

The Hebrew Christian Witness :

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אַתֶּם עֵדִי. "Ye are My Witnesses."—Is. xliii. 10.

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[NEW SERIES.

AN IMPORTANT ANNOUNCEMENT.

EVER since it was notified that *The Quarterly Journal of Prophecy* was to be discontinued with the issue of last October, we have been applied to from students of Prophecy all over the United Kingdom to make the pages of the HEBREW CHRISTIAN WITNESS available for well digested Essays, and healthy discussions on the solemn Prophetic theme. We have invariably replied that the investigation of the predictions in "THE SCRIPTURES OF TRUTH" has never been neglected by us. Moreover, that "THE TESTIMONY OF JESUS WHICH IS THE SPIRIT OF PROPHECY" was part and parcel of the evidence which THE HEBREW CHRISTIAN WITNESS is pledged to furnish. We named, in illustration of our reply, such articles as THE PROMISES MADE UNTO THE FATHERS; THE LAST WORDS OF EZEKIEL'S LAST VISION; THE MESSIAH AND HIS APOSTLES ON CONVERSION AND CONVERSIONISTS; THE TREE OF LIFE AN ANTIDOTE TO DEATH; THE HEBREW CHRISTIAN CONFERENCE AT MILD MAY PARK; ISRAEL'S DAY OF GRACE; ISRAEL'S PRESENT AND FUTURE; THE CROWNING SIGN OF THE TIMES. These and many other papers of their kind, will bear us out that the elucidation of Prophecy is one of the most important items in the evidence which we are pledged to give. THE INVESTIGATOR OF PROPHECY is the most natural ally of THE HEBREW CHRISTIAN WITNESS. All this we urged as pertinaciously as we could, for some time; but all to no purpose. Nothing would abate the importunity of our correspondents, that we would declare ourselves, on the

front of our title-page, as the medium of communication, on Prophetic exposition, between students of unfulfilled Prophecy. After much anxious and prayerful consideration, we have resolved to comply with the multiform and persistent request. It may be God's will that in these last days, the principal exponents of the predictions which concern the close of this dispensation and the introduction of the coming one should be the children of the ancient Prophets themselves. Our Monthly will therefore assume, with the beginning of the New year, the twofold designation of **HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR**.

We own that we shall enter upon the twofold work with intensified consciousness that we are not sufficient in ourselves, and of ourselves, for these important undertakings. But we feel convinced we shall "obtain mercy, and find grace to help in time of need." "Our sufficiency is of God." We believe and trust that He will not only raise up for us suitable fellow helpers, but also adequate means to carry on the work without let or hindrance. We earnestly invite the co-operation of able fellow workers. Fellow workers, who do not work for temporal remuneration; we ourselves work without money and without price, but rather with great temporal loss to ourselves besides the great expenditure which we make in health and strength. We want fellow workers who are not given to sickly sentimentality, to nauseous mealy-mouthedness, in upholding the **TESTIMONY OF JESUS**. In short, we look for fellow workers, who are "true and faithful soldiers and servants of Christ," who are ready and willing to fight the good fight of **FAITH** under the banner of the great Captain of our Salvation. We believe that our God will raise up for us such coadjutors, as well as friends who are blest with this world's goods, and thus enable us to go on with the great enterprise without the pressure of material burdens. We should be very thankful if our Heavenly Father were to put it into the heart of one of His servants—whom He has already blest with mind and means—to share with us, on the same terms that we work ourselves, as indicated above, the **PRINCIPAL**, that is the **EDITORIAL WORK**.

THE BETTER, OR NEW COVENANT.

A VERY interesting BIBLE READING took place on Monday evening, the 10th ult., at Kirkdale Villa, Addiscombe, Croydon, the residence of Mr. John Grantham. There was a very respectable attendance of ladies and gentlemen, amongst whom were several clergymen. The proceedings opened by Mr. Grantham giving out a hymn, which was heartily sung by all present. The Rev. W. D. Isaac then invoked God's blessing, presence, and teaching in a soul-stirring prayer; after which Mr. Grantham read the last four verses of the eighth chapter of the Epistle to the Hebrews, the portion of Scripture for that evening's consideration. After a few pertinent prefatory observations with regard to the subject and object of the Epistle, he called upon the Rev. Dr. Margoliouth to introduce the subject by an exposition of his views upon that portion of God's Word, and thus pave the way for general conversation on it. Dr. Margoliouth, in obeying the call, proceeded as follows:—

These few verses do not only directly describe the different characteristics of the covenants, but indirectly, yet most unmistakably intimate Israel's past and future relationship to "the Angel of the Covenant."* God's purposes respecting Israel has this great advantage,—they are so clearly set forth, in the Scriptures of truth, as to leave little room for crude verbosity or hazardous speculations to which other portions of unfulfilled prophecy have been subjected. I know of no department in Christian theology which has been so rudely handled, and so crudely served up, as unfulfilled prophecy. What the lawyers and scribes of yore have done, by their traditions, for the Old Testament, before the first advent, many modern preachers and writers on unfulfilled prophecy do for the New Testament. They make the word of God of none effect, by drawing their preaching and teaching from broken cisterns. But those prophecies which relate to the future of the Jews—with the great stubborn facts of the Jews themselves in every corner of the world—are proof both against sceptical perversion and superficial misinterpretation. The Almighty seems, moreover, to have directed His Church to set apart a season in the Christian year—which we are about to celebrate—in commemoration of the first, and in anticipation of the second advent. During the season of Advent the devout Christian is especially reminded of the covenants which the God of Abraham designed between Himself and Abraham's seed, whose nature, as we read in the sixteenth verse of the second chapter of this epistle, the Son of God took upon Himself about this time, when He came to visit us in great humility. The first advent was, in fact, the point of contact between the annulling of the old covenant and Israel's temporary national rejection; the second advent will be the point of contact between the ratification of the BETTER, the new covenant, and Israel's restoration to God's favour. I would just call attention, before I enter upon a brief exposition of these few verses, to the fact that the inspired writer of the "Epistle to the Hebrews" quotes here from a former holy man, the prophet Jeremiah. Let us just notice the original prophecy:—"Behold, the days come, saith the Lord, that I will

* Mal. iii. 1.

make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which My covenant they brake, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.* Mark the punctuation in the thirty-third verse. You perceive that the words "After those days," and so on, begin a new sentence. This punctuation should have been given heed to by the translators in the quotation in this epistle, for it is important.

It will be interesting to meditate, in the first instance, on the old covenant and its conditions. It was a compact between God, the Father of the whole human race, and with only one family of that race. The performance of the great majority of the conditions, on the part of the elect and chosen family, was confined to one country. Its mediator was only a man after all, great as that man was. The conditions of that covenant were communicated to the human mind by human instruction, pictorially and tutorially,—if I may be permitted the latter expression,—that is, by emblems and symbols, such as the sacrifices, the altars, the tabernacle, its sacred vessels and vestments; or the Temple and its hallowed paraphernalia and gorgeous ritual. Man was instructed by man, by his neighbour, by his brother. The teaching of the Divine Instructor was sought but by few. The divinely commissioned prophets who addressed themselves to the heart and soul were not listened to. The things of sense and sight were preferred to a spiritual service. As no human teacher was, or is, infallible, that covenant, as well as its catalogue of conditions, was soon misinterpreted and made of none effect. The contracting parties became of necessity at variance. God the Father had indeed endeavoured, on His part, by means of His servants and messengers, the prophets, to warn the transgressors of the fearful consequences of the annulling of that covenant. But, with the exception of a few partial reforms, without effect. Hence the old covenant—when it dwindled away to an observance of certain forms and ceremonies, to a tissue of ultra, parasite, unmeaning ritualism—was annulled,

The first advent of the Redeemer was, therefore, as much the point of contact between exaggerated parasite ritualism and a spiritual worship, as it was the point of contact between the old and new covenant. The Saviour not only annulled the old covenant in His Sermon on the Mount, but turned His back upon the temple, with its gorgeous ritual and august paraphernalia; by which, as well as by his following announcement to the woman of Samaria, when "Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what

* Jer. xxxi. 31-34.

we worship ; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship Him."* Moreover by the utter demolition of the temple and the Jewish hierarchy, He branded a showy, parasite ritualism with a stigma from which it will never recover ; no matter under what auspices such a ritualism may be resuscitated. Yes ; the first advent of the Redeemer was the point of contact between the Old Covenant and a parasite ritualism on the one hand, and the better, the New Covenant, and a spiritual worship on the other.

Yet that Old Covenant was distinguished by certain figurative characteristics, which must have indicated it to have been but a shadow of a coming covenant eternally substantial, and ever irrefragable. For instance, the mode of consecrating that covenant, along with the people of Israel, as well as the altar. We read :—" And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people ; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."† St. Paul's inspired exposition of this Mosaic sacrament we have in the next chapter of this epistle :—" And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission."‡ Thus when He came who was to be " a Light to lighten the Gentiles, and the glory of His people Israel," all was explained. Instead of the blood of bulls and goats, the BETTER, the New Covenant, and the people of that covenant were consecrated by the precious blood of the Lamb of God. Well might the Apostle speak of Jesus as " the Mediator of a BETTER covenant, which was established upon better promises." Instead of the gaudy sacerdotal vestments, God's ministers, as well as His people, are to be clothed in righteousness, and in the garments of salvation ; or, in the words of our Apostle in another of his epistles, we are to cast off the works of darkness, and put on the armour of light, we are to put on the Lord Jesus Christ,§ " the Mediator of a BETTER Covenant."

Now for a few words on the most important part of this chapter, or

* John iv. 21-23.

† Heb. ix. 15-22.

‡ Exod. xxiv. 6-8.

§ Rom. xiii. 12, 14.

rather of this epistle, perhaps, more correctly still, of the whole Bible,—the New Covenant, and its attributes; that is, the “**BETTER COVENANT**, which was established upon better promises.” In the first place, that covenant was intended to be an universal compact; that is, a compact between the Father in heaven and all mankind. In the second place, instead of obedience being an aid to FAITH, FAITH is to be the motive power to obedience. The Mediator of that **BETTER COVENANT** is the second person in the ever blessed Trinity, the eternal Son of God! “This is the covenant that I will make,”—that is, the **BETTER COVENANT**, the **NEW COVENANT** spoken of in some of the foregoing verses. The Old Covenant, with its symbolical consecration, as has been already intimated, foreshadowed it. The elucidation of the symbolism is concisely, but comprehensively, given by the great Apostle in another of his epistles, in the following words:—“After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.”*

Glorious are the attributes of the **BETTER COVENANT**! The New Covenant, when truly and effectually established, makes the mind of the man-covenantor, of whatever nation he may be, the shrine of the perfect law of God. It makes the heart of the man-covenantor the tables upon which that law is inscribed. It establishes an eternal alliance between God and man. It makes the Spirit of God the man-covenantor’s Teacher. It assures the man-covenantor of forgiveness of all iniquity, and of the utter blotting out of his past sins.

Ancient Jewish exegetes looked forward to the new and better covenant in connection with the reign of the Messiah. Jonathan targums, or paraphrases, the words of the divine hymn, “And with joy shall ye draw water out of the wells of salvation,”† by “And ye shall obtain new doctrine with joy from the choicest of the righteous.” In *Yalkut Simeoni*, on the sixtieth chapter of Isaiah, occurs the following quaint passage:—“The Holy and Blessed One will sit in the Garden of Eden and discourse; and all the righteous ones will sit in His presence, and all the celestial host shall stand upon their feet; and the sun and the planets at the right hand of the Holy and Blessed One, the moon and the stars on His left hand; and the Holy and Blessed One will sit and discourse on the new law, which He shall give by the Messiah.” In the special service appointed for the first Saturday in the month of Nisan—the month in which the Feast of Passover is commemorated, and in which Jesus, **THE LAMB OF GOD**, was offered up—we have a catalogue of the events that are to take place in that month, amongst which are the following:—“When a new law shall be given, a new covenant made.”‡

Some may ask, where is the nation, or Church, which professes to believe in the **BETTER COVENANT**, the New Covenant, whose members universally realise the blessings which that covenant is said to confer? Are there not many professing believers in the New Covenant, in whose mind the law of God has never yet effected an entrance? whose hearts

* 1 Cor. xi. 25, 26.

† Isaiah xii. 3.

‡ The original of the above quotations will be found in “The Fundamental Principles of Modern Judaism Investigated,” p. 208.

are harder than the stones upon which the primeval decalogue was inscribed, so that they are incapable of receiving the impress of a single law? who, instead of being in alliance with God, are at enmity with Him? who turn a deaf ear to the remonstrances and teaching of His Spirit? and therefore, notwithstanding their profession of being interested in the New Covenant, are still in the gall of bitterness and the bond of iniquity? All these questions may fairly be asked, for they are founded on truths which can not possibly be gainsayed. But, I reply:—We must never forget the terms with which the better covenant stands associated in the prophecies of the Old Testament and the expositions of them in the epistles of the New Testament. In addition to the prediction by Jeremiah, which is St. Paul's text in this instance, Ezekiel prophesied:—"Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for Mine holy Name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify My great Name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My statutes, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God."* Until the BETTER, the New Covenant—the inspired theme of Jeremiah and Paul—is ratified with the house of Israel as a nation, its application to peoples, nations, and Churches will be but partial and limited. Hence reasons St. Paul:—"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? . . . 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?"†

Until then, God visits the Gentiles, as well as the Jews, only "to take out of them a people for His name." St. James' address at the memorable Jerusalem Council must be carefully weighed;—let me just read it:—"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME. [Not *all* the Gentiles, only, "out of them."] And to this agree the words of the prophets; as it is written. [That is, all the prophets that have ever predicted Christ's kingdom and glory.] After this [after this elective dispensation] I will return, and will build again the tabernacle of David, which is fallen down; and I will build again

* Ezek. xxxvi. 22-28.

† Rom. xi. 11, 12, 15.

the ruins thereof, and I will set it up; [and now comes the work to be accomplished in the next dispensation;] that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world."† So you see that the salvation of the Gentile world depends upon the salvation of Israel; and the salvation of Israel, as a nation, depends upon the return of the Redeemer, that is, upon His second advent. Let me recur to one of the propositions which I made at an earlier period of this evening; namely, The second advent will be the point of contact between the ratification of the BETTER, the New Covenant, and Israel's restoration to God's favour. I may now add, and the salvation of the Gentile world.

