God's goodness towards him and this scroll. The surname **PALTIEL** seemed to them a name which they had once heard in a pleasant dream. One branch of the returned family became fruitful at Seville, and known as **Abu, Joseph**; the offshoots are in humble life as regards material riches, but honoured wherever known for their learning and mental acquisitions. **Reuben Joscenus** was the youngest of the Seville progeny. Two other branches—unknown to each other as of the same stock—took root at Toledo. The name of one of the houses, which they had respectively founded there, is known by that of **Don Elkanah Abd-El**; and that of the other as **Don Isaac Abu Bost**. The heads of both those houses were lifted up with pride, by reason of their riches and influence at the royal court. But the haughtiness of **Don Elkanah Abd-El** was too great. He had one son and one daughter, and so had **Don Isaac Abu Bost**. The name of **Don Elkanah Abd-El's** son was **Moses**, and that of his daughter was **Eva**. Both son and daughter were handsome and beautiful to the eye, and pleasant to the understanding. The aged father's cup of pride ran over when he thought of his son and daughter. **Don Isaac Abu Bost** had also a son and a daughter, whose names were respectively **Joseph** and **Ada**. They were as lovely and as sweet, in face, thought, word, and deed, as were **Moses** and **Eva**. **Don Elkanah**, however, conceived the arrogant thought that he and his were far beyond compare anywhere. As for his **Eva**, she was, in his estimation, the most perfect being ever moulded by the hands of the great Creator; she was more to her father than the apple of his eye. Alas, she was loved and adored by her earthly father more than was her and his Creator. As for looking out for a husband for **Eva**!—who was there not only in Toledo, but in the whole of Spain, and, therefore, in the whole world, worthy of her! **Don Isaac** could not imagine that such exaggerated haughtiness could dwell in any Jewish heart, and therefore, in his innocence and simplicity asked for **Eva** to be given in marriage to his son, **Don Joseph**. It was then that the head of the house of **Abu Bost** had learnt for the first time the overbearing pride of the house of **Abd-El**. **Don Elkanah** returned an insolent message to **Don Isaac's** overture in the following passage from our nation's history:—“Then **Amaziah** sent messengers to **Jehoash** the son of **Jehoahaz**, son of **Jehu**, king of Israel, saying, Come, let us look one another in the face. And **Jehoash** the king of Israel sent to **Amaziah** king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.”*

Great became then the enmity, which was secretly fostered, of the house of **Abu Bost** towards that of **Abd-El**. Wounded to his very heart of hearts with an arrow barbed with poison, he breathed out the ominous syllables, “Pride goeth before destruction, and a haughty spirit before a fall.”† Not long after this wanton insult to an honourable family,

* 2 Kings xiv. 8, 9.

† Prov. xvi. 18.

Reuben Joscenus of Seville—who was just about twenty years of age, and was on the tramp, performing GALLOTH,*—arrived at Toledo as a poor pilgrim. He fell in with the young Don Moses of the house of Abd-El. The young Toledan soon discovered the mine of mental wealth which lay concealed under the young Seville pilgrim's garb. A love akin to that between David and Jonathan sprang up between the two young men. Don Moses introduced young Reuben to his venerable sire, Don Elkanah. The old man had his heart also drawn to the young pilgrim; and he and his son persuaded him to lay aside his pilgrim tunic, and put on such apparel as they would gladly provide him with, and live with them under their princely roof. The old man lavished upon the protégé paternal consideration, and the young Don treated him with fraternal love. This perfect union of mutual friendly intercourse continued for several months, and was a subject of conversation and admiration to all the grandees of Toledo.

Startling was, therefore, the surprise of the principal Toledan families when they heard one day that Reuben Joscenus had been suddenly expelled from the house of Don Elkanah Abd-El, because it had been discovered that a mutual attachment existed between the young Donna Eva and the Seville-pilgrim adventurer. Nothing was spoken of for many days but this untoward occurrence. In the meantime, the house of Abu Bost concerted measures to consummate the humiliation of the Abd-El's. Young Don Joseph sought out Reuben Joscenus, and brought him and introduced him to his sire, Don Isaac. "My son," said the old man to Reuben, "whither wouldst thou now? back to Seville?" "No whither, without my affianced, my Eva, who is like a seal upon my heart, as a seal upon my arm; and upon whose heart and arm I am in return stamped. Our love is as strong as death. It is the theme of 'The Song of Songs, which is Solomon's.'" Don Isaac smiled, and his eyes shot out sparks of satisfaction, whilst he rejoined, "Have you never heard of the fate of the thistle that was in Lebanon, which sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trode down the thistle?" "The parable which applies to the love between me and Eva was indited by a wiser king than Jehoash." "My son, art thou very sure that the damsel will cast her lot with thee, and will go with thee whither thou wilt take her?" "Very sure; here are her own words in her own handwriting:—'Whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.'" "Such being the case between you two, the thing is clearly from the Lord. I will help thee. In my house in the country thou wilt find all thy wants supplied; go thither with my son Joseph. Write a letter to Donna Eva, and my daughter Ada shall find ways and means to convey thy epistle to its destination. If Eva is as minded towards thee as thou sayest, she will accept my daughter's invitation. She will accompany my daughter to my house in the country, whither I

* Religious pilgrimage.

shall also come with some of the ministers of the synagogues, when Eva and thou shalt be joined in holy wedlock, according to the law of Moses and Israel."

Reuben was at a loss to account for this display of good will towards him; for he, as well as Eva and Ada, was utterly ignorant of the great enmity which rankled in the heart of Don Isaac towards Don Elkanah. He therefore imagined that he did that which was right, because the path to its consummation was made broad and smooth. He did not think of other sayings of his wise king, such as "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Don Isaac Abu Bost saw the desire of his heart accomplished. The pride of Don Elkanah's house, his crown and diadem cast to the ground. The nuptials having been solemnised, Don Isaac advised the young husband and wife to tarry at his house till the storm of pursuit was over. For it came to pass when Don Elkanah discovered that Eva's chamber, which was diligently guarded and straitly locked, had no inhabitant, he sent a hundred pursuers in different directions, if by any means they might overtake the runaways and bring them back again. But Reuben and Eva tarried thirty days at the mountain house of Don Isaac Abu Bost. It was during those thirty days that Reuben had learnt from the mouth of Don Abu Bost the cause of his host's interest in his union with Eva. When tidings were brought to them that the pursuers had returned to Toledo, they set out—in fear and trembling—for this island, which they reached after several months of sorrowful toil and misery. My father found them in great poverty, in want of bread to eat and raiment to put on. He took them to his house, and supplied all their wants, and hired in their behalf a faithful messenger to go to Toledo and acquaint Don Elkanah Abd-El of their whereabouts, and to implore his pardon. But the old man turned a deaf ear to their entreaties. Anger and unavenged injury caused rottenness in his bones, which brought him prematurely upon his death-bed, where, with his last breath, he cursed his daughter and son-in-law.

It was during the stay of Reuben Joscenus and his wife at our house in London that my father learnt, by searching in these chronicles, and from what he could gather from his guests, Ibn Ezra helping them, that the Abd-Els, the Abu Bosts, and the Joscenuses, belonged all to the same stock as the **PALTIELS**. But the discovery was made too late. Don Elkanah Abd-El was no more in the land of the living. My father did all he could to strengthen the hands of the young mourners. It was in our house that their first daughter, **MALCAH**, was born, the mention of whose name brought the whole sad story to my recollection, and of whom I have yet something more to say. As Reuben Joscenus was a man of many gifts, understanding business matters, my father spoke well of him to the king, and ever since then he waxed greater and greater in renown and in wealth, till the news came to this country of Rachel Fermosa having supplanted Eleanor, Queen of Castile, and the mishap to **MALCAH**, when she was rescued by the disguised prince.

For a time it would seem that Reuben and Eva's conduct towards the aged Don Elkanah Abd-El, was the most recompenseworthy of all deeds;

and that the old man's dying malediction was only a masked blessing. Everything prospered with Joscenus. He not only was exceedingly happy in his married life with his Eva and his children, but he became the richest man in the land, and the most important personage in the realm. His probity and truthfulness in his dealings commended him alike to baron and knight, as well as to the king and his sons. He had to establish houses in different parts of this island, for all great men who wanted money desired to have it loaned to them by the man of integrity, Joscenus. His house at York became the resort to the nobles of the north of this island for loans, as was his house in London the resort to the nobles of the south of this island. He himself lived part of the year in his southern house, and part of the year in his northern. It is true that both his heart and that of Eva constantly yearned for their native, their beautiful Spain, but they firmly trusted and believed that they would yet return, with their six children, to the country of their birth, to end their days there in peace and happiness, in joy and gladness of heart. As for the time of their sojourn in this land—verily, where they had either to other was to them the garden of Eden. Sephard to either without the other would be Gehenna itself.

This, their expectation to return to Sephard, sooner or later, sprang up in their breasts not many months after Don Elkanah's death. It came about on this wise. Don Moses, now the head of the house of Abd-El, became acquainted with Donna Ada, of the house of Abu Bost; Moses and Ada began to love each other with a love which surpassed that of David and Jonathan for wonderful intensity. This tended to reconcile the Abd-El's and Abu Bosts. It was not long after the betrothal that Moses and Ada became husband and wife. The intense love which the young Don felt for his young wife roused in his heart the long dormant feeling of affection for his cast-off sister and her spurned husband. He began to exculpate his sister, and to extenuate the conduct of his brother-in-law. His conscience testified to him that had Ada, the beloved of his soul, been withheld from him, that he would not have rested till he had contrived ways and means to steal her from her parents, betide whatever it may. His darling Ada, who had assisted in the clandestine marriage of her now sister-in-law, seconded with all the strength of her loving heart, the affectionate feelings which her husband began to entertain towards his relatives. She entreated of him to hold out towards them the hand of brotherly love and kindness.

When Ada presented her first-born, who was named Joseph, to her husband, the first thing Don Moses did, by way of giving vent to the joy and gratitude of his heart, was to despatch an especial messenger with the glad tidings to England, to announce the auspicious event to his sister and brother-in-law, and to offer them peace, happiness, and blessings. Who shall describe Eva's felicity at the arrival of the joyful news! Reuben looked upon the message of peace as an intimation of Divine approval of his covert act towards his father-in-law. He said to my father, after he had read Don Moses' letter to him, "So says the wisest of men, 'When the Lord favourably considers the ways of a man, He maketh even his enemies to be at peace with him.'"^{*} My father

^{*} Prov. xvi. 7.

shook his head, and made answer, "As well might our father Jacob have thought that the Almighty favourably considered his wicked act of deceiving his aged, blind sire, Isaac, because He appeared to the wanderer at Bethel, and blest him with worldly goods in Padan-Aram. His day came; his best-beloved son was taken from him, by the deception of his own children, and the deceiver learnt that however long our Heavenly Father may be pleased to bear with us, He is not mocked. Whatsoever a man soweth, that shall he also reap." My father's warning did not prevent him dealing kindly by Joscenus, in giving him the very best advice in all things. He counselled our kinsmen to keep the friendly stream which had thus been opened to him, between the brother and sister, ever flowing. Letters were thus constantly exchanged between Toledo, London, or York; letters teeming with the best and kindest of feeling.

It was the advice of Don Moses that Reuben Joscenus should return to Sephard, and take up his abode at Toledo. But the concerns and estates of Reuben Joscenus had so rapidly and so greatly increased in this island that the removal to SEPARD could not have been enterprised without great damage. Reuben therefore remained in England. His brother-in-law, however, helped him in various ways, and Joscenus became both very wealthy and very famous. The respective communications between the brothers-in-law and the sisters-in-law, were characterised by everything that was *fraternal* and *sororal*. But when Reuben and Eva had announced the happy intelligence to Moses and Ada that a daughter was born unto them in London, then the felicity of both families seemed to have reached its very climax. Don Moses on receiving the joyful tidings that his sister Eva had born a daughter to his brother-in-law Reuben, despatched a messenger, well equipped with precious gifts of all kinds, and with a letter requesting that MALCAH, the first-born daughter of Reuben and Eva, should be espoused to Joseph, the first-born son of Moses and Ada. The same messenger who brought the offers of betrothal from Toledo to London, carried back to Toledo the grateful acceptance of the offer.