How ardent, how fervent, how incessant should not our petitions ascend for the second advent of the King of Glory, as well as for the establishment of the better, the New Covenant, with the house of Israel; seeing that upon this twofold event hinges the restitution of all things; so clearly set forth by St. Peter in one of his sermons in the temple:—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."*

My attention has recently been called to an instructive little work on prophecy, entitled "Earth's Eventide," by the Rev. J. B. Gregory. Although I cannot endorse all the details, which the pious author supposes are the concomitants of the "appearing" and "coming" of our blessed Saviour, I still gladly recommend it as a most suggestive work on the study of the most important part of the Scriptures of truth, namely, that which the great voice in heaven told the beloved disciple is the SPIRIT OF PROPHECY, even THE TESTIMONY OF JESUS.

The address was followed by a friendly discussion on the various topics broached in it, in which the Revs. Dr. Rosenthall, W. D. Isaac, H. F. Durnford, John Griffiths, Messrs. Grantham, Alexander, and others took part; in the course of which Dr. Rosenthall made some interesting and solemn observations on the present state of the Church in the world, and the world in the Church. He appealed to the people of God on the necessity of sanctified lives, in prospect of our Lord's return; for without holiness no man shall see the Lord. Mr. Grantham's winding-up address was also to the same effect, urging the necessity now, more than ever, to meditate often on this solemn theme. He rejoiced to hear that a portion of the HEBREW CHRISTIAN WITNESS would, with the beginning of next year, be wholly occupied with the examination and investigation of unfulfilled prophecy, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."*

Another hymn was then sung, after which Dr. Rosenthall closed one of the most interesting and devotional meetings with the Apostolic benediction.

* Acts xv. 13-18.

† Acts. xiii. 19-21.

‡ Titus ii. 12, 13.

ISRAEL'S REJECTION THE CHURCH'S ELECTION. ISRAEL'S RESTORATION THE WORLD'S SALVATION.

BY THE REV. JOHN WILKINSON.

[Our dear brother's address, "Israel's Present and Future," which we reproduced in our two last monthly numbers, from the *Report of the Mildmay Conference for 1871*, has brought us so many letters of grateful appreciation, that we cannot but feel sure that the following address, delivered by him at the last year's Conference, will be equally welcomed, and for which we shall once more receive the cordial thanks of our readers.]

MY dear Christian friends, permit me to offer a few preliminary remarks. No one here, I think, will question the doctrine that the Jews are an elect nation, elect for the purpose of unfolding, in different periods of their history, the various parts of the Divine plan of mercy to the human race. God gave existence to the Jewish nation that they might bear witness to the existence and unity of God; that they might receive from Him a revelation, and hold it in the interest of the world; that they might give the world a Saviour; and that they might spread the knowledge of the Messiah's name and diffuse the blessings of His gospel all the world over. Three out of the four purposes have been already fulfilled, and, so far as we can see, we do not need the Jews any longer for these purposes; still they are preserved, and for some purpose worthy of their miraculous preservation. But we do not need them to fulfil Scripture, and to meet the needs of the world as to the fourth purpose named. Another preliminary remark. If we take our stand by the side of the Jew, and look at things from his point of view, we shall easily understand why he looked for a Messiah who should come to bless Israel, and then bless the world. His Scriptures told him so. See Isaiah ii. 1-5; Jer. xxxiii. 14-26. By the light of the Christian dispensation we know that the Gospel was preached by the Levitical types, and that the 53rd of Isaiah refers to a suffering Messiah; but surely it becomes the Gentile Church, who finds it so difficult to believe in the literal fulfilment of second-coming prophecies whilst she firmly believes in the literal fulfilment of first-coming predictions, to deal tenderly with the Jews if, with a limited number of manuscripts, they failed to distinguish between their King coming to them "riding on an ass," Zech. ix. 9, and His coming to Zion as their Redeemer, "to turn away ungodliness from Jacob." (Isa. lix. 20; Rom. xi. 26.)

It was a fixed doctrine in the mind of the Jew that Messiah is to come, bless Israel, and then the Gentile world.

I ask you, then, to begin with me, and open your Bibles at the 1st chapter of the Gospel by Luke, 68th to 78th verses.

Here, on the birth of John, his father Zacharias, filled with the Holy Ghost, seemed to realise Israel's expectation. The Lord God of Israel is blessed for *visiting* and redeeming His people, for raising up a horn of salvation for them in the house of David, in fulfilment of ancient

prophecies, to save them from their enemies, and from the hand of all that hate them, to perform mercy to their fathers and to remember His holy covenant, according to an oath to Abraham, that He would grant them deliverance from political and spiritual enemies, so that they might serve Him without fear in holiness and righteousness before Him all the days of their life; and John was now to go before the Lord to prepare His ways,—to give knowledge of salvation to His people, by the remission of their sins, through the tender mercy of their God, whereby the Dayspring (sunrising, or light) from on high had *visited* them.

Here Messiah of the house of David was to rid the Jewish nation of all their political enemies, and give deliverance from their sins, according to the declarations of inspired prophets, and in fulfilment of a solemn oath made to Abraham.

We have now to turn away from this bright and cheering prospect to pictures sad and gloomy. "He came unto His own (*ta idia*), His own things, His own land, His own home; but his own (*hoi idioi*), His own people, received Him not." They ought to have received Him; but as a nation they rejected Him, though individual Jews received Him, and thus became "sons of God." The nation, in its representative capacity, would not have Him to reign over them. Jesus now speaks the parable of the vineyard to them—Mark xii. 1-9, and Matt. xxi. 48. No doubt the Saviour had in His mind Ps. lxxx. 8, and Isa. v. 1, 2, 7. "Thou hast brought a vine out of Egypt," &c. "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant," &c.

It was "the choicest vine," planted in "a very fruitful hill," fenced round, stones gathered out, a tower built, and a winepress. Under such favourable circumstances, the Householder looked to the husbandmen for grapes; but they beat and killed the messengers, and last of all His Son, saying, "This is the Heir, come, let us kill Him and *the inheritance shall be ours*." They wish to wrest it out of the hands of the Owner by killing the Son. They reject the Son and the Father. They now saw that He had spoken this parable against them. These husbandmen are now to be destroyed, and the vineyard given to others, says Mark; and Matthew says, or rather Jesus in Matthew's gospel says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Now we come to another important and impressive scene. Jesus draws near to the city and bursts into tears, saying, "O that thou hadst considered, at least in this thy day, the things which concern thy peace. But now they are hidden from thine eyes; for the days are coming upon thee when thine enemies will surround thee with a rampart, and enclose thee, and shut thee up on every side, and will level thee with the ground, thee and thy children, and will *not* leave thee one stone upon another, because thou didst not consider the time when thou wast *visited*." Please to notice specially this word, *visited*, or *visitation*, as it stands in the English version, and compare it with the quotation from the 1st of Luke. In Matthew, 23rd chapter, Jesus now says, "Fill ye up then the measure of your fathers," declaring that all the righteous blood shed on the earth, from Abel to Zacharias, shall be charged on that generation.

Nevertheless, the Saviour testifies to His intense desire to bless them: "O Jerusalem, Jerusalem! how often would I have gathered thy children, but ye would not;" and promises to send wise men and prophets to them, but tells them beforehand that they will kill some and *persecute* others; that they will treat the servants as they have treated the Master.

The wickedness of the Jews is now reaching its climax in the rejection and crucifixion of their Messiah. Ages of accumulating guilt are about to be settled for. The Jews say, "Away with Him, crucify Him!" and Jesus says, "Your house is left unto you desolate—ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

From that blind and wicked act of the Jews, in rejecting and crucifying their Messiah, God provides an atonement for the sins of the entire race. The Messiah rises from the dead. The temple still stands, sacrifices are still offered, the nation is still for some years at home, judgment still lingers, and mercy is now offered through the merit of the blood the Jews have so wickedly shed.

Peter now charges the Jews with having killed the Prince of life, though he admits that they did it in ignorance, as did also their rulers; he bears witness to the resurrection of Christ, and urges repentance and conversion: "Repent ye therefore, and be converted, that your sins may be blotted out. . . . Unto you first God, having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities." (See Acts iii. 13-26.) Stephen says, in Acts vii. 51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers."

The Father and the Son have been rejected, and now the Holy Ghost is rejected,

Now, hear the testimony of Paul in 1 Thess. ii. 15, 16. "The Jews" he says, "killed the Lord Jesus and their own prophets;" and, he adds, "*have persecuted us.*" This is the fulfilment of Christ's word, that He would send them wise men and prophets whom the Jews would persecute, &c.

Paul now adds, "They please not God, and are contrary to all men. Forbidding us to speak to the Gentiles, to fill up their sin alway, for the wrath is come upon them to the *uttermost.*" How blessed to find in the Epistle to the Hebrews, "He is able to save to the *uttermost*!"

Thus they persecuted and killed those who predicted the coming of Messiah; they rejected and crucified their King, Messiah, and Saviour; they rejected salvation offered to them in the wondrous mercy of God through the merit of the blood shed; they resisted the Holy Ghost; and now God rejects them, *turns* them out of their country, sends them forth to their long and wide captivity, a byword, a reproach, a shame and a hissing, to endure a dispersion which is to run *parallel* with the "times of the Gentiles."

Now a parenthetical dispensation is introduced. Parenthetical only as relating to the first and second comings of Messiah, not as relating to the eternal purpose of God. It is not, as some would seem to say, an afterthought of God.

Now Israel's interests and mission, *as a nation*, are suspended ; and Gentile nations are to receive and spread saving truth. But although in their corporate capacity the positions of Jew and Gentile have been changed, the individual sinner's position in relation to the work of Christ has not been altered. Because Gentile nations are favoured, the individuals composing those nations may, by multitudes, reject salvation and perish ; and so also may individual Jews, though *nationally* rejected, find salvation as sinners and be saved. The Jew was not to be shut out from the provisions of salvation, but the Gentile was to be admitted to a share in those provisions, to be a *partaker* of the "root and fatness of the olive tree."

We have now "the Jews," "the Gentiles," and "the Church of God" as composed of both. The "casting away" of the Jews as a nation is made the occasion of reconciliation to Gentiles ; their "fall and diminishing" are made the occasion of enriching the Gentile world. On the rejection of the Messiah by the Jewish nation, and God's rejection of the nation, the Jews, and even believing Jews, were greatly perplexed to know to what point in the revealed purpose of God they had reached. They well knew that the Old Testament Scriptures throughout taught the doctrine that Messiah was to come, and bless Israel and then the world.

Messiah has come : but the nation is still unblessed, nay, is even to be broken up and dispersed ; and Gentiles are already being blessed and saved. This perplexed them.

Before the rejection of Jesus, He had told His disciples to go not to the Gentiles, or to the Samaritans, but rather to the lost sheep of the house of Israel. And when the disciples were dispersed by the persecution which arose at the time of Stephen's martyrdom, they preached the Gospel to "none but unto the Jews only." Peter, however, had a very remarkable vision by which God prepared his mind for Gentile conversions. On his arrival at the house of Cornelius the centurion, Peter perceived that God was no Respector of persons, but that individual sinners of any nation might believe and be saved ! and when he had given a brief, clear statement of the facts of redemption (Acts x. 34-43), and offered forgiveness of sin to all who believe, "the Holy Ghost fell on all them which heard the word"—Jews and Gentiles—illustrating the doctrine Peter had just learned. The believing Jews among them, who had come with Peter, were astonished because that "on the Gentiles *also* was poured out the gift of the Holy Ghost."

The report of this of course found its way to the ears of the apostles and brethren in Judea, and they requested Peter to explain his conduct. Peter rehearsed the matter from the beginning with honest simplicity. The explanation is satisfactory. The apostles are silent, and only open their lips to glorify God, admitting, "Then hath God *also* to the Gentiles granted repentance unto life." (Acts xi. 1-18.)

When the apostles clearly saw that the "door of faith had been opened by God to the Gentiles" (Acts xiv. 27), they felt it necessary to re-examine and settle the ground on which they now stood. The old ground, observe, as taught throughout Scripture, being this : Messiah is to come, bless Israel, and then the world ; Messiah has come, but Israel is not blessed as a nation, and yet Gentiles are being converted.

Some are ready to ask, "Is this really true?" Are Gentiles really converted? Yes. Really and truly converted. "The Holy Ghost fell on them as on us at the beginning." Granted; then "they must be circumcised and keep the law of Moses." An important council is held at Jerusalem on this matter, as recorded in Acts xv. 14-18; which please compare with Amos ix. 8-11. Peter gives his facts as to Gentile conversion. Paul gives his. Then they seem to say, Are all our hopes gained from Scripture, of a Messiah to come and bless Israel, and then the world, to be dashed to the ground, and God's purpose through Israel altered? The reply seems to be, No, certainly not. That purpose with the nation, and by the nation, is simply suspended. The Gospel is now, during Israel's dispersion, to be extended to individual Gentiles of all nations, as well as to individual Jews, and to both as sinners; for the purpose of "taking out from the Gentiles a people for His name," not for the conversion of the entire Gentile world which shall usher in gradually the millennial era. After He has "taken out from the Gentiles a people for His name," called in Rom. vi. 25, "the fulness of the Gentiles," then, "*after this I will return* and will build again the tabernacle of David, which is fallen down . . . that the residue of men might seek after the Lord, and all the Gentiles," &c. "And so all Israel shall be saved," as it is written—Isaiah lix., 20, 21. and lx. 1-3.—"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Some Jews, called "a remnant according to the election of grace," some Gentiles, called "a people taken out for His name," are to be converted by the preaching of the Gospel during Israel's dispersion, which is to run parallel with the "times of the Gentiles;" then the Jewish nation restored and converted at the coming of the Lord a second time in glory, and then all nations blessed in Him and calling Him blessed.

Now the ground is clear. The nation, as such, is abandoned to be punished with the stripes of men.

The Gospel is now preached freely and fully to sinners as such, "to the Jews first, and also to the Gentiles;" "great multitudes, both of the Jews and also of the Greeks, believe," and a "great company of the priests are obedient to the faith."

[Here Mr. Wilkinson read Eph. chap. ii. and iii, 1-11, Col. i. 25, 26, and Rom. xiv. 25, 26, and said:] Here Paul fully explains this parenthetical dispensation as a mystery hidden from ages and generations, but *now* made known to the holy prophets and apostles by the *spirit*. That the Gentiles should be joint heirs, and a joint body, and joint partakers of His promise concerning Christ through the Gospel. And to make all men see what the fellowship is of the mystery which was hid from the ages by God, who created all things by Jesus Christ. That *now* to the governments, and to the powers in the heavenly regions (the different orders of angels in heaven), the manifold wisdom of God may be made known through the Church. The happiness of the angelic hosts is augmented by their being permitted not only to "desire to look into" the mystery of the Church, but also to see in that mystery illustrated the varied aspects of infinite wisdom in the divine plan.

(To be concluded in our next.)

THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE
JEWIS 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 505.)

“NOT all the Jews arrange their marriages for their children thus early,” MALCAH replied. “My cousin Hadassah, though she is older than I am, is not yet betrothed. Many are the suitors for her, as a bride for their sons; but her father does not think any one who has hitherto solicited for his daughter good enough for her.” “Her father!” exclaimed “Merdaunt.”

The beauty of Malcah's face, the sweetness of her voice, and the melancholy pathos of her conversation, especially when she dilated on the bitter persecution of her people, elicited all “Merdaunt's” ardent admiration for the Jewish damsel, whom the young and princely-looking knight apostrophised in words of respect and tenderness so thrilling, that her heart became his that very day; and I believe his heart became hers also. I transcribe here the conclusion of one of her speeches to him, and his to her, as her cousin related them to me:—

“Ah, my lord, rescuer of my life, thy merciful and feeling nature beams from your countenance. Would that all Nazarenes were like you, and recognised in a Jew or Jewess a brother or sister, a human being like themselves, born in the image of God like themselves. We would then have loved the land of our captivity, into which we have been thrust, and looked with favour upon the dust of the countries under whose shadow we were protected. We would only in quietness pour out our sorrow of heart at the remembrance of our happy condition in the days of yore. With feelings of grateful love would we embrace our brethren and sisters of another creed, as I often caress thee, dear friend.” She suited the action to the word; she clasped her arms round her nurse's neck, and a flood of tears burst from the fountains of her eyes; and the old woman pressed the weeping girl to her heart, and wiped away her tears. The scene seemed to inspire the handsome and graceful knight with words of wonderful eloquence. He broke forth in the following strain:—

“Why think of the gloomy past, my beautiful MALCAH, when the present is so redolent of august splendour before our very eyes? Behold, I pray thee, the majesty of God's heaven, stretched over our heads like azure tapestry, spreading itself on and on into infinite space. How sweet are the breezes, freighted with fragrance, which penetrate and quicken the inmost soul; how melodious is the rippling wavelet of the river, which insinuates itself into the very heart of hearts. Verily, it is here where benign Creation hath built her nest, and hatched the lovable twins—perennial Peace and Pleasantness. Life's storms, with their adverse changes, must here be silenced and concealed. Come, MALCAH, paragon pet, let us enjoy the delights of these few moments. Forget thy people,

and the oppressions of their foemen ; forget enmity and strife. Let us only be human, children of one God, free from the trammels of this world's conventionalities, which put into stocks all natural feelings and aspirations. Let us only be loyal to the divine feeling, whose root Nature implanted in our hearts. It has sufficient strength and power to break all chains and vain manacles which the artificers of pernicious fashion, Pride and Perversity, have forged, to bind with them every sacred and lofty feeling. Come, sweet one ; sit at my right hand, beauteous queen ; let this wooden settee be thy royal throne ; let the blue sky, which is spread like a garment over our heads, be the baldacchino of thy majesty ; and let me be thy faithful slave, whose aim shall be to minister unto thee with love and honour."

The old woman, who was herself the daughter of an impoverished noble family, said that the knight spoke with an energy and enthusiasm which made every word a glowing coal of fire, and covered his majestic face with sunlit brightness, and his bright blue eyes, which matched the firmament, glittered as if bespangled with stars. It was easy to see that his words kindled an alarming flame of love in the gentle and tender heart of the maiden toward her rescuer. She saw before her a fine stalwart man, strong and powerful, whose hands were taught to war, and his fingers to fight, who, though a Nazarene, yet put his life in his hands in order to save her life. He was the first man who spoke with graceful eloquence to her ; it was for the first time that her ears were made to tingle to the wooing voice of the heart's feeling. How changed became that voice of thunder which terrified the multitude, who panted for her blood, when it spoke to her ; how melodious, how sweet, how soothing. His words stealthily, but surely, crept into her susceptible heart ; they operated like dew upon her youthful experience, and a thousand feelings, which were alien to her but yesterday, awoke in her inward parts, and filled her with delights and pleasures with which no stranger can intermeddle.

This happened on a Friday. It was very late before Malcah came in that evening. We had all returned from the synagogue ; our Sabbath lamps were lighted, our Sabbath guests in the house,* the table covered with a snow-white cloth, the chairs placed round it according to the number of the members of the family and guests. The Sabbath inauguration wine and goblet on the table ready for KIDDUSH,† and still no MALCAH. She made her appearance at last, but not the same damsel that we have known hitherto. She seemed full of thoughts on distant topics, and far away persons. My brother-in-law, however, with whom she was staying, proceeded to inaugurate the Sabbath, according to the prescribed custom, in a goblet of wine, and then the first Sabbath-ban-

* It was and still is a custom amongst the Jews in different parts of the world for such Israelites as happen to be travelling, and happen to be on a Friday afternoon in some town where they must remain over Saturday,—for it is unlawful to travel on that day,—to go to the synagogue, as every consistent Jew would do, under any circumstances. When the residents come out from their place of worship, each takes home with him as many strangers as his table and house can accommodate. See *Scattered Nation* for 1866, p. 277.

† KIDDUSH—*Sanctification*. It is the technical term for the benediction pronounced by the head of the family over the wine cup of the inauguration of the Sabbath.

quet commenced.* Amongst the guests were persons of renown, some of whom were performing GALLOOTH. One had recently come from Sephard, and was full of unwitting garrulity about the wisdom, goodness, learning, riches, and honour of young Don Joseph Abd-El. The face and eyes of the host and hostess and of their daughter glistened with pleasure as they looked steadfastly upon the face of Malcah; but instead of seeing the sunshine of pleasure in her face and eyes, they beheld nought else but a cloud of sadness and a veil of sorrow. It was a mystery to my relatives, but they did not wish to try to lift the curtain in the presence of the guests.

When the strangers retired to their sleeping-chambers, my brother-in-law recurred to what had been said in praise of Don Joseph Abd-El. But, when he found that it produced no gladsome effect upon the saddened face of Malcah, he proceeded to fulfil her father's commission, from which he hitherto shrank, namely, to tell her the whole history of his marriage, without the concealment or extenuation of a single incident or circumstance. Joscenus had hoped that by his idolised Malcah learning the vicissitudes of her father's and mother's chequered love, she would be too glad to obliterate all the bitter feelings and apprehensions about her grandfather's death-bed malediction, by her anticipated union with her cousin Don Joseph Abd-El. But instead of the tale producing a salutary effect upon the mind and heart of his niece, the hearing of it plunged her into the deep waters of sorrow. She covered her face with her hands, whilst she wept bitter tears, and cried, "Alas! my poor father! Alas! my poor mother!" It was some time before my niece Hadassah could pacify her.

"Merdaunt," left for the Continent. Don Joseph Abd-El arrived to claim his cousin as betrothed bride. The young *Sephardi* was indeed all that was said of him; he was noble in stature, in mien, in deportment, in mind, in word, in deed. It was fully expected that the moment his cousin saw him, her very soul would rush out towards him; but she could not bear to look at him. Whilst every one was thrilled with rapture through and through when listening to the heart ravishing accents of his travels in different countries, Malcah could not endure them. As soon as he began to speak, she found some excuse for leaving the public room for her own chamber. Don Joseph soon observed that his very presence was irksome to her. Indeed ever since his arrival not a single ray of pleasantness ever flitted across her face. Dislike begets dislike. Don Joseph began to feel towards his cousin as she felt towards him, repulsion. As my niece Hadassah felt and showed always a great interest in everything Don Joseph said and did, a bond of strong sympathy was soon formed between them. But Malcah went about as one bereaved; as our prophet Joel has it, she went about "as a virgin girded with sackcloth for the husband of her youth."

This lasted till the intelligence came from Chinon and Fontevraud that King Henry was dead and buried. Malcah, the drooping flower, seemed in radiant bloom again, the light of her eye became again as sparkling as when the rays of the sun shine through the dew-drops in the early morn, as they begem the waking rosebuds. She told my niece Hadassah, who

* Three Sabbath-banquets are prescribed in the Jewish ritual code.

was in possession of all the secrets of her heart and thoughts, that now she had a hope of seeing "Merdaunt" again; for he told her at their last parting that he was going to Normandy to fight the battles of Prince Richard against King Henry, where he would remain till the sword and the spear gave their judgment as to who was righteous in the strife. Now the King was dead, Prince Richard would return to England, and with him her "beloved Merdaunt." King Henry died in the month of Siwan (July), and Richard returned to London in the month following, and fixed the third day of the month of September of their year, 1189, for his coronation and enthronement. Our people in this country were led to expect great things from Richard, for at the prince's arrival from Normandy, he proclaimed liberty to all prisoners and captives, even to the greatest criminals. Indeed, the Jews all over the world expected something auspicious that year, because it happened to be, according to their computation, one of their jubilees.

Never, hitherto, was so magnificent and august a coronation witnessed in this realm. Prince Richard was very much beloved by all classes of people in this country. His strength, his undaunted courage, his dexterous use of his weapons, his skilful manœuvres in marshalling his forces on the battle-field, his ardent zeal in the wresting of the holy city Jerusalem from the grasp of the followers of the false prophet of Mecca, his resoluteness and perseverance in bringing to maturity his plans and schemes; then again, his skill in poetry and minstrelsy, as well as his fine, tall, symmetrical and gracefully formed frame, made him the counterpart of our own lion-like king David. Prince Richard, who was withal kind-hearted to friend and foe, had the adjective of "lion-hearted" added to his name. The announcement of his coronation-day was therefore hailed with universal gladness of heart, and the day looked forward to with all joyousness. There was a desire on the part of every one to do loyal homage and honour to the new king. Our people were as sincerely anxious to do honour to the occasion as the most enthusiastic Anglo-Normans, and, if permitted, would have been even more demonstrative in their allegiance and loyalty than Prince Richard's most attached friends amongst his own countrymen. Our people, however, had by this time learnt the bitter feelings of hatred, malice, and all uncharitableness which their immense wealth, superior learning, and great medical skill incurred for them on the part of the priests, who, with a malevolence peculiar to such ministers of the sanctuary as Hophni and Phineas were types of, stirred up their people always to extirpate the nation, from whom their Saviour sprang, from this realm. The scandalous *liaison* between King Alphonso of Castile and the unhappy Rachel Ferosa gave the priests an opportunity to aggravate their hostile designs to the highest, or lowest, pitch. Our people knew all this, and therefore resolved to keep away from such excited crowds as were under the frenzied instigation of Gentile Christian priests. Our people tried to catch a glimpse of the pageant and procession through half-open windows, but took care to avoid making their appearance in the streets. Even those of our people who came from a great distance to be present in the metropolis on the day of coronation, were content with peeping from behind hiding places.

There were a few amongst our people exceptionally favoured, amongst

whom were my kinsmen, Joscenus and Baruch of York, who, being the keepers of the royal treasury, were treated with a sort of compulsory deference, even by the most hostile ecclesiastics. They were the bearers of immense gifts, from their brethren, to the new king on the occasion. But they had resolved, in their own minds, to defer the presentation until a day or two after the enthronement, when the excitement of the inflammable populace and of priestly fanaticism might have been somewhat dormant. But Malcah begged so imploringly of her father to obtain a place from which she could have a good view of the procession that Joscenus, who could not deny his first-born daughter anything, contrived an interview with Lord Salisbury, from whom he obtained permission for himself, daughter, Baruch, and Don Joseph Abd-El to occupy a room in the palace at Westminster, which commands the best view of the site which would be the scene of the most important procession to and from the Abbey. Joscenus and his party took possession of the room allotted to them very early that morning, so as to avoid recognition. It was agreed that none of the party should stand too near the window, so as to be seen by any one in the vast assemblage.

As I have already intimated, the coronation pageant was one of wonderful splendour. My nationality and creed was not exactly understood by the Gentile populace. My ancestors thought it prudent not to cause inquiries, whilst in exile, by apparel, costume, or any other recognisable badge. I could, therefore, mingle with the crowd, and not only see what was going on, but also hear what was being said by some of the individuals who composed the great multitude then round about Westminster. To my dismay, I overheard the following dismal conversation in the throng :—

"Is it true," asked a citizen from one of his bystanders, "that it has been interdicted to the Jews to show themselves to-day?"

"Certainly," was the rejoinder. "The Archbishop of Canterbury has declared that the presence of the unbelievers would desecrate the sacred rite."

"Excuse me," interposed another, "I must contradict this. The Archbishop knows nothing whatever of such an interdict; the report is nought but an invention. I imagine that the Jews will stay away of their own accord, because they mistrust us."

"If such be the case," retorted the second interlocutor in the trio, "it is their evil conscience which alarms them; the scoundrels are afraid to come amongst honest and respectable people."

"You are too severe," the third speaker rejoined. "There are amongst them also right-minded, well-conducted, and praiseworthy men. But it is generally believed that many citizens have banded themselves together to bring about their destruction. Such a report may well intimidate them."

"It were a disgrace," observed the one who initiated the conversation, "if the rumour spake the truth. I can scarcely believe it. To-day, at all events, I should think that no one would assault them, even if they came hither, to wish long life to the king."

"Be it to-day, or any other day," growled the second, "whenever I see a Jew, I feel an irresistible desire to box his ears."

["I would remark here"—the venerable lord of the mansion

interrupted himself in the translation of the scroll before him—"that it was a gratuitous assertion on the part of the primeval historian of that eventful coronation, when he recorded that Prince Richard, on the eve of his coronation, caused a proclamation to be issued forbidding any woman or Jew to approach the palace during the ceremony of his enthronement. This apocryphal tale, like many another, has been adopted, with implicit faith in its truthfulness, by almost all subsequent historians. A very small amount of consideration would have convinced them that there was no truth whatever in such a proclamation. Looking minutely into Richard's words and works, I am bound to say that he had entertained feelings of kindness towards his Jewish subjects.* To return, however, to my great authority."]