I said the felicity of both families seemed to have reached its very climax when a daughter was born to the family settled in London, and a betrothal of that daughter to the boy of the Toledo family arranged. So it was, at least as far as the London family was concerned; their happiness reached its very climax then. Though Reuben Joscenus increased in riches and honour, day by day, neither he nor his wife did so in peace of mind. The betrothal was a root of no ordinary bitterness to them; not knowing how their queen-like Malcah—who grew to be the very image of her mother, and even more tenderly loved by him, if that were possible, than Eva had been by her father—would accept the arrangement. The sequel proved that the apprehension was inspired by one of those harrowing presentiments which now and then, like Eliphaz's apparition, make the hair of one's flesh stand up.*

Just when Malcah was about twenty years of age, she came to London with her aged nurse, to stay for a time with my daughter. The state of the country was then in the greatest confusion. King Henry was at war

* Job iv. 13-15.

with his sons : the latter were intriguing against their father and against each other. The queen was a prisoner. The priests worked up the people to frenzy-pitch about the Crusade. As it was necessary to make out an exciting case about the so-called "holy sepulchre," the Jews came in for a great deal of priestly hatred, malice, and uncharitableness. As the news had just reached this country about the royal scandal at Castile, namely, Alphonso's discarding his Queen, the daughter of the King of England, for Rachel Fermosa, a Jewess, a terrible case was made out by the priests against Jewesses, especially such as were comely, and beautiful to look at. Knights and warriors crowded the streets of London in all manner of disguises ; the populace resembled the troubled and noisy waves of the sea. Moreover, to make the tumult doubly tumultuous, and confusion trebly confounded, Ranulph, Archdeacon of Canterbury, ordered a procession with crucifixes and crosses, which he was to wind up with a discourse on the duties and privileges of the crusade. Whilst the streets of London were in that condition, MALCAH—utterly unconscious of what was going on in the so-called "Christian" world, and without consulting any one—ventured out with her nurse, veiled and muffled, to take some medicine for a Christian invalid. As she was timidly wending her way through the by-streets, suddenly some one in the procession cried out, "A Jewess! A Jewess!" No sooner was the outcry uttered than several cross and crucifix bearers threw away their burdens and gave chase, who were followed by a large proportion of the processionists, amongst whom were many ill-favoured, fiend-like-looking women. Poor MALCAH saw that the pursuit was after her ; she therefore began to run for her life. Young and nimble, and, winged by fright, she was able for some time to keep at a safe distance from her pursuers. Their execrations and noise had so alarmed her that she began to feel faint, and her steps began to falter. She was just opposite to Lord Salisbury's mansion, which was then in Cheapside, with its back towards the river Thames. She ran up the steps, and tried to open the door, but to her dismay and despair, she found it locked. With infernal yells, the crowd rushed towards her. Just then, an old woman forced her way with great violence and desperation through the tumultuous crowd, and ran up the steps, and threw herself with protecting gentleness, kneeling over the almost dead MALCAH. It was the old nurse. The aged woman began to protest the persecuted girl's innocence, and to upbraid the ruffians for their dastardly conduct in deserting the banners of the Crusaders, and showing their prowess in their readiness to fight a young, innocent, unprotected wench, who was on an errand of mercy to a relative of her own, taking some medicine to her. But this only irritated the craven cowards the more. "Let us hang them both!" "Let us burn them both!" "Let us tie them together and throw them in the Thames, that they may be food for the fishes!" were the infuriated shouts, mingled with blasphemous execrations, oaths, and curses.

Two mailed knights looked on at the affray as unconcerned as if they watched the chase of a gazelle by a pack of hungry bloodhounds, and seemed to wait impatiently the death-blow. At last one of them, seemingly touched by the innocence of the almost dead girl, said, "Sir—Sir—" "Merdaunt is my name at present. What a short memory you

have, Chateaugrain!" replied the other haughtily. "Sir Merdaunt, then, this seems a case for chivalrous interference. The poor maid seems to have done nothing worthy of this treatment." "What matters it to me if there is one more or one less Jewess in the world!" Just then a desperate-looking ruffian dashed forward and seized Malcah in his brutal arms, and dragged her down the steps. In doing so, he tore the veil which hitherto hid her countenance. Emaciated and faint as she was, her unrivalled beauty stunned even the coarse nature of her assailant, who was more beast than man, with adoring admiration. But that surprise did not last long. He prepared to make a more effectual attempt to get her person into his power. As he stretched out his vile arms to clasp her once more, a fist, as if made of iron, descended upon the sacrilegious arm, which it nearly broke, and after dealing blows right and left, the knight "Merdaunt," whose hand had done it, quickly, like an arrow from its bow, restored MALCAH to the top of the steps, and placed himself before her. Terrible became the tumult. It is hard to say what would have been the issue of the struggle, for the whole city was stirred up with wrathful displeasure against the Jewess and her unexpected rescuer. Just, however, as the indignation reached its highest pitch of fury, the door of Lord Salisbury's mansion gently opened, and the two women were quietly pulled in. Merdaunt did not observe the manœuvre at first, but the yell of the mob, when they saw their prey effectually out of the reach of their fangs, made him turn round. He then dexterously, almost imperceptibly, backed towards the door himself, and with lion-heartedness, for which he was proverbial, violently threw back all those who attempted to make their way towards the door. Then he hastily entered the house, and, with a tremendous noise, shut the door behind him, and left the multitude to rage and rave till their throats were dry; and then a band of soldiers dispersed them.

This valiant rescue on the part of the knight named in the maiden's hearing "Merdaunt," enlisted MALCAH's heartfelt gratitude; but the subsequent conversation which took place between deliverer and delivered produced mutual admiration. Merdaunt employed the most winning words when he addressed the Jewish damsel, which took captive her very heart. She allowed him to accompany her and the old nurse, in a little skiff which he ordered, across the river to her father's house. Merdaunt took care that the rowing should be prolonged to a much longer time than in that it could be easily accomplished, nor did MALCAH wish it to be curtailed. The following conversation, as she afterwards related it to my daughter, took place between the gallant knight and herself:—

"What may your name be, fairest amongst women?" asked Merdaunt.

"My name is MALCAH." "Which means queen in their sacred tongue," explained the old nurse.

"Your name suits you," rejoined the knight. "Grace and beauty sway their majesty everywhere."

"I entreat you, my lord, mock not at the name of a daughter of captivity and child of affliction."

"Verily, a captive may well be called MALCAH in a land where the queen of the realm is fettered in a dungeon," he retorted, whilst his countenance had suddenly assumed a stern mien.

"I do not understand the drift of your saying, my lord; what may your words portend?" she innocently rejoined.

"This guileless maiden knows nothing of the affairs of the world;" the nurse interposed; "she lives in a sort of dream-land, and does not perceive the horrors and turmoils which distract nations and kingdoms. But, my daughter, it is quite true what this knight is saying; it is now many years since the king holds his queen Eleanor in prison, where she wastes her years in sorrow."

"Woe, and alas," MALCAH exclaimed with distressful consternation, "the mistress of the land, and the queen of his right hand, does the king confine in a dungeon!"

"Let us give up speaking about that," Merdaunt peremptorily interrupted. "Tell me something about yourself, fair MALCAH. What is the name of thy family?"

"My father is Joscenus of York." "It is the name of the king's treasurer," Merdaunt observed. "My father is so called, inasmuch as he takes charge of the king's revenues at York."

"What brought you to London?" "My father sent me hither with this worthy woman, to a friend of his, where I shall remain till the coming spring, when my affianced intended for me will arrive."

"Your affianced!" exclaimed Merdaunt surprised. "And who is he?"

"I know not," she gently replied.

"You know not!" he called out in amazement. "Cease, maiden, this trifling banter. Thou must know, fair one, thy beloved affianced one."

"How can I know him," she deliberately answered, "when I have been affianced to him whilst I was in my cradle, and playing at my mother's bosom. And the young man who is destined for me, is yet in the dew of his youth. Moreover, he is not a native of England."

"Do the Jews arrange their matrimonial affairs after this manner!" Merdaunt exclaimed.

(To be continued.)

Notes.

SERMONS TO JEWISH CONGREGATIONS IN CHRISTIAN CHURCHES.

THE month which has just passed away was distinguished for some of the most solemn festivals in the Jewish calendar. The month began with the annual Day of Atonement. We have treated the typical ordinance, as commanded in the Mosaic Ritual, in our last impression. THE FEAST OF TABERNACLES, indiscriminately termed the FEAST OF INGATHERING, and the FEAST OF THE LORD, which lasts eight days, began with Monday, the 6th ult. On the previous Sunday evening, the Rev. Dr. Margoliouth—who is in temporary sole charge of St.

Martin Ludgate—gave notice that as the Jewish great festival HOSHANNA RABBAH, "the great Hosanna," will fall on the coming Sunday, he would preach a sermon from Isaiah xii. 2,—a chapter upon which he gives homiletical expositions verse by verse on Sunday evenings,—bearing on the subject on the evening of that day, that is, the 12th ult. He also intimated that he should be glad if some of his Jewish brethren heard of it; they might be disposed to attend, and God might be graciously pleased to bless the preached word to them. The weather was most unfavourable, it rained in torrents from morning till night. Notwithstanding, a respectable sprinkling of Jews came.

The preacher gave out his text

named above. Having pointed out, by way of introduction, the structure of the twofold song of praise which constitutes the chapter; the use which the Jewish nation made of it in the days of yore, and the use which they make of it now-a-day, he proceeded with the exposition of his text, in the course of which he insisted that personal salvation was the longing aspiration of the renewed soul. Class religion, Clique religion, Sectarian religion, Association religion, Congress religion, Conference religion, Committee religion, was not necessarily soul-saving religion. Some of such professors had, in all ages, amongst Israel and amongst the Gentiles, proved the bane and blight of a soul-saving religion. Ah, when the time cometh that every Israelite will be heartily concerned in his personal salvation, then shall indeed the whole nation be holy to the Lord. Ah, if every professing Christian in this land, in this city, in this congregation, were heartily concerned in personal salvation, what a holy Church would not ours be! Having expounded the text sentence by sentence, the preacher proceeded as follows:—

“As I have intimated to you last Sunday, I purpose, God helping me, to point out to you in this discourse the connection between my text and the festival solemnised by the children of Israel all over the world this day. The Feast of Tabernacles, which was enjoined to be celebrated at the time of harvest, typified the process of the great spiritual harvest, when the great Husbandman of the world-wide field shall come to gather the wheat into His barn. The first six days represent the manifold dispensation of reaping, binding, threshing, winnowing, separating the tares and chaff from the wheat, and the doom of the tares and chaff. The seventh day represents the garnering of the wheat. That day has been designated by the Sanhedrim *Hoshanna Rabbah*, the Great Hosanna, a most appropriate designation, and no doubt suggested by the Spirit of God.

“The Feast of Tabernacles is, moreover, distinguished by a symbolism of the profoundest import, and well

deserves a most attentive consideration. Let me endeavour to explain the reason of the mysterious precept contained in Lev. xxiii. 40. I give the passage according to its literal rendering:—‘And ye shall take you on the first day the fruit of a beautiful tree, branches of palm-trees, and the bough of a thick tree, and willows of the brook.’ Unintelligible, indeed, must the symbolism prove without the aid of a knowledge of the true *Hoshanna Rabbah*, the great salvation, as brought to light in the New Testament. Here I premise that, as soon as the Almighty had chosen the people of Israel, and condescended to dwell amongst them, He taught them by a system of allegory, illustrated by emblem and symbol, to look back to the garden of Eden, in order to realise what they had lost by the first Adam’s disobedience; also to look forward to the Paradise of God, which THE LORD OUR RIGHTEOUSNESS, in the form of the second Adam—after He should have overcome the sharpness of death—should open to all believers—and in fulness of time bring to pass the true Great Hosanna. It is on this principle that we understand the august symbol of the Cherubim, the sacramental emblem in the Tabernacle and the Temple.

“Now let us examine the description of the ‘tree of knowledge,’ as our first mother beheld it. ‘And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat.’* In other words, the עץ הדעת ‘tree of knowledge’ was ‘a beautiful tree.’ In what more effectual way could the Israelite have been reminded of our parents’ apostasy from God, and their expulsion from Eden, than by a ‘fruit of a beautiful tree?’ the emblem of the ‘tree of knowledge.’

“But the emblem of the tree of knowledge is not unaccompanied by a symbol of the ‘tree of life;’ hence the ordinance of the ‘branches of palm-trees.’ It is true we have no description of the tree of life, but we

* Gen. iii. 6.

have a sufficiently broad hint respecting it, to enable us to form a pretty accurate opinion as to its nature and character. Let us just observe, for a moment, the walls and doors of the house of God, which Solomon reared by Divine tuition:—‘And he carved all the walls of the house round about with carved figures of CHERUBIM and PALM-TREES . . . The two doors, also, were of olive-tree; and he carved upon them carvings of CHERUBIM, and PALM-TREES, and open flowers, and overlaid them with gold, and spread gold upon the CHERUBIM and upon the PALM-TREES.* Here, then, we have the concomitants of the CHERUBIM, the PALM-TREES. The twenty-fourth verse of the third chapter of Genesis tells us that the concomitant of the Cherubim was the TREE OF LIFE. ‘So He drove out the man; and He placed at the east of the garden of Eden THE CHERUBIM and a flaming sword, which turned every way, to keep the way of THE TREE OF LIFE.’

“Let me here refer to a passage in the last book of the ‘Holy Bible,’ which describes the concomitant features of the real HOSHANNA RABBAH—as the seventh day of this festival is termed by the Jews—which is by interpretation, ‘The great Salvation:’—‘After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and PALMS in their hands; and cried with a loud voice, saying, Salvation [HOSHANNA] to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.†

“The multitude who welcomed the Redeemer with palm branches, and with loud Hosannas, may never have known the full significance of their words and deeds. But every right-

mined and right-thinking person—be he Jew or Gentile—who enjoys a comprehensive view of the ‘Book Divine,’ cannot fail to perceive that the words and deeds were prompted by divine suggestion. Just as it is the case with modern Israel. Little do the members of the synagogue imagine that as they wave the *Lulabh*—the modern Jewish term for the palm branch—the symbol of victory, power, and triumph, east, south, west, and north, upwards and downwards, that they show forth the *Hoshanna Rabbah*, the great salvation, as pervading the universe. Yet, I believe that that symbolic act has been suggested by the third person of the ever blessed, never divided, Trinity. Balaam probably never apprehended the full import of his prophecy—‘I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel*—that it predicted the advent of the Redeemer in the form of man. But we are distinctly told that it was the Lord who put the words into the heathen prophet’s mouth. Nebuchadnezzar did not apprehend the full force of his asseveration, on seeing the Son of God with Shadrach, Meshach, and Abed-nego, in the burning fiery furnace—‘There is no other God that can deliver after this sort†—THIS SORT! To go Himself, and be afflicted with His people! But the despot spoke the words which were put into his mouth by the Lord Himself. Little did Caiaphas, the high-priest, who urged the death of Jesus, know what his words imported, when he said—‘It is expedient for us that one man should die for the people, and that the whole nation perish not.’—But let us observe the annotation of the beloved disciple on the sacerdotal counsel—‘And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should GATHER TOGETHER in one the children of God that were scattered abroad.† The disciples themselves, ere the Pen-

* Num. xxiv. 17. † Dan. iii. 29.
‡ John xi. 50-52.

* 1 Kings vi. 29, 32, 35. † Rev. vii. 9-12

tecostal effusion of the Holy Spirit, could not realise the fact, that before the real HOSHANNA RABBAH took place, a great atonement must necessarily be made, preached, and believed on in the world. For instance, Peter mistook the transfiguration for the great spiritual harvest—the predicted ingathering, typified by the festival under review, and proposed three tabernacles. The same apostle often stumbled at the predicted death of the Redeemer.

“Soon after the enthusiastic demonstration with palm branches and loud Hosannas, certain Greeks expressed a desire to be introduced to Jesus. Philip and Andrew evidently thought that the demonstration was the signal of the commencement of the Redeemer’s triumph; and that those Greeks were the representatives of universal heathen obedience. The Saviour, therefore, directed the attention of those disciples to the preliminary event—‘And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.’”

“The disciples, ere the Holy Ghost came upon them, could not comprehend the necessary death of the Mediator, as an atonement for the sins of the world, in order that the great salvation might be made available. Just as it is the case with the bulk of THE HOUSE OF ISRAEL now-a-day. They overlook the indispensable atonement, and yet expect the HOSHANNA RABBAH. They are even unmindful that, according to their own ritual, ‘the Day of Atonement’ must precede the ‘Feast of Ingathering,’ and HOSHANNA RABBAH. Little do

they think that as they beat the so-called HOSHANNA, they show forth unconsciously the sufferings of the Saviour.*

Not the least remarkable feature in connection with that singular observance is the hymn which just precedes the beating of the HOSHANNA. The hymn begins with—‘The voice of Him that bringeth good tidings, that bringeth good tidings, and telleth.’ Then the hymn proceeds to describe, in a sort of an alphabetical acrostic, the coming of the Saviour, and the concomitant events of that coming.

“Brethren of the House of Israel, it is a grave error, and a fatal mistake, to expect the HOSHANNA RABBAH, the great salvation, before we are reconciled to our Father in heaven, by His own appointed atonement, which is the eternal Son of His love. Oh, if your souls long for that eternity of bliss, the lot of the redeemed and accepted! if your souls dread the undying worm and the unquenchable fire, the portion of the *Meshoomad*,† the apostate, and impenitent, I beseech you to accept the offers of HOSHANNA RABBAH, through Him who died for our sins, rose again for our justification, and now sits at the right hand of God to make intercession for

* The so-called HOSHANNA is composed of five green willow branchlets, tied together; with one or more of which every Jew is provided on the day of HOSHANNA RABBAH. At a certain part of the morning service every Jew begins to beat the innocent HOSHANNA till scarcely a leaf is left upon it. The mutilated and bruised little bundle is then treasured up as a sacred thing. Does the number five unwittingly represent—as does the five-pointed star in Christian churches—the five wounds which were inflicted upon Christ at the crucifixion?

† The unbelieving Jews are very fond of nicknaming a Jewish believer in Christ by the term *Meshoomad*, that is, “destroyed one, or apostate.” Poor Jews! They seem utterly ignorant of the origin of the term. According to their own profane account of the history of our blessed Redeemer, in their blasphemous work, *Toledoth Yeshu*, “the generation of Jesus,” it was the Saviour who first used the term *Meshoomad*, to describe any Jew who would not believe in Him. See “Antiquities of the Jews in England.” Lecture III. Appendix B. Pp. 156, 156.

* John xii. 20-27.

us, even Jesus Christ, our Lord and Saviour."

The preacher, in winding up his discourse, dwelt on the remarkable and significant signs of the times, which the land and people of Israel begin to afford almost daily: he also referred in unmistakable terms to the arbitrary and monstrous seizure of railway property, between Alexandria and Ramlé, belonging to a company of Englishmen, by the present ill advised ruler of Egypt. Such a barefaced robbery on the part of a despot in that part of the world might at any time precipitate matters, and change in a very short time the complexion of the Khedive's tenure of power there. Europe has recently given us an illustration, how quickly nations may be exalted and humbled. Had such a robbery been committed against a company of Russian, Prussian, or Italian merchants, the robber might even now have been in the toils and meshes of an annihilating war. Whatever the immediate cause of the great battle may be, the signs of the times become daily more and more portentous, and must be given heed to if we desire to flee the wrath to come. That we may individually be entitled to exemption from the disasters of "the great tribulation," let us endeavour, by God's help, to make personal religion the subject of our soul's aspiration. The words of our text will then be in our hearts, and upon our lips:—"Behold, God is *my* salvation; I will trust and not be afraid: for YAH ADONAI is *my* strength and *my* song: He also is become *my* salvation."

The following evening, that of Monday the 13th ult., the Rev. H. A. Stern (Principal of the London Society's Jews' Mission in England) preached to a large congregation of our unbelieving Jewish brethren at St. Stephen's, Spitalfields. The particulars of the service and sermon have been communicated to us by one of our talented Hebrew Christian sisters, who has often enriched our pages with her interesting literary contributions. She shall relate in her own way what she has seen and heard:—

"THE DAY OF ATONEMENT."

MUCH has been written and said against the efforts made for the conversion of the Jews, and many amongst Christians as well as Jews look upon all such attempts, as idle and worse than useless. If, however, some of those who thus inveigh against Missionary work amongst God's ancient people Israel, had accompanied us to St. Stephen's Church, Spitalfields, on Monday evening, October 13th, they would have had ocular demonstration that the soil, which they consider as barren and unfruitful, is in reality a field which promises, with God's blessing, to yield a rich and plentiful harvest. The service did not commence till eight o'clock, but, when at half-past seven the doors were thrown open, a large body of Jews, who had been waiting patiently outside, speedily entered and took possession of the seats in the centre of the Church. A choir of Hebrew children from the schools in Palestine Place, struck up an anthem appropriate to the occasion, and during the half-hour that intervened ere the service began, many songs of Zion arose from the childish lips. That these were appreciated, was evident by the pleasure depicted on many an attentive Jewish countenance. The conduct of all, both men and women, was for the most part decorous, and their deportment serious; the former, when they entered within the precincts of the sanctuary, had their hats on; the churchwarden begged them to remove them, but they requested to be allowed to keep them on, stating that they did so in their own synagogues, not out of irreverence, but from respect to the sanctity of the place.

During the reading of the commandments and the lesson, which was taken from the twelfth chapter of Zechariah, a little whispering and excitement prevailed, but it was only such as could have been expected amongst a congregation of at least four hundred unbelieving Jews, and, to quote the words of one, who for many years has laboured for their conversion, "there was great

cause for thankfulness, that so many would come and listen to the message of salvation proclaimed to them by a Christian preacher."

The subject of the sermon, as had been previously announced on the handbills, was The Day of Atonement. When the Rev. H. A. Stern mounted into the pulpit, all eyes were turned towards him, and there was a general hush as he gave out his text from Leviticus xvi. 2: "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat." After dwelling for a few moments on the solemnity and importance with which the Jews to the present time regard the Day of Atonement, as if it were the perfection of days, and one expressly set apart by God from the creation of the world, the reverend gentlemen went on to say, that it was first instituted after the death of Nadab and Abihu. God, in compassion to the high priest, especially appointed one day in each year for making atonement for his own and the people's sins, lest, by constantly entering into the holy of holies, he should expose himself to the Divine wrath; had such been the case, his life would have been a perpetual agony to him, owing to the dangers with which his office was fraught. The day thus divinely consecrated, was to be kept in the most solemn manner. The high priest laid aside the gorgeous pontifical robes he wore on great festivals, and assumed in their stead, a simple linen garb. Then, taking a bullock and two goats as a sin-offering for himself and the people, he presented himself before the door of the tabernacle. Here he slew the bullock and one goat, and having offered them on the altar of burnt-offering, he advanced into the holy of holies, and sprinkled their blood seven times on and before the mercy-seat, and on the spot where his feet stood, that he might cleanse the whole place from uncleanness. Then, taking a censer of burning incense, he placed it on the ark of the cove-

nant. The smoke ascending on high mingled with the shechinah or visible presence of God enveloped in a cloud of glory descending from heaven,—a sure token that the sacrifice had been accepted and atonement made. Leaving the holy of holies, the high-priest returned to the outer court and sprinkled the blood seven times on the altar of burnt-offering and on the horns thereof. Then, laying his hands on the head of the scape-goat, he confessed the sins of the people over it, and sent it away into the wilderness. This remarkable act was intended as a striking proof to the arch-enemy of mankind that, as he had been the means of introducing sin into the world, so his work of ruin and destruction would be mercifully defeated by Divine interposition.* According to tradition, the ceremonies concluded by a blast from the trumpet, whereupon the people rejoiced and were glad.

Now, as has often been reiterated on past occasions, to what purpose were all these types and symbols of the Mosaic law, to what purpose the magnificent prophecies and sublime promises of the Old Testament, if they had no deeper meaning, no mystic significance? One and all pointed to the Messiah, a high-priest after the order of Melchizedek, who descended from heaven, took upon him our nature, and suffered, bled, and died, an atonement for the sins of His people.

In conclusion, the preacher stated that no ulterior motive prompted him and other Christian Israelites to proclaim to their unconverted brethren the glad tidings of salvation—nothing but love for their perishing souls, and he looked forward to the time, which he believed was rapidly approaching, when Jews and Gentiles should be united together—one fold under one shepherd—and when "the knowledge of the Lord should cover the earth as the waters cover the sea."

A BELIEVING DAUGHTER OF
ABRAHAM.

[* For our own view of the typical import of the special dual Day of Atonement sacrifice, we refer our readers to the first article in our October issue. Pp. 433-445.—Ed. H. C. W.]

THE DAY OF ATONEMENT ACCORDING TO THE REVS. DRS. ADLER AND ARTOM.

The Jewish Chronicle for the 3rd and the 10th ult. favours us with sketches of sermons on the DAY OF ATONEMENT from the two Chief Rabbis of the two great British synagogues. The weekly for the former date furnishes the following epitome of a discourse delivered by Dr. Adler at the great synagogue, Duke's Place:—

"He introduced his sermon with Proverbs xx. 8. He said that our sages regarded the Day of Atonement as the type of death and future judgment. On that day, as at the close of life, there are four periods. The Eve represents the leave-taking of our friends; the Day represents the dissolution of body and soul; the Neilah the trial before the Lord's tribunal; and the Conclusion the period when, if acquitted, we meet those who preceded us in death. The Talmud suggests the questions that will be asked of us: Were thy dealings honest? Didst thou devote any time to study the Law? Were thy children subjects of thy care? Didst thou hope for salvation? The Chief Rabbi then dwelt on each question in turn, evolving from the first two: the necessity of true honesty and attention to religious observances, and showing the necessity of studying the law to enable us to refute antagonistic arguments. The third was a burning question. Every child brings two tendencies into the world—one heavenward—one earthward. As formerly the High Priest drew two lots on the Day of Atonement—one for God, and one for the scape goat—so parents had it in their power to direct the child, either to lead a life devoted to the Lord, or to be sent into a land full of iniquity. It was not enough to feed, clothe, and house one's children. Parental responsibility lasts till death—nay, it extends beyond the grave. As to the fourth question, as to our hope in Israel's salvation, the reproach had been made that our doctrine promised all for Israel, nothing for mankind. This was false, as our prayers in the Day of Atonement proved, we prayed for the redemption of all humanity

from oppression, violence, war, and sin, and for the bringing of all men to worship the One God. If that day our consciences gave unsatisfactory replies to those four questions, let us still be grateful to our Father in heaven, who has preserved us alive to better our ways before it is too late, so that we may enjoy the comforts of religion in life's closing scene."