The procession, which just then commenced, put a stop to the melancholy conversation which it was my unhappy lot to listen to. No wonder, it was a sight to make one forgetful of everything else; the ecclesiastics, in their many-coloured vestments; the nobility in their gorgeous robes; the knights with their shields and escutcheons, with their different standards, banners, and flags; the royal household in their glittering livery, moving along towards the great church, filled every spectator with rapturous admiration, and rendered him speechless.

As the *élite* entered the Abbey, there was a rush of many of the spectators towards the portals of the sacred edifice, but they gained nothing by the rash step except the loss of their places. Like the waves of the ocean, no sooner does one disappear than another comes into its place, so was it with the human billows upon the ocean of human beings on that ever-to-be-remembered day. I kept my place. I knew that I could not get admission into the Abbey; and if I could, I would most assuredly have lost my position outside, which loss I should have regretted very much. From the place where I stood I commanded a most favourable view of the window of the chamber occupied by Joscenus and his party. I had a clear and distinct view of Malcah. I saw the eagerness with which she scanned every face of the knights in the procession; I saw the flush that frequently mantled and unmantled her pale, wan, and emaciated face; I imagined even that I saw the flashing, flickering fire in her eye, and heard the throbbing of her heart. I confess here that I looked at her as much as I looked at the magnificent and splendid pageant. I saw most distinctly the terrible disappointment which she experienced when the last knight passed into the Abbey. I saw how she leant her aching head on Joscenus' breast, and saw the father now wipe his eyes, now press his lips to his child's forehead, now sprinkle some revivifying waters upon her face. I was truly thankful that the eyes of the multitude were intent upon the portals of the Cathedral. I saw how Malcah leaped up when she apprehended that

* The Editor pleads guilty to the impeachment of having too hastily adopted the apocryphal statement about the problematic proclamation. Miss Strickland, who was also betrayed into implicit credulity in the matter, gives the following as a reason for the exclusion of women:—"As the etiquette on the queen-mother's recent widowhood prevented her from sharing in this splendid festival, all women were forbidden to be present at its celebration."—*QUEENS OF ENGLAND*, vol. i. p. 873. The fact is, a great many women were in the crowds, both outside and inside the cathedral.

the procession began to return from church. I saw the terrible glow on her face, the fiery glitter in her eye, whilst she searched every visage of every knight and baron as he issued from the Cathedral. She was about to relapse into faintness, for I could perceive how the colour faded gradually but surely from her cheeks, when she suddenly started up with a terrible wildness, and gave vent to the most agonising cry that sorrow had ever uttered. Many eyes in the crowd turned towards the place whence the heart-rending shriek came from, and there they saw to their utter consternation Joscenus and Baruch, and the almost lifeless Malcah. The cry of "Jews in the Palace!" was raised to a tremendous pitch, when fortunately the shout of "God save the King!" and Richard's winning, smiling face, which he turned everywhere towards his subjects, not only drowned the echoes of Malcah's shriek, but made the populace forget, for a time at least, the sudden interruption.

Joscenus explained to me afterwards more particularly the circumstances under which his daughter was then unnerved. Whilst the procession made its way to the great Church, she looked searchingly into every face for the knight "Merdaunt," but could not discover him. Terrible though her disappointment was, she had not despaired; she continued to hope against hope. In the great throng she might have overlooked the face she longed so much to see, on the procession making its way to the Cathedral. She would look more closely into the faces of the knights on the return of the procession. She did so at the tremendous cost of her life, I may now add, and the lives of thousands besides. The procession began to move back again from the Abbey to the Palace. With a heart ready to burst, and with eyes in which every spark of life seemed to have concentrated, she peered into every face. And just when the last vital spark was about to be quenched, Baruch pronounced the benediction prescribed on seeing a crowned head, "Blessed be Thou, Lord our God, King of the Universe, who hast imparted of Thy glory to a being of flesh and blood," which made her revive for a moment. From a desire to see the king, she made a great effort to open her eyes again; she looked out, and then seemed to become almost wild with excitement, which for a moment fanned the expiring spark into a deceptive flame; she leaped up and stared wildly at the king. Whilst Don Joseph and myself responded an earnest "Amen" to Baruch's benediction, she gave vent to that terrible outcry, which proved to be the declaration of her death-warrant, the betrayal of our whereabouts, and the secondary cause of that inhuman and atrocious massacre of our people in the metropolis. I may now add, and all over the country. Malcah saw in the king's stature "Merdaunt's" stature; in his face "Merdaunt's" face; in his azure blue eyes, "Merdaunt's" eyes; in his benign smile, "Merdaunt's" smile: but then he whom she knew as her rescuer "Merdaunt" was mantled in a cloak of ermine, and his brow crowned with the royal diadem. It was Prince Richard himself who was her deliverer last year.

When the procession was past, and gone into the royal palace, then the enemies of our people bethought themselves of the interruption, and the presence of the Jews which the particular window betrayed. Our implacable foes made a rush towards the chamber to which that window belonged. Joscenus, Baruch, and Abd-El saw their imminent danger, for the rabble were infuriated with frenzied thirst for their innocent blood.

They obtained temporary succour from the royal guards, which stemmed and resisted for a short time the torrent of people which was pressing towards our kinsmen. The intended victims made their escape by an outlet unknown to the murderous throng; Joscenus and Abd-El carrying the apparently lifeless body of Malcah, and Baruch following close behind them, under the protection of the royal life guards. When the bloodthirsty mob made their way into the marked chamber, and found their intended prey was not there, they hurried back again into the palace yard. They saw the crowd round the gate, they ran towards it; they recognised their victims. One ungainly ruffian, a fiend in human form, the same from whose diabolical hand Prince Richard had last year rescued Malcah, recognised the maiden. With a fearful imprecation, he cursed himself if she escaped his vengeance this time. With irresistible and maddened fury, he made his way towards her through the guards, and, almost before he was perceived, aimed a violent blow at her chest. Quick as lightning, Don Joseph's powerful hand was upon the throat of that inhuman wretch, which nearly strangled the would-be murderer. The blow brought back Malcah's suspended animation; she attempted to look round; her wan face, tinged for a moment with a hectic spot, moved the compassion of the better sort of citizens, who formed themselves into a ring round Joscenus, Don Joseph, and their burden, and they pledged themselves to see them safe to their house.

The ill-disposed however, which were by far the majority, organised themselves into a confederacy for the utter destruction of the Jews. They appointed runners through the streets of London, to proclaim that the king had ordered all the Jews to be put to death, for the disregard shown to his proclamation. The proclamation, as I have already written, was no more given by the king than was the order. The populace lost no time in putting this forged order into execution. The Jews were sought out by the mob in every quarter of the city, and wherever they were found, were slain without mercy. Many took refuge in their houses, and defended themselves with determined courage, till the rabble, whose fury was increased by the opposition they experienced, set fire to their victims' houses, and burned them to the ground; the Jews and their families perishing in the flames. The cruelties that were inflicted were so atrocious, that the more sober-minded citizens, who had in vain endeavoured to restrain the mob, at length sent information to the king of what was taking place. He was at the time seated at the banquet, but immediately gave directions to Randolph de Grandville, the Lord High Steward, to quell the tumult. This officer, taking with him some of the chief nobility, used his endeavours to put a stop to the outrage; but the populace would pay no regard to his authority, threatened him with violence, and compelled him to retire.

No interference of the chief justice and his officers, whom the king had despatched to quell the tumult, availed, until the multitude were gorged with spoil, and wearied with the labour of slaughter. The tumult continued during the whole night; the houses of all the Jews were plundered, and most of them burnt, and it was not till the next day that an end was put to the proceedings, by a large force sent into the city by the king. A few of the most active of the rioters were apprehended, and three of them were afterwards executed. One of the three

was hanged, not because he had plundered the Jews, but because he had taken advantage of the uproar to plunder the house of a Christian ; and the other two—who also met with the same fate—because by setting fire to the house of a Jew, they had exposed the dwellings of the neighbouring Christians to destruction. The inquiry soon stopped, as many considerable citizens were involved in the guilt, and as the priests applauded the pious zeal which destroyed so many enemies to the Christian faith. The celebrated Rabbi, Jacob of Orleans, was among the great number of Jews who were slain on this night. [“This,” parenthetically remarked the noble translator, “I find also recorded by Rabbi Gedeliah ben Yoseph Yaahija, in his ‘Shalsheth Hakabbalah’ in the following words :—

“In the year 4980 [A.M. 1190, A.D.], when Richard became new king in the city of London, which is in England, our Rabbi, Jacob of Orleans, was put to death in glorification of God’s name, and many other Jews with him.”]

Whilst animated by the above-mentioned mad frenzy and murderous rage, Baruch, who was cut off from Joscenus and Don Joseph, was seized, and commanded to choose either to profess Christianity, or to die immediately. To save his life, he called out that he would embrace the Christian faith ; whereupon he was carried by the mob to the Prior of St. Mary’s of York, and was by him baptized. The king hearing of the conversion, or rather of the baptism, commanded Baruch to be brought into his presence, and catechised him whether he had sincerely renounced his former faith. Baruch answered that he had not, but only through fear of death submitted to whatever the Christians required of him. Richard, who was at the time attended by the chief dignitaries of the Church, asked the Archbishop of Canterbury what punishment should be inflicted on the apostate ? The Archbishop replied—“Not any ; for if he will not be a man of God, let him be a man of the devil.”

Poor Malcah survived only a few days, during which she constantly besought her father and mother in very moving terms to think kindly of King Richard, who she declared was of all men most worthy to be loved. It was worth to live a score of years, she raved, in order to love that man for a day. He only deceived her in one particular, and that was as to his name, and in nothing else. For she knew that he loved her with too pure a love to be false to her in anything else. She died a believer in Jesus of Nazareth as the true Messiah, and Israel’s Redeemer. Had she survived those sufferings, I believe she would have been Richard’s MALCAH, and MALCAH of England. When King Richard heard of Joscenus’ daughter’s death, he was frantic with sorrow and indignation. He exclaimed, “Ever dear MALCAH, best and purest of women, how truly I loved thee ; the only woman I have ever loved with pure passion ; the only woman I would have had share my throne”—and he then surrendered himself to the emotions which—strong as he was—he could not resist. When his mother remonstrated with him, and told him to think of his sister, the Queen of Castile, and of that abominable Jewess, Rachel Fermosa, who drove his own sister from her husband’s bed, which—the Queen-mother averred—was the cause of the people’s disgust at the Jews, and especially against their women, King Richard angrily retorted, that neither his mother nor his sister knew what a good

true, and pure woman was ; he had been disposed to endorse a saying of the sage Jewish king, "a woman among all those (one in a thousand) have I not found," till he met the peerless MALCAH. If Solomon had kept to the women of his own nation, instead of filling his *harem* with Gentile women, he would have had no occasion to make such a statement ; his experience would have been different. Chateaugrain, who was my informant in this matter, said that notwithstanding that a galaxy of dignitaries in Church and State were present, the king continued in that wild strain for hours. Chateaugrain, moreover, believed that had MALCAH lived, Richard would not have adventured himself to the crusading mania. The king was ever hereafter considerate to our people, whilst the ecclesiastics, as well as the Queen Dowager, were more bitter than ever against Jews and Jewesses. Would to God that the king had never left this land ; I should have had no occasion to relate the following fearful troubles which came upon our people in different parts of the country, during Richard's absence.

(To be continued.)

THE TALMUD.

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

INTRODUCTION. (Continued from page 460.)

To be in harmony with Mr. Grove, I ought perhaps to have said, "So much for the glorious Overture ;" but I have an incurable dislike to exaggerated hyperbole, as well as to heroics either in poetry or prose. The exordium was *superficial* enough, and in certain respects to be borne with, for in a preface or prologue, I find some writers imagine, nothing more is required than the possession of a rich vocabulary of supposed telling words, and a fine array of jingling phrases, with some little power of stringing them together, in the form of especial pleas for their particular cases. Such words, such phrases, and such power the late Mr. Deutsch possessed, and made—as his friends no doubt think—the best use of them, whilst at their special bar. "You must not expect an author to give you the result of his omnivorous readings, solid learning, and matured and well-digested reasoning, in his preface. An expert author keeps the result of his proficient acquirements for his *opus*. You must not pronounce upon the proficiency of a literary performance from the perusal of

the preface."* Well, as I have observed, the exordium was *superficial* enough ; I admit however it might be tolerated, on the above named plea. But what is one to say to the superficiality of the great work itself ! I fail to discover ought else in it but the writer's accumulation of a rich vocabulary, a fine array of jingling phrases, and a certain ability so to dispose of them as to enrapture such

* The above plea has actually been employed here at Oxford, by one of Mr. Deutsch's very few admirers, since the publication of the September and October numbers of the *Hebrew Christian Witness*. The most entertaining canard set afloat, in consequence of my strictures, reaches me from the British Museum. One of the clerks in that magnificent establishment, who *more Hibernia*, is never amiable but when he is vituperative against some living fellow creature, is asserting, with characteristic vehemence, that the authorities in the British Museum are about to prosecute me for my strictures, and that a certain colleague of his own, is going to demolish the *H. C. W.*, in the *Saturday Review*. During his lifetime, Mr. Deutsch, I am told, was the particular aversion of, and personally offensive to, his posthumous adulator.

as have forgotten, for a moment, that there are certain advocates who are not up to much solid law, that make up the staple of their advocacy by much *tall talk*, as our transatlantic cousins would term it.