The weekly for the 10th ult. says:

"The following is a short account of the sermon preached at the Bevis Marks Synagogue, on Yom Kippur, by the Rev. Dr. Artom:—

"The Rev. Haham took his text from Ps. xxxix. 1. Having illustrated this by a quotation from the Talmud, he commenced by saying that it is a very pleasant thing to live, and to be surrounded by the beauties of Nature. It is delightful to see the blue sky which seems to reflect the purity of the Almighty, and to behold the vast extent of the majestic ocean. But dark clouds may rise in the sky, the whole aspect of that bright surface appears threatening and stormy, the tempest agitates the sea, the waves foam. It is very pleasant to dwell amongst civilised men, and not to be isolated from the world like savages. It is delightful to see men, families, and societies, all unite in friendship. But a cloud may rise which creates discord between man and man, between family and family, and even between society and society. What is this cloud which does so much mischief? It is the tongue—that small, restless, active organ. King Solomon said, 'Death and life are in the power of the tongue.' (Prov. xviii. 21.) And our sages have related an anecdote on this text. Here the reverend doctor narrated the anecdote of the Persian king who was dangerously ill, and was ordered to drink the milk of a lioness. The bold officer who had undertaken to obtain the precious milk, and had succeeded in his aim, was nearly executed through the treachery of his tongue, which, wishing to show its supremacy over all the other limbs of the body, had pronounced the name of an inferior animal instead of

"lioness." The tongue having been acknowledged the master of all the limbs, soon proved the innocence of the officer, who was afterwards rewarded with the highest honours. One of the greatest blessings which the Almighty has bestowed upon mankind is speech. It is by means of speech that we can offer consolation to a friend in distress. If we see one of our brethren turning aside from his religion, it is by means of speech that we are enabled to point out to him his error, and to cause him to return to God. If we are in great distress, then by means of speech, by reading God's holy words, we can find the best consolation. Thus the tongue may prove the greatest blessing to man, and it may also, and unfortunately, as in the case of the slanderer, does prove a very great curse. A charitable man is not good in the eyes of the slanderer. He gives alms to the poor merely to gain praise for his goodness. If a man is long suffering and not eager to resent an evil, he has not the courage to retaliate, says the slanderer, and he pretends to forgive his neighbour, in order that he may easier injure him secretly. The slanderer spreads reports, both true and untrue, of his neighbour's weaknesses among the community, but takes good care to avoid any real friend of his victims. A man may become a slanderer through envy or hatred, or perhaps because he has nothing else to do, and it is agreeable to him. But what is the reward of the slanderer? Nothing but the mean satisfaction that he has injured his neighbour. Our sages say that a Jew who is a slanderer is not a Jew, because he denies one of our principal moral laws. The reverend doctor said that as his time was limited, he was compelled to come to a conclusion, but that he would continue the subject in some future sermon. He finished by saying that every one of us is more or less guilty of this sin, either intentionally or without our knowledge. We should reflect on the harm we have done to innocent persons by our tongue, and we should pray to God to enable us to abstain from speaking slander. The reve-

rend doctor concluded with a touching prayer, in which he earnestly besought the Almighty to give us the mastery over our tongue, and the power to remain silent when hurt by others."

He would be a bold man who would dare to assert that either exposition tallies either with the letter or spirit of the ordinance, as instituted in the law of Moses.

THE SEVEN ATTRIBUTES OF THE GODHEAD (AS REVEALED THROUGH MOSES AND THE PROPHETS.)

BY PROFESSOR WARSCHAWSKI.

It may, perhaps, not fall within the scope of the general reader of the Bible, to mark and learn that there are *seven* special Attributes (or names conveying such attributes) of God, by which He pleased to manifest Himself of old, as revealed to us in the holy Scriptures. The same Divine Attributes—the number of which being the emblem of completeness,*—are expressive of His character, and of His holy Will which He made known at sundry times, and in divers manners,—now through the Patriarchs, and now through Moses and the Prophets,—to mankind at large. And while we behold them all shining brightly as the fixed stars in the firmament, one Attribute there is which, to the eye of faith, is conspicuous above all the others, and from which the latter have their emanation.

But first of all, what is an Attribute? or in the Shakespearian adage, What is in a name? Unlike that poet, however, we venture to affirm most emphatically—much every way; provided that the name is the *attribute* expressive of the character of the person or object which it is intended to represent. And where a name fails to convey this, it is—to use a Pauline aphorism, but as sounding brass, and a tinkling cymbal. We need only refer the reader to a few passages out of the many in Holy Writ—their number being *legion*—

* *Seven* days complete a week; the *seventh* year being one of release; *seven* times seven forming the year of Jubilee, &c. &c.

in vindication of the assertion we are about to make, that the ancients did by no means give names at random, or in an arbitrary manner; Gen. iii. 19; ib. iv. i., Ex. xli, 42; Mark iii. 17; John i. 42.

The same observation holds good with reference to the Name, or Names which God in His infinite wisdom thought fit to give Himself, descriptive of His character. We read on one occasion that God revealed Himself by the epithet **שׁוּדַי**,—"Almighty," Gen. xvii. 1; on another occasion, He vouchsafed an answer to the question by Moses: "If the children of Israel shall ask, What is His name, what shall I say unto them?" by taking the Attribute **אֱלֹהִים**; "I am." What, then, is the import, we may ask, of the various names, at various times, that we meet with in the sacred volume? In answering this question, we have need to "take off the shoes from our feet;" for "the place upon which we enter is holy ground." From thence, as though through the "Gate of heaven ajar;" we may behold glimpses of light emanating from the *Sun of Righteousness* that arises above us, *with healing in his wings*.

Having thus paved our way by a few preliminary remarks, the stage has now been reached at which the Seven Divine Attributes will first be introduced in consecutive order, as they appear in Scripture; and then we shall endeavour to elucidate each, both etymologically, and exegetically.

I. **אֱלֹהִים**—Elohim, revealed at the very beginning of creation, and found subsequently above 2,000 times in the Old Testament. And as this is in the plural form, it is always better rendered by *the Godhead*; thus—"In the beginning the Godhead created the heavens and the earth." Gen. i. 1.

II. **יְהוָה**—Jehovah, revealed for the first time after creation was perfected; and is to be found about 6,000 times, for the most part connected with another Attribute, as *Jehovah-Elohim*, &c. "On the day that Jehovah Elohim made the earth and the heavens." Gen. ii. 4.

III. **אֲדֹנָי**—Adonai, which is occasionally to be found with either

of the foregoing Attributes, or with both, as *Adonai-Elohim*; *Adonai-Jehovah*, &c. "Adonai - Jehovah, what wilt thou give me, seeing I go childless." Gen. xv. 2.

IV. **שׁוּדַי**—Shaddai, for the first time made known to Abram, and is then accompanied by a blessing; in the compound form, it is preceded by another Attribute, as *El-Shaddai*,* &c. "I am El-Shaddai, walk before me, and be thou perfect." Gen. xvii. 1.

V. **אֱהְיֶה**—E'he-yeh, found only three times, and all in one verse. This epithet loses some of its force in our English version, as will be seen; . . . "And God said unto Moses, *E'he-yeh Who am E'he-yeh*: and He said, Thus shalt thou say, . . . E'he-yeh hath sent me unto you." Ex. iii. 14.

VI. **יָהּ**—Jah, appears for the first time in Ex. xv. 2. "My strength and song is *Jah*," or *Jah* is my glory and song. It is of frequent occurrence in the Psalms, blended with the verb to praise, as **הַלְלוּיָהּ**, *Hallelu-jah*, "Praise ye *Jah*." The word is, with two or three exceptions, lost in the translation.

VII. **צְבָאוֹת**—Tsebaoth, which is always preceded by one or more of the Divine Names, as *Elohim-Tsebaoth*; *Jehovah-Tsebaoth*; *Jehovah-Elohim-Tsebaoth*; and even *Adonai-Jehovah-Elohim-Tsebaoth*, Am. iii. 13-15, and "tends to obviate what is not conformed to true worship." It may be interesting to know that the last named Attribute is not found in Genesis, nor in Judges, connected with the Godhead; and that not one of the Seven is to be found either in the Book of Esther, or in the Song of Solomon.

We will now examine into the import of the Divine attributes. The first in order, viz., Elohim, has for its root a word (**אָלַף**) signifying, according to some, to swear, to pledge an oath (comp. Gen. xxiv. 41; Heb. Bib.); which root, according to others, means power, supremacy. Indeed the stamina admits of both renderings, as is known to the He-

* The sing. of the form Elohim. Vid. Attrib. I.

braist. The Godhead is thus represented as having promised, by an oath, to fulfil certain conditions towards mankind, to wit—to dispense salvation, and “to bring in an everlasting righteousness;”—denouncing at the same time His righteous indignation upon such that would refuse to conform to the same;* for “How shall we escape if we neglect so great salvation.”

The second in order, viz., Jehovah, is called the peculiar and incommunicable name. This sacred attribute remains involved in mystery as regards its true pronunciation (if ever it was pronounced at all), about which divines and *savans* contend, many theories having been advanced, *pro* and *con*. It must, however, be admitted that there is at least Liturgical evidence to the effect that the Name was pronounced by the high-priest on the great day of atonement. For we read (Add. Service for Day of Atonement) as follows: “And the priests, and the people . . . when they had heard the revered and awful Name *plainly expressed* by the mouth of the high-priest, they knelt . . . and said, Blessed be the Name of His glorious Majesty for ever and ever.” According to the Jewish doctors, this Name is the *complement* of Elohim: the latter being termed by them the ‘*Attribute of Justice*’ (מדת הדין); but God, seeing that by that attribute the world could not stand, suffered His ‘*Attribute of Mercy*’ (מדת הרחמים), i.e., Jehovah, to intervene.” And so, not until creation is finished, do we meet with that name (Gen. ii. 4). It is also the attribute of which God is most jealous; for thus it is written:—“I am Jehovah; that is My name, and My glory will I not give to another, nor My praise to graven images.” (Is. xlii. 8.) An exhaustive interpretation of that Divine Name we have in the Apocalyptic paraphrase:—“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (Rev. i. 8.)

The third in order, viz., Adonai, if we derive it from דין “to judge,”

—which, by the way, we believe to be the true *radix*,*—we see how suitable the epithet is in the patriarch’s special case. For what would more adequately express the emotion of “the friend of God” than his invoking the Name of Adonai, the *Judge* and Searcher of the inmost heart? God had already blessed Abram in some degree, both spiritually and substantially; but there was something yet lacking which rendered his happiness incomplete. “Behold, to me thou hast given no seed; and lo, one born in my house is mine heir.” And, therefore, *judge*, O Adonai, judge thou my mental struggle! for, “the spirit is indeed willing” to grasp faith by the hand, “but the flesh is weak!” Alleviate, therefore, I pray thee, my painful feeling in this particular matter; yet “not as I will, but as thou wilt.” It is remarkable that this name is, by the Jews, each time substituted for Jehovah (the reason for so doing has as yet been very unsatisfactorily advanced); thus they utter each time, though unwittingly, the Name of Him who is to be “the *Judge* of the quick and the dead!” (Compare Ps. cx. 1, Heb. Bible; (Is. vi. 1, Matt. xxii. 14.)

The fourth name in order, viz., *Shaddai*, signifies the *Pourer-out*, the All-bountiful. In blessing his son Isaac, the aged father accordingly avails himself of what is comprehended in that attribute, thus taking God at his word: “And God *Shaddai* bless thee, and make thee fruitful.” (Gen. xxviii. 3.) Under the above attribute, God was pleased to reveal Himself to all the patriarchs; for thus we read: “And I appeared unto Abraham, unto Isaac, and unto Jacob by the name *El-Shaddai*, but by my name Jehovah was I not known to them.” (Ex. vi. 3.) This does not imply (as it might be understood, or rather misunderstood from the Anglican version) that God was not known to the early fathers by the name Jehovah, which had been revealed, in consecutive order, from the creation (vide *Attrib. II.*), for such

* Parkhurst.

* And not דין, as some suppose; the N being formative.

would be plainly contradictory; but that God was not yet *experimentally* known by the character of, or by what is comprehended in, Jehovah, the *God of grace and mercy*, as now about to be displayed. The verse should, therefore, be rendered thus:—"And I appeared unto Abraham . . . by the name El-Shaddai (as indeed He was also known by the other attributes, viz., *Elohim*, *Jehovah*, and *Adonai*, the import of which they more or less recognised), *although* I have not yet been *made** known to them by my name *Jehovah*," i.e., by what is comprehended in that name, to wit, *redemption*. "Wherefore, say unto the children of Israel, I am *Jehovah*, and I will bring you out from under the hands of the Egyptians." . . . (Ibid. v. 6.)

The fifth in order, viz., E'he-yeh, is an appellation intended to confirm the immutability of God, whereby also to strengthen the faith of the tried messenger, and of the people to whom he had been sent. "Behold," said the man of God, "when I come to the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say, What is His name? What shall I say unto them?" (Ex. iii. 13.) "Thus shalt thou say unto the children of Israel," was the Divine behest, "E'he-yeh hath sent me unto you;" which was, no doubt, to serve partly as a rebuff, and partly as an incentive: as an incentive, because the epithet under consideration (אֲהִיָּה אֲשֶׁר אֲהִיָּה) means *I am what I shall be*, or, *I shall be what I am*, i.e., the same yesterday, to-day, and for ever! and hence also the rebuff, for "Why askest thou My Name, seeing it is Wonderful?"

The sixth appellation, viz., Jah, is agreed by all to be part of the ineffable name, and to denote the *Essence*: yet we regard it as a distinct attribute, because it is employed in many parts of Scripture in the absolute form, as "Jah is my strength and song, and He is become my salvation," &c. (comp. Is. xxvi. 4; Ps. lxviii. 5) and may be rightly termed, *The Attributes of Triumph*.

The seventh and last in order, viz., Tsebaoth, or Zebaoth, signifies *Hosts, Companies*; always employed in the plural form when connected with the Godhead, followed by *Jehovah* and *Elohim* respectively, sometimes by both. (Is. i. 9; Ps. lxxx. 8, &c.) In the singular, it is frequently used of the sun, moon, and stars. (Gen. ii. 1; Deut. iv. 9, &c.) In the latter form it has also reference to the Angelic host: "I saw Jehovah sitting on His throne, and the host of heaven (צְבָאֵי הַשָּׁמַיִם) standing by Him on His right and on His left." (1 Kings xxii. 19.) From Josh. v. 14, we can recognise without difficulty who it is that is styled, or rather, that styles Himself "The Prince of Jehovah," and hence over the heavenly host. For, "Joshua," on beholding Him, "fell on his face to the earth, and said unto Him, What saith *Adoni* to His servant?" The Evangelist, too, in depicting the mysterious and first advent of that heavenly Prince—even the Prince of Peace—opens up to us a glorious scene, upon which our mental eye may feast sumptuously; for lo! "suddenly there was with the angel (who announced the nativity of Christ) a multitude of the heavenly host praising God."* (Luke ii. 13.)

The seven attributes, or holy Names, of the ever-blessed Godhead, taken in consecutive order, and paraphrased through the light of Scripture, further convey a prophecy, and reveal to us a promise which has partly been fulfilled already, but the greater part of which is yet future:—*Elohim*—The Godhead pledged His promise under the obligation of an oath—

Jehovah—to work out full and free redemption to the Adamic race—

Adonai—through Him who is seated at the right hand of the Majesty on high,—appointed *Judge* of the quick and the dead—

Shaddai—He will abundantly pour out His holy Spirit in converting power—

E'he-yeh—when he will be acknowledged as the *Unchangeable* throughout the universe—

* נִדְעָתִי Past Niph.

* Gibbs.

Jah—as the *Essence* of all perfection and grace—

Zebaoth—then shall His holy will be done by all the earthly *Hosts*, even as it is done by the heavenly.

“In that day shall Jehovah be one, and His name One.” (Zech. xiv. 9.) That is, Jehovah’s Attributes shall no longer be profaned by the heathen who apply them to their abominable idols.* And whereas we know Him now only in part, as He was pleased first to reveal Himself by His attributes, and afterwards more fully, “in these last days,” by His Son, “then shall we know, even as also we are known.” For although in Jesus “dwelt all the fullness of the Godhead,” yet was this “bodily;” and while His Incarnation was a marvellous revelation, His flesh was also a “veil.” Hereafter will be communicated unto us what now is incommunicable, and what is yet comprehended in Jehovah—the centre, so to speak, around which all other Divine attributes revolve—will be made manifest in its effulgence, to the inexpressible delight of His saints.

SCRIPTURE EMENDATIONS.

1 COR. xi. 10 :—“On this account, ought the woman to hold power in the head, even as the angels.”

Perhaps no passage has caused so much perplexity as this. Two errors present themselves in our English Version :—1st, The translation. 2nd, The marginal gloss on this erroneous rendering.

The translation above, at first sight, presents no radical difference as compared with the A.V., but though slight, it is all important.

“Her” in the text has no authority. The translators, no doubt, and all ever since, yea, before our version appeared, thought that the woman’s own natural head was meant. It is not so.

First, as to the rendering above. “For this cause” will do; or “therefore,” or any similar expression. “To have” may be retained if any prefer it. “The head” is the simple rendering, known even to a beginner in the Greek. “Even as,” though not per-

haps very readily to be sustained by examples, may fairly be considered the same as “according to,” an admitted rendering of *ἐκ*. Authority for *ἐκ* = in, is abundant; see Heb. i. 1; Matt. xxi. 19; Mark xii. 26; 1 Thess. i. 2; Phil. iv. 4.

In ver. 3; we read “the head of woman is the man.” This is the woman’s head referred to in ver. 10. Whatever power the woman exercises it must be held in this head; she is to be his delegate. Is this degrading? The man is under the same conditions: “the head of every man is Christ.” Let this be duly recognised, and there will be no lordly assumption of authority, no compulsory rule. It has been said, “if man is the head, woman is the heart.” Certainly man is not complete without the woman. There is a painful consciousness of something wanting from his side when alone. Again, “the head of Christ is God.” The life of Christ illustrates this. “I came not to do mine own will,” says our glorious Head. “I do nothing of Myself; but as my Father has taught Me, I speak these things,” says the great Teacher again. Here then is a catena, the links of which downward are—God, Christ, man, woman. God alone is absolute. Christ says, “I do always the things that please Him.” Just in proportion as man does so towards His Head, and woman towards hers, will there be happy concord.

As to the marginal gloss; it is astonishing how it could ever be said that “the power on the head” was the veil—a sign that the woman is under the power and authority of the husband. It never was such a sign. Whenever it is used in Scripture, it is as a refuge for modesty; thus Rebekah when she saw Isaac, and had learnt who he was, “took a veil and covered herself.”

In the A.V., the continuity of the argument is broken: “man is not of the woman, but woman of the man. Neither was man created for the woman, but the woman for the man. Therefore ought the woman, &c.” It is a natural and proper relationship, even were it not a divine order. The woman can claim no exemption, the man may make no concession. “Woman’s rights” are well defined in the word of God; her happiness is well cared for, her honour jealously guarded. “Men ought to love their wives as their own bodies . . . even as the Lord the Church.”

* As the Roman *Jovis-pater*, and the Syrian *Adonis*, &c.

An obscure writer quotes Callistratus as using the expression *ἐξουσία τριχώματος* to denote a kind of topping composed of braids of hair. We know what *ἐξουσία* means, and we know what *τριχώμα* means; but if the two are said to mean "power on her head," we only smile on the delusion. The apparent difficulty has caused desperateness: few have had the simplicity to say, "we know nothing about it," as the Editor of the pictorial Bible has said, and search has been made even where authorised help could not possibly be found.

The most that could be said for this elucidation is—that it was a happy discovery. Here is no scholarship displayed, none was needed. It is a small contribution to the right understanding of that Book whose Author is God, and whose ethics are pure and sufficient for all the purposes of a godly life.

Clifton.

W. HOWELL.

"MYSTERY," ITS OUTSIDE AND INSIDE.

"Important truths still may our teachers hold,
And moral mysteries with art unfold !
GRANVILLE.

REV. SIR,—From St. Matthew's Gospel we learn, that unto those whose hearts are open to receive the truth in the love of it, it is granted to understand the secret things of God, but to those who are prejudiced and self-conceited, or careless and inattentive in matters of so great importance,—to them it is not granted, (xiii. 11.) In this verse occurs the word "mysteries." The study of words is interesting. Allow me to transmit to you the result of my study on the word "mystery." This word should be made so transparent to the mind, that the objects represented, may be seen through. The person is different from the picture which represents it: the substance from the shadow projected by it.

Μυστήριον means a *revealed secret*. The ancient Pagans had mysteries: and these were always *secret*: but all Greeks, without distinction of rank or education, might be *initiated* (*μυεῖσθαι*): such was the case in the Eleusinian mysteries. Little is known respecting the rites observed in these mysteries, since no one was allowed to divulge them. It is the remark of

Josephus, "that the principal doctrines of each nation's religion, were made known among heathens, only to a chosen few, but among the Jews, to the people no less than to the priests." (Deut. xxiv. 29; Deut. vi. 7.) It appears that in many of these pagan mysteries, certain emblems or symbols (thence called themselves Mysteries) were displayed either to the initiated in the course of their training, or to the people: and that the explanation of these to the initiated, was the mode in which they were instructed. These mysteries were probably the remains of a worship which preceded the rise of the Hellenic mythology, and its attendant rites, grounded on a view of nature less fanciful, more earnest, and better fitted to awaken philosophical thought and religious feeling. The general belief of the ancients, was, that they opened to man a comforting prospect of a future state. The word mystery is often understood as something *hidden from us*, and which we are not to seek to know. This is the reverse of the Scripture sense: Which (1) is something which was kept secret, and is now made manifest. God's purpose of calling the Gentiles and giving them equal privileges to the Jews, must have been unknown to human wisdom. It was against all appearances and probabilities at that time. (Rom. xvi. 25, 26.) "The mystery of the Gospel." (Eph. vi. 19.) Or (2) something of an emblem, whose signification is explained to all disciples. "To you, it is given to know the mysteries of the kingdom of God:" (Matt. xiii. 11:) i.e., to all the disciples. All who believed in his works, done in the Father's name, were received if they would come to Him as disciples. Many parts, indeed, of the Gospel scheme, are very imperfectly revealed; but Paul calls any doctrine a mystery, not so far forth as it is *hidden*, but, on the contrary, so far as it is revealed; e.g., marriage is a great mystery, "but I speak concerning Christ and His Church." (Eph. v. 32.) Marriage he means, is a mystery not in itself, but when regarded, as an *emblem* of the union of Christ and His Church. An emblem, is a picture representing one thing to the eye, another to the understanding: a painted enigma, or a figure representing some obvious history, instructing us in some moral truth. In the Revelation xvii. 5, "Mystery, Babylon the Great," &c., this female figure is an *emblem*. The Church of Rome, to this

day, delights to be styled Holy Mother Church. Holy she is in the sense that the Hebrews call *harlots*, and such a mother as spurious children have for their mother; the father is seldom mentioned by them. The whole antichristian state, is a "mystery of iniquity," (2 Thes. ii. 7,) and is conversant about ceremonies, pageants, rites, sacraments. The whole Roman system in its rise, in its powers, in its agencies, such as the confessional and the inquisition, is a succession of mysteries. It is a parody of the truth, even of the "mystery of godliness" (1 Tim. iii.); has its counterpart in the "mystery of iniquity," i.e., policy palliated with the name of piety, dissembled sanctity, which is double iniquity. Rome was raised in a mystery, she grew to her greatness insensibly and cunningly. "O foul Circe Megera! Now when the circle of thine existence lies complete and the eye glances over the numerous years which were lent thee—to do evil as thou couldst!! I behold thee once a child, bright-eyed (Rom. i. 8), afterwards, the devil's playfellow, nay plaything, and also at length, a squelched putrefaction. (Rev. xvii. 2), with the head-dressings, and hungerings, the gaddings and hysterical giggles that came between,—*what* shall I say was the meaning of thee at all?" It is observable that the word mystery, has also a special ecclesiastical signification. *Μυστηριον* is the Greek ecclesiastical word for sacrament. Does not the author of the Apocalypse intend to teach us that the sacramental system, would be a prominent feature of the Apostasy? Had the Latin word which has been adopted into our own language, been that employed, it would at once have conveyed such meaning. Instead thereof, the Greek ecclesiastical word is used, of which *sacramentum* is the Latin rendering. The sacraments instituted by Christ Himself, Rome has in various ways corrupted, added others and substituted salvation by sacraments for salvation by faith. In the Church of England Communion Service, 'we who have duly received these holy mysteries,' it is worthy of remark, that the word "receive" would make it clear, if any one could otherwise have doubted, that the mysteries are the bread and wine, regarded as symbols or emblems, having a moral meaning *hidden beneath* the material substance. By commemorating the

death and dying love of Messiah, Christians avow their special relation to Him, and renew their obligations to be faithful to their Divine Master. "Sursum corda." "Lift up your hearts:" means, look not so much to the outward signs [in the sacraments here below, but use them as ladders, to raise you up to Christ in the upper chamber, heaven! The idea of a sacrifice in the supper of the Lord was originally entirely of a symbolical kind, and this idea originally had not the least reference to the sacrifice of Christ. It was only the spiritual offering of praise by the Christians, which was thought of, but this certainly pre-supposed the sacrifice of Christ for man. Afterwards, however, the reference to this latter sacrifice, became more prominently brought forward: but still only as implying the symbolical, or the commemorative representation of the sacrifice of Christ. Bishop Copleston says, "The word sacrifice was indeed used by Augustine in the fifth century, in speaking of the celebration of the Lord's Supper: but the word sacrifice, in that age, was not appropriated to the slaughter of a victim, or even to a form of expiation: it originally meant, what the composition of the term evidently denotes, any *sacred* rite or ceremony *performed* by man, any offering to the Deity, whether in token of adoration, of thanksgiving, or of prayer. The idea that the Lord's Supper is a propitiatory sacrifice for sins is not apostolic, but apostatic. The Pilgrims of Paray le Monial shook scriptural Christians lately, by chanting these words:—

"Sweet Sacrament, I thee adore:
Oh! let me love Thee more and more!"