"What is the Talmud?" Mr. Deutsch asked a second time, on page 424 of the notorious article, after eight pages of tipsy trifle. I ventured to expect that now I was coming to something solid and instructive; now I shall read something which I have never read before; learn something which my schoolmasters and pastors in Talmudical Colleges have failed to impart to me. Alas! Hope, as usual, told a flattering tale. I was obliged to lay down No. 246 of *The Quarterly Review*, with a sigh and with the old hackneyed saw, *Vox et præterea nihil*. Page after page I was betrayed to hope, "Now, Mr. Deutsch will tell me something new and true;" but the *superficiality* of the writer asserted itself to the very last page. As for contradictions! the Essay teems with them. The only candid phrase in the whole Essay is the writer's statement, "We labour under the further disability of not being able to refer to the work itself." Of course Mr. Deutsch gave his own reason for his inability, namely, "Would it not indeed be mere affectation to presuppose more than the vaguest acquaintance with its language, or even its name in many of our readers." This is indeed a cogent reason for the disability to refer to the work itself; but it becomes more cogent, when it becomes manifest—as I shall make it—that the writer himself had but a vague acquaintance with the language. But does not the following grandiloquent passage display the writer's wonderful knowledge in Jewish as well as Gentile lore!—

"And while we would fain enlarge upon such points as a comparison between the law laid down in it with ours, or with the contemporary Greek, Roman, and Persian Laws, or those of Islam, or even with its own fundamental Code, the Mosaic; while we would trace a number of its ethical, ceremonial, and doctrinal points in Zoroastrianism, in Christianity, in Mohammedanism; a vast deal of its metaphysics and philosophy in Plato, Aristotle, the Pythagoreans, the Neoplatonists, and the

Gnostics—not to mention Spinoza and the Schellings of our own day; much of its medicine in Hippocrates and Galen, and the Paracelsuses of but a few centuries ago—we shall scarcely be able to do more than to lay a few *disjecta membra* of these things before our readers. We cannot even sketch, in all its bearings, that singular mental movement which caused the best spirits of an entire nation to concentrate, in spite of opposition, all their energies for a thousand years upon the writing, and for another thousand years upon the commenting of this one book. Omitting all detail, which it has cost much to gather, and more to suppress, we shall merely tell of its development, of the schools in which it grew, of the tribunals which judged by it, of some of the men that set their seal on it. We shall also introduce a summary of its law, speak of its metaphysics, of its moral philosophy, and quote many of its proverbs and saws—the truest of all gauges of a time."

When I come to treat of the Talmud from the Talmud, and eschew any "disability of not being able to refer to the work itself," I shall make it perfectly clear, by incontrovertible data, based on stubborn chronology, that the traces in several of the instances named by the reviewer, must be made from different to different quarters than those which Mr. Deutsch intimates. At present, I simply inform such readers as look upon the Essay "as a revelation," that their seer has been inoculated with the above wisdom, not by an intimate intercourse with the spirits of the Rabbis and of Gentile sages of yore, but his inspiration came from far more modern spirits; some of which have not yet departed from the land of the living. The story of the development of the Talmud, in which it grew up, is imperfectly and superficially told, as I shall demonstrate. The promised summary of its law has been performed after an eccentric fashion. The promised metaphysics, its moral philosophy, and the proverbs might have been quoted by any Jewish lad, in a Judæo-Polish Rabbinical School. They are principally drawn from the *Pirkay Abhoth*, the Ethics of the Jewish Fathers, which are repeated by every Jew, young and old, during the Saturdays of the summer months. The *Maamadoth*, a sort of Jewish *Breviary*—consisting of miscellaneous extracts from the Old Testament and

the Talmud, and from Jewish story-books. Singular enough, those simple works which I have just named, are the principal sources from which the advocates for the Talmud, whether they be written in Hebrew, German, or French, draw their illustrations. And those advocates were the spirits which inspired the late Mr. Deutsch with his celebrated article. He had, however, the genius to lick the productions of his informants' brains into shapes of his own, but never succeeded, to cloak his own superficiality. "Not being able to refer to the work itself," he takes for granted that the statements of his authorities are reliable; but which every *bona fide* Talmudist knows to be garbled, and onesided. Let me adduce here an illustration of what I mean. In pages 426-8, of the above named number of *The Quarterly Review*, the writer indulged in a meagre and questionable account of "The origin of the Talmud." He diluted a very clever Essay on the subject in a pail of fine words and phrases. He entered into an explanation, the oft-explained meaning of the mnemonic letters, P R D S. By the way, his assertion—when describing the import of the third letter—"D [*derush*], was homiletic application of that which had been to that which was and would be, of prophetic and historical dicta to the actual condition of things." "It was a peculiar kind of sermon, with all the aids of dialectics and poetry, of parable, gnome, proverb, legend, and the rest, exactly as we find it in the New Testament"—I say this assertion is not only gratuitous, but convinces me that the reviewer spoke as much without his book when he meddled with the New Testament, as when he muddled about the Talmud.

By way of elucidating the above, the following is adduced. I give it in the writer's own words:—

"There is a weird story in the Talmud, which has given rise to the wildest explanations, but which will become intelligible by the foregoing lines. 'Four men,' it says, 'entered *Paradise*. One beheld and died. One beheld and lost his senses. One destroyed the young plants. One only entered in peace and came out in peace.'

—The names of all four are given. They are all exalted masters of the law. The last but one, he who destroyed the young plants, is Elisha ben Abuyah, the Faust of the Talmud, who, while sitting in the academy, at the feet of his teachers, to study the law, kept the 'profane books'—of 'Homeros,' to wit—hidden in his garment, and from whose mouth 'Greek songs' never ceased to flow. How he, notwithstanding his early scepticism, rapidly rises to eminence in that same law, finally falls away and becomes a traitor and an outcast, and his very name a thing of unutterable horror—how, one day (it was the great day of atonement) he passes the ruins of the temple, and hears a voice within 'murmuring like a dove'—'all men shall be forgiven this day save Elisha ben Abuyah, who, knowing me, has betrayed me'—how, after his death, the flames will not cease to hover over his grave, until his one faithful disciple, the 'Light of the Law,' Meir, throws himself over it, swearing a holy oath that he will not partake of the joys of the world to come without his beloved master, and that he will not move from that spot until his master's soul shall have found grace and salvation before the Throne of Mercy—all this and a number of other incidents form one of the most stirring poetical pictures of the whole Talmud. The last of the four is Akiba, the most exalted, most romantic, and most heroic character perhaps in that vast gallery of the learned of his time; he who, in the last revolt under Trajan and Hadrian, expiated his patriotic rashness at the hands of the Roman executioners, and—the legend adds—whose soul fled just when, in his last agony, his mouth cried out the last word of the confession of God's unity:—"Hear, O Israel, the Lord our God is *One*."

Mark well, no reference is given to *vol. fol. col.* in the Talmud; only two of the names of the four men are given. Are the defects to be accounted for by "the further disability of not being able to refer to the work itself?" It looks like it. Well, I shall supply the reviewer's shortcomings. The weird story is to be found in Talmud *vol. CHAGIGAH*, chap. ii., fol. 14, col. 2, fol. 15, cols. 1 and 2. The names of the four men are *Ben Azai* (which may be interpreted, "a son of impudence"), *Ben Zouma* (which may be rendered a "son of obscenity"), *ELISHA BEN ABUYAH* (which means "God the Saviour, Son of YAH the Father"), and Rabbi Akiba. If Mr. Grove holds still to his belief in his departed friend's proficiency as a Talmudist, let him ask some well known and

acknowledged Talmudist—say Dr. Adler, or Dr. Artom, or Dr. Neubauer—to translate for him those pages of the Talmud, which I have indicated, and which contain the “weird story,” and perhaps he will be convinced that Mr. Deutsch has decked himself out in second-hand garments, which show many a rent and many a hole. I will only make a few remarks at present, in reference to those names which the reviewer thought worthy of his consideration. First, ELISHA BEN ABHUYAH. The Talmud says nothing about “Homeros,” nor about Meïr throwing himself over his master’s grave, “swearing a holy oath that he will not partake of the joys of the world to come without his beloved master.” The Talmudical story about Meïr’s work is as follows:—“When ELISHA BEN ABHUYAH [alias ACHAR] died, it was said [in heaven] he shall neither be adjudged to punishment, nor enter the world to come. He shall not be adjudged to punishment, because he occupied himself with the law; he shall not enter the world to come, because he had sinned. Rabbi Meïr said it would be good that he should be punished, and enter the world to come. When may I die that I may cause a smoke to come out of his grave.” [That is, that he may be adjudged to punishment]. “When Rabbi Meïr died, a smoke went up from the grave of ACHAR. Upon which Rabbi Jochanan said, There is prowess! to roast one’s master. We had one [great being] amongst us, and we could not save him! If I took him by the hand [to lead him to the world to come] who would dare to take him from me? He also said, When may I die, that I may quench the smoke of his grave. When Rabbi Jochanan died, ACHAR’s grave ceased to smoke. A certain mourner said of him [Rabbi Jochanan], Even the door keeper [of Gehenna] could not resist thee, our master.”

Now, I ask every one accustomed to literary criticism, Mr. Grove included, could the man who told the “weird story” in the *Quarterly Review* ever have read it in the Talmud? Is it not patent and palpable

that he gave the story from “hearsay?” Had he given the story from having read it in the Talmud itself, he would never have talked of “Homeros;” he would never have told his readers that Rabbi Meïr threw himself over ELISHA BEN ABHUYAH’s grave; he would not have omitted every mention of Rabbi Jochanan’s share in the “weird story;” he would not have laboured “under the further disability of not being able to refer to the work itself.” No, no; the late Mr. Deutsch heard the “weird story,” some Saturday evening, in the twilight—when weird stories are being told to while away the time before evening service—in some Judæo-German BETH HAMEDRASH, and trusted to his memory and vivid imagination; hence the doubly crudeness of the story as reproduced by him in *The Quarterly Review*, and which turns out to have been taken by some of its readers as “revelation.” What a curious estimate Mr. Deutsch must have formed of the critical and literary calibre of the readers of that generally sound and solid periodical!

Moreover, had Mr. Deutsch known where to find the “weird story” in the Talmud itself, and could he read it and consult all the Jewish Commentators on the same, he would have seen through the purport of it. The name ELISHA BEN ABHUYAH, as I have already translated, means MIGHTY SAVIOUR, SON OF THE FATHER YAH; the words קִצְּ בְנֵי שִׁעוֹת, which some Germans have translated literally, “cut the young plants,” have been interpreted by the most able Jewish expositors of the Talmud, to mean teaching the doctrine of a duality or plurality in the DIVINE ESSENCE, the DEITY. In fact, the weird story was conjured up, to hold up—“under the most innocent words and phrases,” as Mr. Deutsch would probably have told his readers—to reprobation the Saviour of the world. He is moreover placed close to, and contrasted with Rabbi Akiba, the greatest Jewish enemy of his time to Christ and Christianity, who, to counteract the numerous conversions amongst the Jews to Jesus the

Saviour, he, Rabbi Akibha, became the lieutenant of the impostor Messiah *Bar Couziba*, of the second century. (See First Series of H. C. W., p. 29.) I confess that, as a regular reader of the *Quarterly Review*, I did not feel complimented at the standard which Mr. Deutsch had formed of the mental powers of the readers of that magazine.*

(To be concluded.)

Notes.

STONES CRYING OUT.

ON Tuesday, the 4th ult., Mr. George Smith, of the British Museum, read a paper before the members of the Biblical Archaeological Society, which was reported in the *Daily Telegraph* of Wednesday, the 5th ult. On perusing it, the title of one of Mrs. Ranyard's books occurred to our mind, which we have chosen for a heading to the note which we make of Mr. George Smith's Essay. The title of the paper was as follows. "On Fragments of an Inscription, giving part of the Chronology from which the Canon of Berosus was copied." The *Daily Telegraph* thus reports on it:—

"The colophon containing the date when this tablet was written is not (he said) preserved on the present fragments; but the copy probably belongs to the period of the seventh century B.C., when most of these Assyrian works were inscribed. The first dynasty of Berosus consists of ten kings, who reigned before the Flood, and whose united reigns are given as 120 sari—that is, 432,000 years. The first name in the list of Berosus is Alorus, and in my 'Early History of Babylonia' I have identified him with a name found in the

inscriptions of Sargon, but I wrongly read 'Ur,' which is only part of the name. The whole I now read A-di-ur. (meaning "devoted to the god Ur") is spoken of by Sargon as if he were the founder of the monarchy. The fifth monarch in the list of Berosus is named Amegalarus, and I would suggest that possibly this name represents the cuneiform Amil-ur-gal (meaning man of Urgal). A king of this name is mentioned on some Babylonian fragments in *The Daily Telegraph* collection. The cuneiform names of the last two kings of this dynasty are given in the Deluge tablets; they are Ubaratu-tu, the Otiartes of Berosus, and Si-sit, his Xisuthrus. Ubara-tu-tu means servant of the god Tutu; and as the Assyrians used the word 'Ardu' for a servant, the variant in one copy of Berosus, 'Ardates,' for this word is not, as I first supposed, an error, but a Semitic form of the word. The reading Si-sit for the name of the hero of the Flood is only conjectural. I think it best, however, to retain it until we know the true form. The name appears to be different in composition to most of the others, and may be compounded of 'the sea' or 'flood,' and 'life' or 'escaped,' meaning him who escaped the flood. The names of the kings before the Flood are ordinary early combinations of two elements, such as are often met with in proper names, but the extravagant length of their reigns prevents our considering them historical. The second dynasty of Berosus included 86 kings, whose united reigns are said to have amounted to 33,091 or 34,080 years. The fragments of Cols. I. and II. of the new tablet probably belong to this period, but both in this and in other parts of the document the large groups of Berosus are broken up into smaller dynasties. The fragment of the second column contains four names, which from their position I suppose also to belong to the second dynasty of Berosus. These four names are . . . nini, Ilu-kassat, Mul-agu-nunna, and Abil-kisu. The last of these names is Semitic, and means son of

* I see Mr. John Murray, the eminent Publisher, advertises for publication a volume of "posthumous works" by Mr. Deutsch, which consist of the published essays, reviews, and newspaper articles, by the deceased, amongst which figures *The Talmud*. I would strongly advise Mr. Murray, to submit the last named article to some competent Talmudist, such as Dr. Neubauer of the "Bodleian" undoubtedly is, for correction and revision, Dr. Neubauer, being a co-religionist of the deceased.—H. C. OXONIENSIS.