Does the Marian really believe that the host is God, and that he is doing right in worshipping it? Let me entreat each Papalin to consider the above reasoning: and that the word sacrament among ancient Christian writers meant a mystery, i.e., emblem: and also that the idolatrous heathen believed that he was doing right in worshipping his idol. (Isaiah xlii. 10, 20.) "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Wherein is this withering denunciation less applicable to the worship of a piece of bread, than of a

piece of wood? Wishing you health, happiness, and hopes fulfilled, I am very faithfully yours, ר' מסתר

THE GREEKS AND THE PENTATEUCH.

IN a fragment, *Περὶ Θεοῦ*, ascribed to Orpheus, but said really to have been the work of Onomacritus, who lived in the time of the Pisistratids, about A.C. 516, is the following passage, from which it is clear that the writer must have had some knowledge of the *Pentateuch*, and the early history of Moses.

He says, speaking of the Deity:—

“Ἔστι δὲ παντὶς

Αἰτὸς ἐπουράνιος, καὶ ἐπὶ χθονὶ πάντα
τελευτᾷ,

Ἄρχῃν αὐτὸς ἔχων ἅμα καὶ μέσον ἢ
δὲ τελευτήν,

Ὡς λόγος ἀρχαίων ὡς ὑδρογενῆς διέ
ταξεν,

Ἐκ θεοῦθεν γινώμασι λαβὼν κατὰ δι-
πλάκα θεσμόν.”

“In essence all divine,
Of all things earthly, the sole Maker is,
Their end, their middle, their beginning, He.
So ancient records tell—so, too, that sage,
Who, *waterborn*, yet heaven inspired,
proclaimed,
That twofold law: on diptich tablets
graved.”

Ὑδρογενῆς points to Moses. Διπλάκα may refer both to the twofold nature of law—duty to God and man—as taught in the ten commandments, and to the tablets on which they were inscribed, which may have been made to fold together.—*Notes and Queries*.

THE BISHOP OF LONDON DOES NOT SPEAK WITHOUT HIS BOOK;

OR, THE NEW GRIEVANCE OF THE SYNAGOGUE ORGAN.

THE following is the sad complaint made in the *Jewish Chronicle* of the 24th ult. :—

“The Bishop of London, at the recent meeting in connection with the London Hospital Sunday Fund, after referring to the fact that all denominations had united in the undertaking, characterised it as ‘one great act of *Christian* charity.’ Now seeing that charity is a virtue of Jewish origin and Jewish ordinance, and also, we may add of Jewish practice, it is rather singular that the Bishop should have availed himself of this particular occasion to ascribe charity to Christianity,

seeing that even he must admit that the Jews have contributed a large proportion to the fund raised for the hospitals, and that even in his own Metropolitan Cathedral the donations were remarkably small.”

Be comforted. The Bishop of London will not for a moment withhold his assent to your proposition, nay his Lordship will make your plea even stronger than you imagine. Christian charity, as well as Christian verity, is DECIDEDLY of Jewish origin. A fact which neither Christian Bishop nor Jewish Rabbi dare deny.

But perhaps the demurrer to his Lordship's position insists that such charity as the Bishop of London spoke of was a principle of Talmudical or Rabbinical Judaism. If so, some very unpleasant questions spring up, which are :—Does the Bishop's critic know anything about that Judaism? If he does, does he think that none out of Finsbury Square knows anything about it? We regret that our space this month compels us to postpone, to our December issue, H. C. Oxoniensis' continuation of his introductory paper to his *Essays on the Talmud*, in which this very subject is discussed. However, not to keep the Finsbury Square Oracle in suspense, we just give him a couple of passages from Talmudical and Rabbinical enactments, which will convince him that the charity of Talmudical Judaism is something utterly different from CHRISTIAN CHARITY :—

“A daughter of Israel shall not nurse the son of a Gentile woman, for she would rear a worshipper of the stars and planets; nor shall she act as midwife to an idolatrous woman. But she may do that office, for remuneration, to avoid invidiousness.”

The following is the corollary to the above: “From hence thou learnest that it is unlawful to cure idolaters even for remuneration; should one, however, be afraid of them, or apprehensive of their invidiousness, he may heal for remuneration, but to do it gratis is unlawful.” We purposely omit giving references at present, or more specimens of Talmudical charity. The chief Rabbi's house is not far from the office of the *Jewish Chronicle*, Dr. Adler can supply both. H. C. Oxoniensis will do all that is required in that line in our coming issue. At present, we simply maintain that the Bishop of London does not speak without his Book, whatever the synagogue oracle may do.

ENGLISHMEN NOT ISRAELITES.

SUCH of our readers as are interested in the solution of the vexed question : — "Our Israelitish Origin"—will ere long have an opportunity of studying it by the help of a very clever pamphlet, under the above title, from the pen of a thorough master of his Bible,

and a conscientious expounder of the same. The writer has been so good as to read his MS. to us, and we own that he has enlisted our sincere respect for his mode of dealing with the question. We cannot help thinking that a perusal of the forthcoming *brochure* will solve the problem with many inquirers.

THE SIX HUNDRED AND THIRTEEN PRECEPTS.

(Continued from p. 477.)

486. Not to leave any part of the feast offering until the third day ; for it is written, "Neither shall there any thing of the flesh which thou sacrificedst the first day at even remain all night until the morning." (Deut. xvi. 4.) (The feast-offering was brought at the same time as the paschal lamb, to increase the rejoicing when the company was very large ; the meat thereof was allowed to be eaten during two days and one night. Three sacrifices were offered at every feast ; the sight-offering, the joy-offering, and the feast-offering. Deut. xvi. 4, refers to the feast-offering, which was killed with the paschal lamb. T.)

487. Not to offer the paschal lamb on a private high place, even when high places were allowed ; for it is written, "Thou mayest not sacrifice the passover within any of thy gates." (Deut. xvi. 5.)

488. To rejoice in the feasts ; for it is written, "And thou shalt rejoice in thy feast." (Deut. xvi. 14.) (By bringing joy-offerings, which are incumbent even on women ; and a man ought to make his whole family joyful by new dresses, and other presents. T.)

489. Every male person must show himself in the temple at three fixed periods of the year ; viz., at the feasts of Passover, Pentecost, and Tabernacles ; for it is written, "Three times in a year shall all thy males appear," &c. (Deut. xvi. 15.)

490. Not to go to the temple without a sacrifice, which is the sight-offering ; for it is written, "And they shall not appear before the Lord empty." (Deut. xvi. 16.)

491. To appoint judges and officers to rule the people ; for it is written, "Judges and officers shalt thou make thee," &c. (Deut. xvi. 18.)

492. Not to plant trees in the temple, or near the altar, for beauty or ornament ; for it is written, "Thou shalt not plant thee a grove of any trees

near unto the altar of the Lord thy God." (Deut. xvi. 21.) (The whole court is meant by the expression "near unto the altar." T.)

493. Not to raise an image (a high building of stones and clay) ; for it is written, "Neither shalt thou set thee up any image," &c. (Deut. xvi. 22.)

494. Not to offer up as a sacrifice an animal that has a blemish, though this blemish may be cured ; for it is written, "Thou shalt not sacrifice unto the Lord thy God any bullock, or a sheep, wherein is blemish," &c. (Deut. xvii. 1.)

495. To hear and to obey the opinions of the chief tribunal with regard to our holy law ; for it is written, "And thou shalt do according to the sentence, &c., and according to the judgment which they shall tell thee, thou shalt do." (Deut. xvii. 10, 11.)

496. Not to oppose or alter the sentences of the chief tribunal in affairs regarding the law ; for it is written, "Thou shalt not decline from the sentence which they shall show thee, to the right hand, or to the left." (Deut. xvii. 11.) (Though they be mistaken, we must not oppose them ; should they even call right left, and left right, we must still obey ; for God told us to hearken to them. T.)

Correspondence.

SOME OF THE VERITIES OF THE ANGLO-JEWISH PRESS.

London, October, 19th, 1873.

To the Editor of the *Hebrew Christian Witness*.

SIR,—The tatters of the mantle once worn by the editor of what you used to style "the Finsbury Oracle," have evidently fallen on the shoulders of its Spitalfields contemporary. In its issue of Friday, October the 17th, there is an elaborate article about a Jewish gentleman, who on the eve of the day of

atonement presented himself at the synagogue, and requested permission to read the most important prayer on the following day. Being a stranger, his request was not granted. Further inquiries, however, proved, that the gentleman in question, was "*an apostate Jew, and one of the habitués of Palestine Place, duly paid for in hard cash by intriguing Missionaries.*" On reading this statement, to which a friend drew my attention, I could not help smiling at the credulity of the editor of this new hebdomadal. I am, however, inclined to think that he would not have written that pathetic fiction, had he not considered it a plausible pretext for venting his insidious malice against missionaries. He has, however, overshot the mark. The gentlemen is not an apostate in the sense of the editor, nor has he ever imposed on the missionaries, or made a profession of Christianity. He has, it is true, visited Palestine Place, but like scores of other Jews, he found the missionaries more careful and penetrating than perhaps he anticipated. Nevertheless, it must be gratifying to the missionaries to find that their exhortations and warnings, addressed to careless and irreligious Jews, are not thrown away, since they lead the godless, as the above incident proves, to become penitents and even applicants for readerships in the synagogue, on the Day of Atonement.

May the preaching of the rabbis be attended with similar results.

I am, yours faithfully,

שנא שכר

. The article to which our esteemed correspondent alludes, is worth reproducing, and here it is :—

"SINCERITY OF CONVERSION.

"FOR the edification of the ancient maiden ladies, who will persist in upholding the present system of converting the Jews, and for the gratification of the numerous and doubtless sincere Christians, who believe that they are sustaining a righteous work in Palestine Place, we shall make public a little incident that occurred at one of our minor metropolitan synagogues on the Day of Atonement, and shall afford them the information gratis.

"At the termination of the evening service, a gentleman, who had been noticed as exceedingly attentive to his devotions, preferred a request that he might be permitted to read the Addi-

tional Service on the following day—the most important of all the prayers on the sacred occasion. His request was, of course, refused, on the plea that the necessary arrangements previously engaged in, could not be disturbed; and that, moreover, the offices of an unknown stranger could not be accepted. The visitor departed, but returned on the morrow, staying but a short while, in the hopes that his request might still be acceded to. He met again with a rebuff, and left the synagogue. Inquiries being made about him, he turns out to be an apostate Jew, and one of the *habitués* of Palestine Place, duly paid for in hard cash, but evidently faithless to the new creed into which he had been inveigled by intriguing missionaries. So much for the sincerity of his convictions!

"The gentleman in question is respectably connected, and his name is known. What is to be said of his slippery perversity? Surely professing Christians, men of good sound common sense in all the practical affairs of life, can entertain no pleasure in having persons of this character drawn by wily intrigue into their midst; and professing Jews can feel no gratification in again attracting them back to their faith. The facts we have given form but an additional illustration of what we most persistently hold as to the rottenness of the conversionist system; and the sooner those who pay towards it gauge it to its dregs, and learn how they are victimised, the better for their consistency and for their pockets."

We are not cruel enough to congratulate the Jewish rising generation who enjoy the privilege of being educated in a school where such diction as the above is deemed grave and dignified. For ourselves, we should have been surprised had we met with becoming language from that quarter. We pass over therefore the style and manner of men of the masters of the school, and proceed to the subject matter of their communication. We regret to say that the latter is not only tantalising, but perplexing. We were prepared, by the free and easy tone of the opening paragraph, for some explicit incontrovertible matter of fact disclosure, which could not be gainsaid; but lo, and behold, the perusal of the second paragraph left us wondering whether the writers knew exactly the purport of their vision. Before we refer to that

paragraph, we should venture to ask the writers for an explanation of an expression which slipped from their pen in the former one. What system in preference to "the present system of converting the Jews," would that oracle propose? They themselves now and then let out that the judaism which their co-religionists practice makes the professors thereof anything but reflect credit on their religious profession.

But to the supposed revelation made in the second paragraph, about "a gentleman, who had been noticed as exceedingly attentive to his devotions, preferred a request that he might be permitted to read the additional service on the following day," the Day of Atonement. Supposing that what is intended to be conveyed by the statement is perfectly true; namely, that the gentleman had made a confession of his former apostasy from the teaching of Moses and the prophets, and returned with full purpose of heart to his allegiance to the Redeemer of Israel. We say, supposing that the gentleman was a Jew who professed Christianity in accordance with "the present system of converting the Jews," what would his exceeding attentiveness to his devotions whilst in the synagogue prove? God knows that when we ourselves happen to go to a synagogue on one of the Jewish festivals, how profound our devotion is; how we heartily join in many a prayer, and add most solemnly "through Jesus Christ our Lord." Again, supposing the intimation be true, what would that gentleman's request to read the additional service "on the Day of Atonement prove? The additional service for that solemn day is replete with opportunities for preaching the Gospel of the Grace of God through Christ Jesus. We often wish that we had such an opportunity! How we should endeavour, God being our Helper, to point out to our brethren of the Synagogue, Him who is THE WAY, THE TRUTH, AND THE LIFE. Supposing the intimation true, we cannot help admiring the solicitude and courage evinced by that gentleman.

The sharp sighted and quick witted writers, proceed in their third and last paragraph with the tantalising information:—"The gentleman in question is respectably connected, and his name is known." That is a new mode of procedure on the part of our Jewish traducers! Hitherto, they taunted us with withholding from them the

names of Hebrew Christians "respectably connected," and now our enemies withhold such names themselves! Have they really found out the fact that we have told them over and over again, that there were very few respectable Jewish families in this country of which some member has not returned to the true faith, FAITH IN CHRIST? *Omnia mutantur, nos et mutamur in illis*. In this instance, however, our estimable correspondent יקוֹשׁ נִנְשׁ, who has every possible means of knowing the real state of the case, may be right after all.

JOHN THE BAPTIST AND JESUS.

ANOTHER INTERPRETATION OF THE DIFFICULT TEXTS, MATT. XI. 11; LUKE VII. 28.

DEAR MR. EDITOR,—Allow me a few remarks on the interpretation, given in the excellent address in your last number, by Professor Warschawski, of Brighton, on the above texts, which have formed a *crux vexata* to many readers and commentators. I quite agree with the conclusion of the respected professor, that this passage of Holy Scripture, containing the words of our Lord, "direct the eye of faith to Him who is the centre of attraction in the kingdom of heaven—whom even a John, a Moses, and an Abraham need as their Redeemer—and that John bears a typical character, wherein is embodied the highest degree of human greatness, in order that the merit of Christ might shine the brightest."

But I would suggest, as others have done who have deeply studied the word, that the expression, "*least in the kingdom of heaven*," means the Lord Jesus Christ Himself. "*Ὁ μικροτερος*," which is the original, is not "*least*," but more correctly "the less," minor, younger, or coming after, as to time and condition, or order of birth and preaching. John is said to be the greatest of prophets, of all "born of women"—that is, of all that ever lived on earth—with one exception. And why? Because if this exception had not been made, Jesus would have appeared to extol John above Himself. John was great, indeed; as foretold by two Prophets of the Old Testament, Isaiah (chap. xl.), and Malachi (chap. iii. iv.); and as having his birth fore-shown, and his high and holy character declared by a superior angel from heaven. He was to be "filled with the Holy Ghost, even from his mother's

womb." He was to "go before the face of the Lord, to prepare His way," "in the spirit and power of Elias." (Luke i. 15-17.) All this occurred as predicted. John successfully preached in the wilderness the doctrine and baptism of repentance for the remission of sins; at the same time pointing attention to Jesus as "the Lamb of God which taketh away the sin of the world," in Whom he most fully and heartily believed. The greatness of John is allowed and testified by our Lord, as "a burning and shining light," above all other—but, notwithstanding, "he that is least,"—the minor in years, the "coming after" in order of preaching, in the kingdom of God, in the Gospel dispensation—"is greater than He." As prophet and teacher of truth, as a faithful reprover of sin, as an earnest preacher of Christ and the kingdom, as a self-denying holy man of God, and as foretold by other prophets, and endued with the Holy Ghost from earliest life, such a character of distinction was never pronounced or known of any other "born of woman" and not descending from heaven; and thus John had no equal, none superior. We cannot imagine that our Saviour meant after this to say, that the least child of God, or even prophet or apostle, under the dispensation of the New Testament and the gift of the Holy Spirit, was "greater than he;" or as the professor states it, by reason of faith in the mysterious incarnation of the Son of God, in His bearing our sins as "the Lamb without spot," &c.; the same though he be no son of Abraham according to the flesh, though he be the least or the feeblest that have entered the kingdom of heaven *by faith*,—is greater. I cannot think this; since John assuredly lived under the light of the Gospel, as much as any child of faith; though "the law was until John," yet John "fulfilled" all law and righteousness, in the baptism of Jesus Christ, and lived on after this, and had knowledge of the mighty power, preaching and miracles of the Lord, in which he desired his disciples to be established in the event of his death. (See Luke vii. 19-23.) But, the great, distinguishing exception, this "notwithstanding," after the marvellous pronouncement of the greatness of John, as His forerunner and messenger, centred as we believe in "Himself, as greater than all in divine nature, office, and attributes of eternity—"He that cometh after me,

said the humble and faithful John,) is preferred before me, for He was before me: whose shoe's latchet I am not worthy to unloose. He must increase, but I must decrease; he that cometh from heaven is above all." Thus John faithfully witnessed for Jesus unto death. And Jesus fully affirmed this testimony, declaring that John was the greatest of prophets that ever lived. But *His own testimony*—by His divine nature and supernatural birth, His office, His holiness, His teaching, His prophesying, His dying for sinners, His rising victorious, and ascending into the heavens, His sitting at the right hand of the Father, and coming again with power and great glory, as King and Judge over all the earth—this, of course, shows a pre-eminent greatness in Jesus, with which none on earth could compete: "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." (See John v. 36.) And, while Jesus might speak humbly of Himself, as far as His lowly earthly condition of poverty, reproach, and sufferings were concerned—even as "the least in the kingdom of heaven,"—yet, as to the dignity of His divine nature and works, and the high exaltation to come in the future manifestation of Himself, *with all the saints, His redeemed and regenerate children*, He with them surely will be seen in "the Greatest," having a name above every name, in that kingdom of heaven and of glory. Yours faithfully,

W. STONE, M.A.

St. Paul's Vicarage, Dalston.

HEBREW STUDIES.

SIR,—It is a cause of much thankfulness to Hebrew Christians, that Archbishops and Bishops are encouraging candidates for holy orders to the study of the language of the Old Testament. Nothing can be more natural than that those who are appointed to teach and preach, should be able to go to the fountain head of the pure, unadulterated original word of truth. Hitherto one man followed the other, in translating as well as editing the sacred text. I met recently with a case of the kind which surprised me, and which I hope you will allow me to lay before the readers of your valuable monthly.

In the 5th Song of Degrees, Psa.

cxiv, 4, rightly called by some, Psalm of Deliverance, we read "the stream had gone over our soul." The rendering is right enough, but the accentuation in most of our English editions of the Hebrew Psalm is not. The tone-accent should be placed on the penult, of the Hebrew word נַחֲלֶה. This is clearly stated by the best Hebrew scholars, Gesenius, Fuerst, Delitzsch, and others, and so we have it in the Bib. Heb. Magna Rabbinica, Mendelssohn, &c. But in English editions of the Hebrew Scriptures (Bagster's, the Bible Society's, and others), the accent is wrongly placed on the last syllable. I cannot do better than translate for the benefit of your English readers, what one of our oldest grammarians teaches. The word, says he, נַחֲלֶה has three significations.

1. It signifies an *inheritance*, and then the letter Cheth is pointed with a chateph pattach—נַחֲלֶה, pronounced *Na-ch'lah*.

2. The word is a participle signifying *sickly, grievous*;* the Cheth then, is pointed with a simple sh'va—נַחֲלֶה (*Nach-lah*). Both of these words have the tone on the *last* syllable.

3. When the word signifies a *river*, then the letter Hè is paragogic, and the tone-accent is on the penult.—נַחֲלֶה (*Nach'-lah*). Now, in Psa. cxiv, 4, we render it "river," and the tone accordingly should be on the first syllable.

Yours truly,
J. B. GOLDBERG.

MISSIONARY INCIDENT.

70, Carter Street, Greenhays,
Manchester, October 7th, 1873.

DEAR SIR AND BROTHER,—If you think that the following incidents in my missionary career would be worthy of insertion in the HEBREW CHRISTIAN WITNESS, and interesting to your numerous readers, I will relate what happened to me a few years ago whilst residing in Dutch Guiana.

Shortly after the sad news of the assassination of Abraham Lincoln, the late President of the U.S. had arrived in the Colony, I went to the resident Consul of America, to offer him my condolence, where I met several American captains and merchants, among whom there was also a Jewish gentleman, a merchant, who resided in the

colony at the time, but who did a large business in the U.S.

After we had expressed our feelings and sympathy with the Consul on account of the sad calamity, &c., my Jewish friend got up and turning to the Consul, begged leave to move that I should offer up a prayer for the bereaved widow and children of the murdered President. This was seconded by the Consul, and I was therefore requested to engage in prayer, which I did. I remember it was a very solemn moment, for we all knelt down and prayed fervently, by seeking Divine aid, both on behalf of smitten America and the bereaved widow and orphan children of her late President. And all this I asked in the name of Christ. After the prayer, the same gentlemen proposed that I should preach the funeral sermon of the late President. This was again seconded by the Consul and the rest of the company, and I was requested to preach the sermon as soon as convenient. I complied with the request, and the Sunday evening was fixed for the time of the service. We had it advertised in the local papers, and the governor of the Colony kindly gave us a large hall for the occasion. At the time appointed, a very large congregation assembled in the hall, and I recognised a great number of Jews present. My text was 2 Sam. i. 26: "I am distressed for thee, my brother Jonathan."

This created a general smile, from the fact that the Americans, as you are aware, are generally called by the English people, Brother Jonathan. But I did not mean that, but fixed their attention upon what David's great Son was saying to them and to the American nation at large, that whilst He also sympathised with them, He felt at the same time distressed on account of the many evils and sins and backslidings still found amongst them, &c. &c. I was then enabled to speak freely of the love of God in Christ Jesus.

A deputation then waited upon me and thanked me for the sermon, &c., but here I must stop.—I did not mean to speak so much of myself, for I wish to stand in the background, and to give all the praise to God.

Since that time, however, the Jews showed me more respect, and I could go in and out amongst most of them, and freely declare the Gospel of Christ.

I remain, dear sir,

Yours very truly,

I enclose my card.

MICRON.

* Jer. xiv. 17; Nah. iii. 19.

Queries.

MATT. xvi. 18 :—"The gates of hell shall not prevail against my Church." Does that promise mean, according to the phrase of Scripture, the devil's kingdom, and as it were his city, opposite to the city of God spoken of before which is the Church, all the power, rage, and malice of hell, and in that part of the world where Satan exercises his empire as prince thereof, lending his instruments, the church's enemies, his seven heads to plot, and his ten horns to push,—power and policy combined?

Or does the phrase mean that the Church is indefectible? Hell is a word signifying "whatever is concealed or invisible," and in this sense applicable to the place or state of departed spirits. (Isaiah xxxviii. 10.) The gates of death or the grave, shall not sorely trouble the Church of the Living God. Although involved in great troubles, nearly approaching to death and the grave, it shall live because God liveth. The Scriptures state that our Lord's *soul* was in Hell (*εις ᾗδου*), i.e., in the place of departed spirits. His death was thus attended with all the circumstances which mark the death of men : his body being given to the grave, his soul to *hades*. Our blessed Lord Himself rose from the dead to give the Church in his own person, a proof, a pledge, a pattern of our future resurrection. "Because I live, ye shall live also." (John xvi. 19.)