Kisu. Kisu was a great town in Babylonia, now represented by the mounds of Hymer. According to the general opinion of Assyrian scholars, the Valley of the Euphrates was, at the period of the second dynasty of Berosus, inhabited by Turanian races, and for that reason we should not expect to find Semitic names among their princes; but the presence of the name Abil-kisu may be accounted for by the practice of the later Babylonians, of occasionally translating Turanian names into their own language, having regard in this to the meaning and not the sound of the names. After the fragment of the second column no more is preserved, until we come to the fourth column on the reverse of the tablet. This is the largest break in the document, and to this last portion belong some of the most important reigns. First among these is Iz-du-bar, a monarch who appears to come somewhere about the division line which separates the age of romance from the historical period. Another prominent monarch belonging to this interval is Kudur-nanhundi, an Elamite, who conquered Babylonia in the twenty-third century B.C. The fragment of Col. IV. of the tablet exhibits traces of several lines probably belonging to the fifth dynasty of Berosus, which contained forty-nine kings, and ruled 458 years. The first reign on the fragment is connected with Babylon; but the name of the king is lost. The second name—which is incomplete—is Sumu; but this monarch is unknown. The third king is Zabu, the same as No 6 in my “Early History of Babylonia;” he is known from the cylinder of Nabonidus as the founder of the temples of Sippara. The next name is mutilated: it is formed by the combination of Abil, meaning “a son,” with the name of some deity now lost. A king named Abil-sin is No. 18 in my former list—perhaps he is this monarch. The next name—which is again mutilated—has only the first element, Sin, remaining. After this there is space for six names, all of which are lost; and then we have fragments of two summations, ten (or more) reigns,

and again ten (or more) reigns. Then commences a new dynasty, the name of the first king being lost. The name of the second commenced with the syllable Ki, and of the third one only the initial wedge of the name is left. The next and largest fragment of the new chronological tablet belongs to Col. V., and contains seven reigns and four dynastic summations. This is evidently an important fragment of Babylonian chronology, and the first point in connection with it is to decide to what period the list of names belongs. On this point there is the following evidence. About B.C. 1120 there ruled in Babylonia a king named Maruduk-nadin-ahi, and in some contracts dated in his reign one of the witnesses is “Ulbar-surki-idina, a son of Bazi, chief of the perfects.” The same person is named as the fourth king in this fragment, from which I suppose that these monarchs followed Maruduk-nadin-ahi, and the summation at the commencement of the fragment will then refer to the dynasty to which he belonged. This identification will give for the seven kings the approximate date of from B.C. 1100 to 1050. This date is not without its difficulties; but I put it forward as a temporary place for these monarchs, until we know more of the chronology of the country. Casting up the totals, it would appear that the seven reigns only occupy a total of 49 years and three months, or on the average seven years for a reign. From the position of this fragment in Babylonian chronology, it must belong to the seventh dynasty of Berosus, which included 45 kings, who ruled 526 years—the average length of the reigns over the whole period being between eleven and twelve years.”

THE FREE CHURCH OF SCOTLAND'S LABOUR OF LOVE AMONGST THE JEWS OF CONSTANTINOPLE.

THE *Levant Herald* for the 18th of last October, contains an interesting account of the “opening of the new premises of the Free Church of Scotland’s Mission to the Jews at Galata.”

Our readers will thank us for the following abridgment of it:—

"This institution was on Thursday last opened in presence of Sir Henry Elliot, and a numerous assemblage of the friends of the mission. The building forms externally but one block, opposite the church of San Pietro; but it is divided internally into three distinct sections,—that to the north comprising the various rooms for the male and female classes of the German school with a house for the teacher; the central section containing the chapel and the house of the Rev. A. Tomory, the presiding missionary, while the southern section is allotted to the Italian female school and the residence of the teachers.

"Having called on the Rev. Mr. Weakley to open the proceedings with prayer, His Excellency observed that he had great pleasure in meeting his countrymen on so auspicious an occasion, to celebrate the completion of buildings externally so handsome, and internally so elegant and commodious. Their occupation could hardly fail to form an era in the history of the social and religious condition of those for whose benefit the mission was designed. He would leave to subsequent speakers to detail the history of their connection with the mission, but a few thoughts had occurred to him on a review of its history, to which he would briefly give expression. He found that while the Rev. Dr. Schaffler had been resident here as a missionary to the Jews from the year 1834, the Scotch Free Church mission was founded in 1844 by the late Dr. Schwartz. Dr. Schwartz having soon after been transferred to Berlin, the mission was entrusted for a time to the care of the Rev. Dr. Schaffler, under whose direction important institutions were established, which, though they had afterwards to be discontinued for want of funds, had produced most beneficial results. He found that the German mission had been conducted successively by Messrs. Allan, Krœnig, and Tomory for these twenty-eight years; and that Mr. Tomory, the present mis-

sionary, had himself raised in Scotland no less than about £4,500 towards the cost of these buildings. He found there was a German school for both sexes, attended by about 120 to 130 pupils, besides evening classes for adults, prayer-meetings and regular Sunday services. Besides this, he found a female school, taught in Italian, which had been conducted by Miss Whittet for twenty-six years, aided by successive assistants, and which he understood had been all along most efficient. He regretted that Miss Whittet was now under the necessity of leaving them, but hoped it would be only for a short time. But totally apart from all this work in Galata, he found there had existed in connection with the Free Church, a mission in Hasskeui to the Spanish Jews, founded in 1847 by the Rev. Dr. Thomson, and conducted by him, with the aid of successive colleagues, till 1860, when he transferred his labours to another, though kindred field. On the whole, he was convinced of the beneficial results of such operations, whose aim and tendency was wholly towards the moral and religious elevation of the community, in which no pecuniary advantages were held out to converts, while they were taught the necessity of having some religion, and were aided in their endeavours to select what was true. The success already granted had been very encouraging, but he urged his friends not to be dispirited by the smallness of apparent results, as he felt it was impossible that such labours could be in vain.

"The Rev. A. Tomory then read a report on the erection of the buildings: recapitulating the extreme difficulties they had met with in securing premises in Galata at once suitable for the mission, accessible to Jews, both children and adults, and of such moderate cost as to be within the reach of the funds at their disposal. Previously to the Crimean War the cost had been moderate, though the accommodation and locality had been far from satisfactory; but since then, larger accommodation had been required, while

rents had been raised enormously. For several years, about £450 had been paid annually as rent; and though this sum had latterly been reduced, it had been effected by most uncomfortably crowding all departments of their work into one unsuitable house. Things had continued in this condition till the Rev. Dr. Duff, the celebrated Indian missionary, and Principal Lumsden visited Constantinople in 1870, and expressed themselves ashamed to find the mission of their Church so wretchedly accommodated. Through their influence, the General Assembly of 1871 invited him to Scotland to collect funds, where, in ten months, he raised above £4,000. Other contributions had been sent in and legacies had been received; but there still remained a debt of £1000, which they were desirous to discharge as soon as possible. The speaker expressed high satisfaction with the way in which Mr. Burness, the builder, had fulfilled his contract, and his hearty thanks to Sir Philip Francis for his valuable assistance, and for holding the building in trust in his consular capacity.

"Dr. Schauffler, next addressed the meeting. He mentioned that he settled here in 1834 as the first missionary to the Jews from America, and the first who made any stay in this city since the famous Stephen Schults. He then referred to the visit of the deputation from the Church of Scotland in 1839; to his residence for some years at Vienna, while carrying through the press his Hebrew and Judeo-Spanish Bible; and to the deep interest of his visit to Pesth, at the time when so many young men of high promise, prominent among whom was the last speaker, had embraced Christianity. Since then, his whole intercourse and that of his American brethren with the Free Church mission, had been one uninterrupted course of harmonious fellowship and co-operation. He had given up to them his own German service; conducting service occasionally in the mission, rejoicing with them in their success, and sympathising in their difficulties.

"Dr. Thomson, Agent of the British and Foreign Bible Society, next addressed the meeting. He first referred to the origin of the London Jews' Society in the efforts of Mr. Frey, a Jewish convert of no small piety, learning, zeal, and energy, and its transference to the exclusive direction of the Church of England, making grateful mention of the labours of Mr. Simeon and Dr. Marsh, and especially of Dr. McCaul, author of the 'Old Paths,' an invaluable work on Jewish missions. He next adverted to the totally distinct origin of an interest in the conversion of the Jews in the Church of Scotland, previously to the disruption, through the Biblical studies of the late Robert Wodrow, a pious merchant of Glasgow, through whose instrumentality principally, and that of Dr. Keith, author of the *Evidence of Prophecy*, the General Assembly was induced to send out a mission of inquiry in 1839, consisting of Drs. Keith and Black, and Messrs. McCheyne and A. A. Bonar. The result of that mission of inquiry was the opening of missionary operations at Pesth, and other stations. He himself had been sent from Scotland in 1845, and spent eight months at Pesth, as Dr. Schauffler also had done. He arrived at Constantinople in Sept. 1846.

"As Miss Whittet arrived just at that time, and was now about to leave, Dr. Thomson took occasion to give emphatic testimony to the value of her labours, describing the school taught by her and her assistants as having been a power in the mission, and among all classes of the Jews, from the thoroughness of the intellectual and moral training communicated, as well as of the theological instruction in the Old and New Testaments. He explained also that the policy of the mission had been from the first to make Scriptural instruction in both Testaments an avowed part of the daily business of the schools, as being the great object for which the mission existed; that thus, such as objected to this, had full warning; and that, in point of fact, they had never been accused of

unfair or underhand proselytising. He next adverted to the valuable services of Dr. Schauffler's Bible in opening the door to the Spanish Jews; and added that the very best proof that it had done its work, was the fact that the Jews themselves had at length called for a more idiomatic Spanish version, such as was just completed by the Rev. Jas. Christie of the Church of Scotland Mission at Hasskeui; though such a work would scarcely have been received at an earlier period.

"He then related his difficulties at Hasskeui in attempting to carry out the Scottish idea of *"a kirk and a school"* at every station. He could get no house from the Greeks, nor even from the very Jews who wished to send their children to the proposed school; but meanwhile he had a large daily class of young men of from 18 to 25 years of age, who, learned much precious truth. At length, in the spring of 1849, while in great perplexity, he found that the extensive fires of 1848, in Pera and Galata, had compelled many Polish Jews to remove to Hasskeui. This suggested the idea of opening a German school, in his own house, in the hope that Spanish children would follow. Nor was he disappointed. The little school grew, in spite of the incessant opposition with which it was assailed; a school-house was at last obtained, and for three years and a half Mr. Tomory and he had taught that school, till he withdrew in order to devote himself to the preparation of school-books and tracts in Judeo-Spanish, of which he exhibited specimens. He had afterwards been aided by Mrs. Grunberg and Miss Kay (now Mrs. Tomory) till 1860, when Mr. Tomory, aided by Miss Hamilton (now Mrs. Christie), had the entire charge of the Hasskeui mission, which at length, on his removal to Galata in 1863 to take the place of Mr. Keing, was transferred to the Church of Scotland. That Church maintains a school for both sexes, as also does the London Jews' Society, who have also occupied Hasskeui, with Mr. Newman as their missionary. He regarded

all the three missions to the Jews as being identical in their aim, and expressed the hope that perfect harmony might ever subsist among all the labourers engaged in so noble a cause.

"The Rev. Mr. Tomory then gave a brief but interesting account of the present condition of the mission. He stated that the evening classes for adults, with which the mission may be said to have originated, were still continued, but chiefly in winter, and referred, in this connection, to the important services of the colporteur, Mr. Landsmann. He next noticed the two great schools, whose agency had been so invaluable, the German, taught by Mr. Leonard, with assistant teachers, and with about 120 to 130 pupils of both sexes; and the Italian Female School, taught by Miss Whittet, with 60 to 70. He then mentioned that Sunday services were maintained twice every week, but that the actual congregation exhibited but a small part of the total number who had been baptized and instructed. He mentioned particularly that among those who had professed Christ in connection with the Mission, several had died in the full and blessed hope of the Gospel; two were missionaries to their own brethren; several more were teachers in various countries; one was studying medicine; many were respectable and some were prosperous merchants; though but few remained in this city. Many who were instructed here, left and were baptized at Jerusalem, London, or elsewhere; and many could not be traced. He concluded by begging the interest and prayers of all Christians, and referring to the glorious promises of blessing still in store for the Jewish people.

"The Rev. Dr. Wood, of the mission of the American Board, next addressed the meeting, and remarked that he regarded the erection of such a building, by the free contributions of the Christians of Scotland, and for an object purely benevolent and encompassed with difficulties, as a powerful testimony to the existence of a living Christianity in the world.

Many, he said, were alarmed lest science should bring forth some fatal discovery that should overturn the foundations of their faith. Vain fears! Rightly interpreted, God's works can never contradict His word. But, he added, it is not enough to defend the truth of Christianity; the great matter is to use it as the power of God unto salvation — use it by practising, as well as preaching it. He urged further that while statesmen were often anxiously devising counsels with a view to the interests and security of their particular countries, and watching with concern every symptom of approaching change, the true path of safety was to follow the precepts of the Gospel, and identify themselves with the cause of Christ; for that would assuredly conquer. In a most telling speech, for which we regret we have no further space, Dr. Wood referred to his own observation of the progress of divine truth and liberty of conscience in this land, congratulating the mission on their acquisition of such suitable premises, and resumed his seat amid applause.

"His excellency then intimated that this part of the programme was completed, and that it only remained for him to visit in succession the German and Italian school-rooms. He accordingly led the way to the German school, in the spacious classroom of which a select number of pupils sang a hymn under the direction of Mr. Ben Zion Landau, assistant teacher. His Excellency, after making kind inquiries respecting the pupils, proceeded next to the Italian school, where not only most of the present pupils, but a large number of the former pupils, were assembled. Here too a hymn was sung: the pupils in both cases singing, as his Excellency expressed it, 'with a will.'

"Dr. Thomson then proposed a hearty vote of thanks to his Excellency for his kindness in taking part in the proceedings of the day, which his Excellency cordially acknowledged."

PROGRESS OF CHRISTIANITY AMONGST THE JEWS.

It is our happiness to record this month, the last month of another year of our probation here, the ingathering of some more believing Israelites into the fold of Christ. On Sunday, the 16th ult., our brother, the Rev. H. A. Stern, had the privilege of admitting six penitent Jewish brethren into the Church of Christ by the sacred ordinance of baptism. The sacrament was administered at the afternoon service, which is generally solemnised in the sacred tongue; and when the congregation consists principally of members of the house of Israel; some already recipients of the Gospel of the grace of God; others yet halts between Judaism and Christianity; and others, again, still in the toils of enmity to Christ, to whom the cross is still a stumbling block. Thank God, that afternoon the bulk of the congregation consisted of Hebrew Christians. Mr. Stern officiated in the desk, and read the prayers and lessons in the Hebrew language. After the second lesson, he gave out in Hebrew the twelfth hymn of "The Songs of Zion," which is a translation of Perronet's beautiful hymn,

"All hail! the power of Jesu's name."

Whilst the Hebrew Christian children were singing that glorious song of praise, Mr. Stern, the candidates for baptism, and the sponsors, gathered round the Font. A most solemn assembly within a solemn assembly did the little congregation round the baptismal font present. The children thrilled our very heart with the third verse of the hymn which in the English runs thus:—

"Ye chosen seed of Israel's race,
Ye ransom'd of the fall;
Hail Him! who saves you by His grace,
And crown Him Lord of all."

The Hebrew version seemed to us even more appropriate to the occasion than the original. The following is a literal translation of the Hebrew:—

"The sons of Zion who have turned out of the way,
Shall again be a peculiarly loved people.
They shall look unto Him whom they have pierced,
They shall yield greatness to Him."

As the candidates were almost all German Jews, the baptismal service was impressively read by the officiating minister in the German language. The responses of the candidates to the several prescribed questions were given with hearty solemnity. There seemed no doubt of the thorough appreciation, on their part, of the privilege of having been in mercy returned unto the Shepherd and Bishop of their souls. The prayers ended, Mr. Stern gave out the thirty-third hymn, in the above-named collection, also in Hebrew, which begins:—

"Holy Spirit, Heavenly Dove,"

The preacher on the occasion was the Rev. Dr. Margoliouth. He chose for his text Ps. cx. 1:—"The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool." The following is an abstract of his address, which may be entitled:—

THE DEFEAT OF THE UNHOLY ALLIANCE
AGAINST THE LORD OF HOSTS, THE
REDEEMER OF ISRAEL.

"I have selected our text for this afternoon's discourse because it is the one with which our Redeemer silenced the sacrilegious coalition of His enemies—chief priests, scribes, Herodians, Pharisees—for ever. It forms part of the penultimate chapter of our Saviour's sufferings in our behalf. To enable you to appreciate its force and import, I must ask you to follow me whilst I follow the Saviour from Jericho to Bethany and Jerusalem. For this purpose, I shall have to take a bird's eye view of the 20th, 21st, and 22nd chapters of St. Matthew's Gospel. I begin with the 29th verse of the 20th chapter. There we read of Jesus' departure from Jericho for Jerusalem, for the last time. Whilst on His way, and a great multitude following Him, 'two blind men sitting by the wayside, when they heard that Jesus passed

by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.' This was on a Sunday, the Redeemer's last Sunday on earth before His crucifixion. The evening and night of that Sunday Jesus spent at Bethany, when He was anointed by Mary. On Monday He triumphantly entered Jerusalem. There was no 'Palm Sunday;' it was on a Monday that the great demonstration took place. The excitement and enthusiasm which characterised Jerusalem on that day has no parallel in secular history. The multitude not only spread their garments for the Saviour to walk on, but they cut down branches from the trees and strewed them in His way. Moreover, palm branches, which formed part of the great ritual of a later festival—the Feast of Tabernacles, the type of the great spiritual harvest—waved like the incoming tide of the ocean, or like a forest shaken by the voice of the Lord. The multitude shouted, 'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!' In short, the whole city was moved. The Redeemer goes then direct into the temple—His Father's house on earth—and drives out the vendors in religion. The children's cry, 'Hosanna to the Son of David!' echoed and re-echoed throughout the temple. The chief priests and the scribes remonstrate. 'And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?' A quotation from the eighth Psalm of David. 'And He left them and went out of the city into Bethany.' So much for Monday. Now for Tuesday.

"What coalition schemes and plots were not hatched at Jerusalem on that Monday night. Political and religious opponents seemed for the nonce reconciled. The Pharisee, Herodian, and Sadducee, hitherto at deadly feuds, exchange terms of alliance with each other. They effect a sort of fusion. They make arrangements for offensive and defensive measures. If one party is defeated, another is to make an assault from a different position. The first attack

is made by the chief priests and elders: 'By what authority doest Thou these things? and who gave Thee this authority?' The previous day they were too much cowed and confounded to ask any such question. But they had time to get over their surprise. 'By what authority doest Thou these things? and who gave thee this authority?' The chief priests alone had this authority to order about in the temple; but who art Thou? The assailants were utterly defeated by our Saviour's counter question about 'The baptism of John, whence was it? from heaven or of men?' By what authority do I these things? Have you forgotten what took place at the river Jordan, where the Baptist spoke of me as the Baptizer with the Holy Spirit, as the Lamb of God; where a voice from heaven declared me to be God's beloved Son, in whom the Father was well pleased? The questioners were baffled and confounded. Our Lord followed up their confusion by two parables of profound import, that of the two sons, and the householder and the vineyard, which He wound up by quoting another Psalm of David:— 'Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' The parable of the marriage of the king's son came next. The invited, their treatment of the invitation and the messengers, the substituted guests, the one without the wedding garment, are respectively brought into bold relief. This He sealed with the solemn revelation, 'Many are called but few are chosen.' The defeat of the questioners was most signal.

"The Pharisees and Herodians consequently take counsel together, 'how they might entangle Him in His talk.' They ply Him with the very crafty question, 'Is it lawful to give tribute unto Cæsar or not?' The Saviour makes 'the tribute money' the means of the disastrous defeat of the unholy alliance. The effect upon them was that 'they marvelled and left Him, and went their way.' Now for

the next assault from the Sadducean contingent. The whole thing turns upon the question whether there be a hereafter or not. Suppose the idea of a future existence is proved to be absurd from the law of Moses itself, as it must be, when demonstrated by the supposed case of the seven brethren having to marry in succession the same woman. There was a fine display of a knowledge of the Pentateuch. But mark the crushing rejoinder:— 'Jesus answered and said unto them, Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when they heard this, they were astonished at His doctrine.'

"The Pharisees now return to the charge: they were not pleased, but disappointed, at the defeat of the Sadducees. Political and theological factions then, as now, would coalesce with any one who would help them to gain a point. Well, the Sadducees having been proved culpably ignorant, the Pharisees make the last onslaught, and their arrogance receives the death-blow. Their mouthpiece, who was a lawyer, asked, "Master, which is the great commandment in the law?" The lawyers had discovered six hundred and thirteen precepts in the law; oh, if they could, but get Him on a subject in which there was room for difference of opinion! But again defeat was the assailants' experience. 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' There could be no two opinions on the subject, notwithstanding that the lawyers tabulated the first and great com-

mandment as the 418th, in the 613 precepts.

"But the great Teacher and Preacher had also to propound a great question, an all-important question, an all-absorbing question:—'What think ye of Christ? Whose Son is He?' The Saviour was determined to take His audience back to the contemplation of the things which happened on the previous days at Jericho, which the 'great multitude' who 'followed Him' must have narrated at His triumphal entrance into Jerusalem. The Redeemer brings now His temple congregation face to face with the most wonderful Messianic Psalm in the whole of that prophetic collection. [The preacher read here the whole of the 110th Psalm, and furnished a running exposition of it as he proceeded.] 'If David call Him Lord, how is He his Son?' Do you still wonder at the blind men at Jericho having been inspired to cry, 'Have mercy on us, O Lord, Thou Son of David?' Do you still wonder at the multitudes in the streets, and the children in the temple, having been inspired to sing those glorious Hosannas which are prescribed in a subsequent Psalm? (cxviii. 22-26.) Do you still persist in your insolent question:—'By what authority doest Thou these things? and who gave Thee this authority?' 'What think ye of Christ? Whose Son is He?' That Psalm which begins with 'The Lord saith unto my Lord,' tells you that the Messiah is not only David's Lord, but also a Priest for ever. I have, therefore, the best possible authority to do these things—to order about in this temple, to drive out the desecrators and mercers of religion from this holy place.

"Is it to be wondered at that 'no man was able to answer him a word, neither durst any man from that day forth ask Him any more questions.' Is it to be wondered at that His enemies of every political faction and theological school—with whom the temple was then crowded—should have listened, cowed and daunted as they must have been, in unprecedented submission to the most awful denunciations

on the part of the gentle Jesus, as recorded in Matt. xxiii.? How He ruled in the midst of His enemies, as David in spirit said of Him in the 110th Psalm! How, in conclusion of that withering and lacerating address, He endorsed the cry of the multitude, and owned that He was that Son of David, and that Lord! 'O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.'

"Brethren, 'What think ye of Christ?' Some of you may be perplexed, and know not what to think. The multiplicity of various opinions enunciated by the different religious and theological, political and philosophical schools have almost dazed and crazed many; as it was the case on the beginning of that Tuesday when our Lord put the question to the unholy alliance, His assailants. But we ply all—the self-righteous Pharisee, the political Herodian, the infidel Sadducee, the rationalistic or ritualistic perverters of God's law, lawyers such were then called—with the solemn question, 'What think ye of Christ?' Our commission is to preach to all, whether they will hear or whether they will forbear. We not only take you to Jerusalem, and bid you scan the memorable events of the last few days before Jesus, the Messiah, made an offering of Himself in our behalf; but we bid you scan the growth and progress of the 'grain of mustard seed.' We bid you scan the present state of the world and Christendom. We bid you analyse the factions, cliques, sets, and sects in the Church, State, and 'Society,' and we again solemnly ask you, 'What think ye of Christ?' Has a single saying of His failed of fulfilment? You are perplexed by reason of the many rampant enemies against the Lord

and His Messiah. We chain you down to that Psalm which reduced to dumb silence His enemies in the temple, the 110th Psalm. Dear friends, let me beseech you to give heed to this sure word of prophecy. Believe that neither jot nor tittle shall fail of fulfilment. Strive to be found amongst His people who are willing in the day of His strength; or, rather, who present themselves 'freewill offerings to the Lord' Christ, the Prophet, Priest, and King.

"And you, dear brethren, who have learnt that Jesus is 'the WAY, the TRUTH, and the LIFE,' need I ask you, 'What think ye of Christ?' You have in your heart of hearts anticipated the answer, when you sang,

"All hail! the pow'r of Jesu's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

You heartily sympathise with the blind men of Jericho; with the triumph songs of the multitudes at Jerusalem; with the children in the temple."

The preacher addressed himself in conclusion to the newly-initiated brethren into the household of Christ in the following words: "Fellow Hebrew Christians, let us endeavour, by grace divine, so to walk with Christ and in Christ, rooted and built up in Him, and established in the faith, as ye have been taught;—which ye have been, I know full well, with anxious and prayerful solicitude and fidelity;—I say, let us endeavour so to walk, as to compel our enemies to ask of one another, not only, 'What think ye of Christ?' but, 'What think ye of Christ's work?' What think ye of Hebrew Christians? Behold, yon once Pharisee, Sadducee, scribe, lawyer, now a freewill offering to the Lord of Hosts, the Redeemer of Israel. Never lose sight of the Saviour's solemn behest:—'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'"

At the same hour, a similar solemn service was being solemnised in the Presbyterian Church at Clapton. Our esteemed brother,

the Rev. Theodore J. Meyer, the able and learned Missionary of the Free Church of Scotland to the Jews in London, admitted two penitent Israelites—a father and son—into the fold of Christ by baptism. He delivered a truly pathetic and heart-penetrating address on the occasion, founded on the words of divine and unchangeable love:—"And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord."* An admirable and appropriate sermon was preached by the Rev. Matthew Davison, from the reasoning of St. Paul:—"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?"†

SCRIPTURE EMENDATIONS.

2 THESS. ii. 6: "And now ye know what represseth that He may be revealed in the time of Himself."

7. "For the mystery of iniquity doth already energeise, only He who represseth *will do so* until He is out of the midst.

8. "And then will that lawless one be revealed, whom the Lord will consume with the spirit of His mouth, and destroy with the brightness of His coming (or presence).

9. "*Even him* whose presence is in the energy of Satan, with all power, and signs, and wonders of a lie."

11. "And for this cause God will send them strong delusion that they should believe the lie."

τὸ καρέχον, in verse 6, ὁ καρέχων, ver. 7, refer evidently to the same agent. The agent is clearly masculine. If the masculine appellative determines the question negatively, it cannot be the Spirit nor the Church; the one being neuter and the other feminine. "Ye know what represseth." This is neuter, not an appellative, but a mere *usus loquendi*, as one might say, "I will tell you what detained me; I met a man and he," &c.

Two parties, at least, are the subjects

* Hosea ii. 19, 20. † Rom. xi. 15.

of this Scripture—the one who represseth and the one who is repressed. “He who represseth” is one whose time is not yet come; this cannot be said of the Holy Spirit, for now is specially His time in the Church (John xiv. 16) and in the world (John xvi. 8). The childish notion of the Roman Emperor and other schemes need not be noticed.

The agent whose time is not yet come will need this fearful being “the lawless one.” He is keeping him down till then. We cannot suppose that he is deferring his birth—that he has power to do this.

Let it be granted that the “beast which ascendeth out of the bottomless pit” (Rev. xi. 7) is the same as “the lawless one,” we have a reasonable apprehension of the power as vested in Satan, for he has “the key of the bottomless pit.” (Rev. ix. 1.) Whether he has it at this present moment, or will not have it until some future period, it matters not for our argument; he will have it before the revelation of the lawless one. But that he will have it indefinitely before the ascension of the beast is clear from the Greek verb. It is not as the A. V. makes it appear—that the falling and the possession of the key are synchronous; the verb is *πεπτωκότα*, that had fallen. This probably refers to the decadence from his original condition, whatever that may have been. This beast, this lawless one, is there now in the bottomless pit: he has existed, as we think, on this earth, and will again be on this arena to contend with Him who is King of Kings, and Lord of Lords;” he “was, and is not, and yet shall be.”* This is Satan’s agent, and until Satan’s time comes (Rev. xii. 12), he is by him held down (*κατέχει*). Satan is then “he who represseth.” It is not easy to express in English the Greek reflective *ἑαυτου*, but the law of the language requires that this reflective should refer to the agent. He, the repressor, then, is holding down some one until the repressor’s own time is come; he then calls up this terrible being to carry out his projects. “Woe unto the inhabitants of the earth! for the devil is come down unto you.” After this depulsion by “Michael and his angels,” the dragon “stood on the sand of

the sea.” The best copies have *ἐστῶθῃ*, *he stood*. Then “I saw a beast rise up out of the sea.” This, perhaps, represents his moral atmosphere—death. In the deathless regions “there is no more sea.”