Reviews.

Dark Sayings of Old. Being an Attempt to elucidate Certain Difficult Passages of Holy Scripture, in a series of Ten Lectures. With a Preliminary Essay upon the Pretensions of Modern Unitarianism, as set forth in Dr. Vance Smith's recent Work, entitled, "The Bible and Popular Theology." By the Rev. Joseph B. M'Caul, Honorary Canon of Rochester Cathedral; Rector of St. Michael Bassishaw; Head Master of St. Clement and St. Andrew's High School, Notting Hill; Author of "A Paraphrastic Commentary upon the Epistle to the Hebrews," &c. &c. &c. London: Nisbet & Co.

SMALL though the volume be,—which we have just laid down after a very profitable perusal,—it is nevertheless a great and valuable addition to the higher pulpit literature of the Church of England. In these "catch-penny" times, when *ad captandum* is the order of the day, when rapid stale platitudes, unwholesomely seasoned, is the staple of the great majority of urban and suburban pulpits, it is refreshing to meet with a city pulpit, whence the Biblical student may expect nourishment for his mind and heart, such as a scribe "well instructed unto the kingdom of heaven" can supply. We congratulate Canon M'Caul's hearers and readers upon the themes which the sound and learned Rector of St. Michael's Bassishaw brings before them, as well as for the felicitous manner in which that eminent Divine elucidates those old and new treasures which he is constantly bringing forth, wherewith to enrich the minds of his listeners and perusers. Were the majority of our pulpits filled with such preachers as our author is, there would have been no occasion for that painfully humiliating, but incontestably true, description of the English pulpit now-a-day, which has just been given in the current number of the *Quarterly Review*. We wish that our space would admit of furnishing extracts in illustration of what we have said, but this we cannot do. The contents of the volume is described in its title page; we will transcribe here the "contents" page.

"Preliminary Essay," mentioned on the title page. It is a well thought out one, closely reasoned out, and lucidly stated case against that supercilious and superficial school of our day, which arrogates to itself the possession of the key to a higher criticism than that which the science of theology or philology warrants. It is a valuable monograph, and deserves more than one perusal. We just give the two opening paragraphs of the author's preface, which will show what induced the learned Canon to indite that preliminary essay :—

"The ordained minister of the Anglican communion has three distinct claims upon his allegiance. First of all, he is the servant of the Divine Master and Head of the Church Catholic, of whose mystical body the Church established in these realms has been hitherto, since the Reformation, so

pure and believing a member. Secondly; he owes a loyal fidelity to the articles and formularies of that corporate society, entitled the Church of England, which he has, previously to his ordination, solemnly subscribed; from whom he derives his emoluments, and with whose sacred ministry he is entrusted. Lastly; an affectionate and ready obedience is due from him, in all things lawful, to his spiritual superiors. He has promised 'reverently to obey the chief ministers (see 'The Form and Manner of Ordering of Priests'), unto whom is committed the charge and government' over him, and to 'follow, with a glad mind and will, their godly admonitions,' and also to submit himself 'to their godly judgments.'

"The time may, however, come, when the two latter claims upon him, viz., his loyalty and obedience to a State-governed Church and its rulers, must clash openly with his duty to Christ, and to the Church Catholic; in other words, to the faith once delivered to the saints. It will then be needful for him to choose between the approval of conscience, and the countenance of worldly men—to make his election perchance between starvation for Christ's sake, and the approbation of the rulers of this world. It will then be his duty, not at the first alarm rashly to desert his post, but to combine with his fellow-servants of the Lord Jesus in protesting, in witnessing a good confession, and, if need be, in 'enduring hardness' for what he knows to be the truth of God."

Lecture I. Everlasting life and everlasting contempt, on Daniel xii. 2. Lecture II. "The spirit of man the candle of the Lord;" or, the inherent immortality of the soul demonstrated. Prov. xx. 27. The work abounds in learned foot-notes; we marked several for quotation, but we find that we must forego our original intention. One note from page 71, we must give, as it is one of the many which proves the author to be an original and profound thinker:—

"In Malachi ii. 15, 16, the word רָחֵם, spirit, occurs three times. The clue to its meaning is found in the twice-repeated warning 'take heed to your spirit.' In these two instances, it plainly signifies the affections, the impulse, or desire of the mind. Over these the Israelites are commanded to watch. God has made man and wife אֶחָד. But the 'residue of the affec-

tions' He claims to Himself. Frequency of, and a heartless facility for divorce, do not tend to produce a 'godly seed,' which is one main object of the institution of marriage."

Lecture III. Galilee of the Gentiles. Isaiah ix. 1, 2. Lecture IV. Christ born at Bethlehem-Ephratha. The Human Nature and Divine Self-Existence of the Messiah Demonstrated. Micah v. 2. Lecture V. "Belshazzar's Feast." Daniel v. 30, 31. Lecture VI. God hiding Himself. Isaiah xlv. 15. Lecture VII. The Righteous Branch, the Lord our Righteousness. Jer. xxiii. 5, 6. Lecture VIII. Having no hope, and without God in the world. Eph. ii. 12. Lecture IX. "The Lord hath made all things for Himself." Prov. xvi. 4. Lecture X. The Unjust Steward. Luke xvi. 9.

Those who have studied Canon M'Caul's former works, will readily believe that every one of the above subjects is treated with scholarship of a high order. To our brethren in the sacred ministry, we commend Canon M'Caul's last work as a most suggestive one for pulpit preparation.

מפלאות תמים דעים is the title of the Hebrew translation of the interesting little tale JACOB BEN ISRAEL, THE LEARNED JEW, which appeared in the *Family Friend* of last year, and which we have briefly noticed in our impression of last April. The Hebrew translator adopted an expression in Job xxxvii. 16—THE WONDROUS WORKS OF HIM WHO IS PERFECT IN KNOWLEDGE—as the title of his version in the sacred tongue. The Hebrew version is now in the press, and will be shortly ready for circulation. As it has been formerly stated, the translator inscribed his version to the Honourable Mrs. E. C. Yorke, *née* Annie de Rothschild, and to all the daughters of Israel.

POLYGLOT TEXT BOOK FOR 1874.

MESSRS. PARTRIDGE & Co. have in the press an interesting little volume. It consists of a text, for each day in the coming year, in English, German, French, and Italian. It has been compiled by our indefatigable Hebrew Christian brother, Mr. J. Alexander, of the Bible Stand, Crystal Palace. The tiny volume can be obtained at that *dépot*.

NOTICE TO OUR READERS AND CORRESPONDENTS.

THE Number of our subscribers having steadily increased of late, we are not without hopes of being in a position, at the commencement of the new year, to reduce the price of our monthly from *eightpence* to *sixpence*. Subscribers' names to be forwarded, accompanied by P. O. Orders,—payable at 127, Fulham Road, S.W.,—to the Rev. Dr. Moses Margoliouth, 22, Pelham Crescent, South Kensington, London, S.W. Back numbers, as well as the volume for 1872, can be had from the Publisher.

Several articles, — amongst which such as "Promises made unto the Fathers," "The Talmud" communications,—as well as *Literary Notices*, such as on the "Bible Educator," Perowne on the Psalms, &c. &c.—are postponed for want of space in this issue.

M.B.—We repeat to you what we have over and over again told W. D. Hebrew words need not deter any reader, be he ever so ignorant of the Sacred Tongue, from perusing every article in the "Hebrew Christian Witness." Every quotation is fully and intelligibly explained.

A CONSTANT READER OF THE HEBREW CHRISTIAN WITNESS.—God helping us, we trust that our Monthly will be carried on, with greater vigour than ever, in the coming year. We heartily thank you for your prayers. We stand greatly in need of Divine help, as well as friendly support.

ONE WHO WISHES TO PROMOTE THE WELFARE OF THE HEBREW CHRISTIAN WITNESS.—You may effectually do so, by calling the attention of your Christian friends to it, whenever an opportunity occurs.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness, Pelham Library, 151, Fulham Road, Brompton, S.W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not neces-

sarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

Subscribers may secure punctual delivery by post, free, by paying the annual subscription—six shillings in advance. Payments by post office orders (*not stamps*) to be made to the Rev. DR. MOSES MARGOLIOUTH (at 127, Fulham-Road, Post Office, S.W.) 22, Pelham-Crescent, South Kensington, London; to whom also application may be made for further particulars.

LETTERS RECEIVED.—The Revs. W. Stone, S. J. Stone, H. A. Stern, J. B. Goldberg, W. May, M. L. Mollis, Professor Warschawski, Mrs. Jones, Mrs. Lamb, מר"ם, מר"ם, E. Chase, E. Evans, B. Laudau, &c. &c.

PUBLICATIONS RECEIVED.

A Pastor's Testimony. 2 Peter i. 15.
A Series of Sermons by the late Rev. Abraham Gilbert, B.A., Rector of Clare Portion, Tiverton. Edited by his Widow. With an Introduction by the Rev. Alfred Williams, M.A., Vicar of Kingston-on-Thames, and a Memorial Sketch by the Rev. Charles Hole, B.A., Rector of Loxbear. London: Seeley, Jackson, & Halliday

Our Hope: A Magazine bearing on Prophetic Inquiry. Edited by William Maude. London: Elliot Stock.

The Law of the Tithe; and of the Free-will Offering; and of Almsgiving. By the Rev. A. W. Miller, D.D., Columbia, S.C.

The Levant Herald, for October 18.
&c. &c. &c.

Just published, bound in Cloth, price 8s. 6d. and 4s. 6d.
THE ANNUAL VOL. FOR 1872, OF
THE HEBREW CHRISTIAN WITNESS,

AN ANGLO-JUDÆO-CHRISTIAN MAGAZINE, UNDER THE ENTIRE MANAGEMENT OF
EDITOR AND CONTRIBUTORS FROM PATRIOTIC JEWISH BELIEVERS.

"*Ye are My Witnesses.*"—Isa. xliii. 10.

The Lessons from Moses and the Prophets, read in the Jewish Synagogues on their Sabbaths, Feasts, and Fasts.—See *Hebrew Christian Witness* for 1872.

A Modern Tertullus in Modern Athens, or Professor Marks on "*The Jews of Modern Times.*"—See *Hebrew Christian Witness* for 1872.

The Weal and Woe of Israel the Essence of Prophecy.—See *Hebrew Christian Witness* for 1872.

Conversions to Christianity amongst the Jews in England, previous to the Existence of "Conversion Societies."—See *Hebrew Christian Witness* for 1872.

The National Thanksgiving.—See *Hebrew Christian Witness* for 1872.

What is Christianity?—See *Hebrew Christian Witness* for 1872.

Judaism in its Modern Aspect.—See *Hebrew Christian Witness* for 1872.

The Banished Ones Fetched Home. An Historical Serial Tale, Illustrative of the chequered Annals of the Jews in this country. *Book First.*—See *Hebrew Christian Witness* for 1872.

The Mission of Israel.—See *Hebrew Christian Witness* for 1872.

A Day in Capernaum, from the German, by Professor Delitzsch.—See *Hebrew Christian Witness* for 1872.

And for many other kindred and very interesting papers, see *Hebrew Christian Witness* for 1872.

"There is much ability and much zeal exhibited in the articles. The learning is curious and valuable, and we regard the publication with great interest, hoping it may be blest to the true welfare of Israel."—*The Record*.

"It is a learned, able, and highly interesting magazine," &c.—*The Standard*.

"The new volume of this excellent work has now been issued, and will be found full of important and interesting articles."—*The Rock*.

"Full of deeply interesting matters, and will be heartily welcomed by all true lovers of Israel. It is conducted with talent and learning. . . . Many interesting criticisms on Old Testament Scriptures enrich the pages of this able periodical, and a true evangelical tone pervades it."—*The Christian*.

London : ELLIOT STOCK, 62, Paternoster Row, and may be ordered of any Bookseller, in town or country.

Subscribers to the NEW SERIES may secure punctual delivery by post, free, including the numbers already published, by paying the annual subscription—*Six shillings*—in advance. Payments by Post Office orders (*not stamps*) to be made to the Rev. Dr. MOSES MARGOLIOUTH, (at 127, Fulham Road, Post Office, S.W.,) 22, Pelham Crescent, South Kensington, London, S.W. ; to whom application may be made for further particulars.

Fund for Gratuitous Distribution of "The Hebrew Christian Witness" amongst the Jews.

The gratuitous circulation of our Monthly amongst our unbelieving brethren has been richly owned of the God of Israel. We are very anxious to continue to give free course to the magazine, both through the post and otherwise. We shall be thankful for contributions to enable us to carry our heart's desire, and prayer to God, into effect. Last year's issue has put us into correspondence with upwards of one hundred educated Jews, on the evidences of Christianity.