ἐκ μέσου, out of the midst: “out of the way” cannot be justified. Out of the midst of what? Of the heavenly places. There he and his crew will be for a while longer yet. Are not the armies already marshalling for the combat? Is not our Captain getting all things ready—preparing a place for us? Now the heavens are not clean; they will be in due time, and then we all—those who are asleep and those who are alive and remain—will ascend together “in clouds to the Lord’s meeting in the air.” O glorious high destiny for the followers of Him who “made Himself of no reputation!” Are we the same, or seeking great things for ourselves? Oh! seek them not, ye servants of the meek and lowly One! The English word “taken” has no representative in the Greek. The fact of his absence is simply stated (*γένηται*) and not the method of its accomplishment.

If the reading *τὴν ἐπιφάνειαν* were the true reading—sustained by some—and not *τῇ ἐπιφάνειᾳ*, we should translate “and make vain the brightness of the presence of him whose presence,” &c., only that in this case *αυτου* must become *αυτου*, for which, perhaps, there is no authority; therefore the present Greek text is to be preferred.* “The lie,” is that of the Antichrist. To sustain this lie, “signs, and wonders” are wrought, real wonders, not false ones, but for lying purposes (Rev. xiii. 13). How, then, shall men escape? God will send them strong delusion: He will leave them to themselves; this is sufficient for any delusion with the devil as prompter. Then will the soliloquy ascribed by Milton to Satan be fully illustrated—“Evil be thou my good” will be rampant among the legions of hell and the demented dwellers upon earth.

That the beast already referred to is not a mere earthly being we gather first from Dan. vii. Of the four there this beast is *par excellence* a dinotherrum. Whilst Daniel could find what

* *ἵστανται*, the most approved reading; strictly “shall be present.” Consider the whole verse. (Rev. xvii. 8.)

* I find that Scrivener takes no notice of the reading, *αυτου*, but neither does he of *ἐπιφάνειαν*.

he should liken the first three beasts to, among the *raptures* of the earth, for this fourth beast he could find nothing. John in the Revelation is instructed to bring out his adaptation to earthly aspirations; he therefore combines the first three with the predominant features of the leopard. Greece will yet appear on the great theatre of the world.

W. HOWELL.

Clifton.

SOME OF THE VERITIES OF THE ANGLO-JEWISH PRESS.

In a former issue* we furnished an illustration of the credibility to which certain statements of the Spitalfields Jewish print is entitled; this time the synagogue oracle, of Finsbury Square, supplies the illustration. It appears that our correspondent שׂנא שׂכר was somewhat premature when he imagined that the latter had at long last parted with his "cloke of maliciousness;"† he continues to take as great unwarrantable liberties with the truth as his *confreres* of the *free* and *easy school*. In its impression of the 14th ult., he favours his believers with the following paragraph:—

"THE TRICKS OF THE CONVERSIONISTS.

"The Conversionists have been again guilty of a shameful piece of duplicity. A young man, to avoid the conscription, left his home in Russia, and on arriving at Hamburg was decoyed to one of the Conversionist mission houses in London by the assurance that he was going among Jews. With this conviction he fell into the snares of these precious missionaries, and did not discover his mistake till he found himself friendless in London. Knowing no one in this wide city, and knowing not how to act, he begged to be sent back, but he was told he could only have money if he would become a Christian. This, of course, he indignantly refused. He has been rescued from their clutches, however, and their jesuitical tricks have not prevailed. Why is there not some society for converting the Conversionists—for propagating the Gospel among persons who seem incapable of understanding the first principles of Christianity?"

Credat Judæus Apella! Peace, Quintus Flaccus! No Jew in his senses will believe any such a thing. That a young Jewish sharper has con-

cocted such a story is not at all unlikely; but that the concoctor of the above paragraph believed it, hardly! There is scarcely a Jew—young or old—in Europe, Asia, Africa, or America, who has not heard of the existence in England and Scotland of the great Missionary Societies for promoting Christianity, and for the propagation of the Gospel amongst the Jews. We positively affirm—and we challenge the whole fraternity of the haters of THE TRUTH, be they Jews or Gentiles to dare to gainsay—that no Missionary to the Jews has ever deceived a Son of Israel with regard to his aim and object. We moreover dare affirm that in this case the *Finsbury Oracle* gave utterance knowingly and deliberately to a fictitious tale. We dare the synagogue organ to give the names of the Missionary and the "young man." The last clause in the above paragraph shall judge the writer of it. If the Gospel and the first principles of Christianity are, as he implies, holy, just, and good, why does he unceasingly vituperate against them?

ISRAEL A WITNESS FOR GOD.

THE following extract from the *Portsmouth Times* of Wednesday, the 19th ult., will interest our readers:—

"SERMON BY A CONVERTED JEW."

"On Sunday evening the Rev. M. Wolkenberg, a converted Jew, preached in St. John's Church, Portsea, to Jews and Gentiles." There was a good attendance, including several Hebrews. The subject of the discourse was, "Israel, a witness for God," and the rev. gentlemen selected as his text Isaiah xliii. 10. He said nations as well as individuals existed for the accomplishment of God's purposes, and, whether they would or not, were instrumental in carrying out His designs. Man was endowed with the most exquisite susceptibilities, was capable of the highest spiritual enjoyment, and was designed by God to co-operate with Him in the establishment of His moral kingdom, and in the advancement of its prosperity. As a rational and responsible being, conscious of his actions, and able to discriminate between good and evil, he should make the sole aim of his existence to live in perfect harmony with the laws of God. His whole life should be one unceasing proclamation, and one un-

* See pp. 320-1. † 1 Peter ii. 16.

broken reflection of the love, purity, and holiness of his Creator. That such was not the case, but that men generally lived in utter forgetfulness of their high destiny, no one present, whether Israelite or Gentile could deny. He then proceeded to show that nations as well as individuals failed, as a rule, to recognise and carry out of their own accord the object designed in their creation, and pointed out some of the excuses men would urge as a reason for neglecting their highest duty. Coming more particularly to his subject, he said, whilst all other nations were made to serve the Divine purposes against their own will, Israel alone was chosen to carry out God's work cheerfully, and according to a solemnly stipulated covenant. They were the self-sacrificing instruments in the hands of God for the emancipation of the human race from bondage, for the extension of the Divine kingdom amongst the heathen, and for the illumination of the dark places of idolatry, cruelty, wickedness, and pollution. Could they conceive of a glory equal to that? He next invited the attention of his brethren of the House of Israel to the following questions:—Has Israel fulfilled its mission? Have

the Jews done anything for the subversion of idolatry? and for the spread of the saving knowledge of God amongst the heathen? Could they show a single place which had been reclaimed from idolatry and barbarism by their efforts? How did they account for the fact that their brethren in other parts of the world were left far behind them in the race of civilisation? Was it not an incontrovertible truth that they themselves were indebted to their residence in England for the proud pre-eminence and superiority which they enjoyed over their less favoured brethren in other lands? After speaking of the exalted privileges of the Jews, he asked them to awake to a full sense of those great and glorious privileges, and embrace the Gospel."

On Sunday evening, the 23rd ult., Mr. Wolkenberg preached again to "Jews and Gentiles" at Plymouth.

On the same evening, the Rev. H. A. Stern preached to "Jews and Gentiles," at Christ Chapel, St. John's Wood. His subject was THE BIBLE THE SOURCE OF TRUTH. On Wednesday, the 26th ult., a sermon was preached to a similar congregation, in the same church, by the Rev. Dr. Nolan. His subject was WATER FROM THE SMITTEN ROCK.

THE SIX HUNDRED AND THIRTEEN PRECEPTS.

(Continued from p. 520.)

497. To appoint an Israelite as king; for it is written, "Thou shalt in any wise set him king over thee." (Deut. xvii. 15.) (Kings can be proclaimed only by the consent of the chief tribunal and the prophet. After the election the king is anointed with the anointing oil. The crown, and all offices in Israel, are hereditary, provided the legal successors be godly men. T.)

498. Not to place on the throne any one that is not an Israelite; for it is written, "Thou mayest not set a stranger over thee which is not thy brother." (Deut. xvii. 15.)

499. The king is not to have more horses than requisite for himself and his retinue; for it is written, "But he shall not multiply horses." (Deut. xvii. 16.)

500. Not to leave the holy land, and take up a perpetual residence in Egypt; for it is written, "Ye shall henceforth return no more that way." (Deut. xvii. 16.)

501. The king is not to have more than eighteen wives; for it is written, "Neither shall he multiply wives to himself." (Deut. xvii. 17.)

502. The king is not to amass more money than is necessary for himself and his retinue; for it is written, "Neither shall he greatly multiply to himself silver and gold." (Deut. xvii. 17.)

503. The king is to write for himself a copy of the holy law, over and above the copies left to him by his father, and besides the copy which he is obliged to have in common with every Israelite; for it is written, "That he shall write him a copy of this law." (Deut. xvii. 18.)

504. No one of the tribe of Levi is to take a share in the holy land; for it is written, "The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel." (Deut. xviii. 1.) (Except the cities and suburbs mentioned above; that the Levites may always be at leisure to study the law, and do the holy services. T.)

505. Not one of the tribe of Levi is to take a share in the "spoil;" for it is written, "No part nor inheritance." (Deut. xviii. 1.) (*Inheritance* refers to the holy land, and *part* to the spoil. *T.*)

506. To give to the priest the shoulder, the cheeks, and the maw, from every animal that is slaughtered; for it is written, "And they shall give unto the priest the shoulder, and the two cheeks, and the maw." (Deut. xviii. 3.) (Exclusive of the parts from the sacrifices. *T.*)

507. To give to the priest the great heave-offering, which is one out of fifty measures of all corn, wine, and oil; for it is written, "The first-fruit also of thy corn, of thy wine, and of thine oil, &c., shalt thou give him." (Deut. xviii. 3.)

508. To give to the priest the first shearing; for it is written, "And the first of the fleece of thy sheep." (Deut. xviii. 3.)

509. The priests and the Levites must serve in the temple; for it is written, "Then he shall minister in the name of the Lord his God, as all his brethren the Levites do," &c. (Deut. xviii. 7.) (There were twenty-four priestly watches; every watch ministered on its Sabbath; but on feasts all were alike; for it is written, "And if a Levite come," &c., which refers to a feast. *T.*)

510. Not to use divination; for it is written, "There shall not be found among you any one, &c., that useth divination." (Deut. xviii. 10.) (It is divination to hold a stick in the hand, and say, "Shall I go, or shall I not go?" for it is written, "My people ask counsel at their stocks, and their staff declareth unto them." Hosea iv. 12. *T.*)

511. Not to do any conjuration; for it is written, "There shall not be found among you, &c., an observer of times, or an enchanter, or a witch." (Deut. xviii. 10.) (For to all these the Amorites were addicted; but whatever is done as a remedy is permitted. *T.*)

512. Not to charm serpents or scorpions; for it is written, "There shall not be found, &c., or a charmer." (Deut. xviii. 10, 11.)

513. Not to consult with familiar spirits; for it is written, "Or a consulter with familiar spirits." (Deut. xviii. 10, 11.)

514. Not to consult with a wizard; for it is written, "Or a wizard." (Deut. xviii. 10, 11.) (A wizard is a certain

animal that speaks through witchcraft. *T.*)

515. Not to inquire from the dead; (for it is written, "Or a necromancer." Deut. xviii. 10, 11.) (i.e., by abstaining from food, and remaining in the burial ground during the night, to be affected by an evil spirit. *T.*)

516. To perform whatever any prophet bids us do as a temporary thing, idolatry excepted; for it is written, "The Lord thy God will raise up unto thee a prophet, &c.; unto him ye shall hearken." (Deut. xviii. 15.) (But not to persevere in destroying or increasing the commandments; for God never alters his law. For the moment, however, we must do whatever the prophet bids us, if we are convinced of his being a true prophet; witness Elijah on the Mount Carmel, offering sacrifices out of the temple. *T.*)

517. Not to prophesy falsely in the name of the Lord; for it is written, "But the prophet which shall presume to speak a word in my name, which I have not commanded him," &c. (Deut. xviii. 20.) (The prophet that speaks things which he has not heard from God, or which have been told to another prophet, but not to him, or that speaks in the name of strange gods, is to be punished with strangulation. *T.*)

518. Not to prophesy in the name of any idol; for it is written, "Or that shall speak in the name of other gods," &c. (Deut. xviii. 20.)

519. Not to be afraid of killing the false prophet; for it is written, "But the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. xviii. 22.)

520. To have six cities of refuge in the holy land, whither the manslayer might flee; for it is written, "Thou shalt separate three cities for thee" (three were on the other side of Jordan); for it is written, "Thou shalt prepare thee a way," &c. (Deut. xix. 2, 3.) (The roads were such as to present no obstacle to the manslayer; and finger-posts, with the word "Refuge" on them, were fixed in all places where several roads presented themselves. *T.*)

521. Not to spare him that killed his neighbour, or that deprived another of any member of his body; for it is written, "Thine eye shall not pity him." (Deut. xix. 13.)

522. Not to remove the landmark so as to change the borders of the holy land; for it is written, "Thou shalt not remove thy neighbour's landmark."

(Deut. xix. 14.) (In the holy land it is doubly sinful ; being a removal of the border, and a robbery. T.)

523. No man shall suffer either corporeal or pecuniary punishment upon the evidence of one witness only ; even though he be a very pious and learned man, or a prophet ; for it is written, "One witness shall not rise up against a man for any iniquity, or for any sin."

(Deut. xix. 15.) (The witness must not "rise," i.e., come forward without being summoned. If he is summoned, his testimony on oath is received in confirmation of the statement of the defendant, who is thereby released from taking an oath. In two cases only are we authorised by the law to admit the evidence of only *one* witness ; viz., to save the "suspected" woman from drinking the bitter waters, and to prevent the neck of the heifer from being struck off. The "wise men" have also permitted a woman to marry upon the evidence of one witness as to her husband's death ; and at all times one witness must be credited when he says, this is lawful, or, this is unlawful. T.)

524. To do unto false witnesses as they intended to do unto others by their evidence ; for it is written, "Then shall ye do unto him as he had thought to have done unto his brethren." (Deut. xix. 19.)

525. To appoint a priest for the army, that in time of war he may exhort the people after the manner prescribed in the law ; for it is written, "The priest shall approach and speak," &c. (Deut. xx. 2.) (The priest may also add to the prescribed words whatever he thinks proper to excite the hearts of the people to turn unto God ; that they may not fall in their iniquities, but prosper in their wars. T.)

526. Not to be afraid of the enemy in time of war, nor to flee from him ; for it is written, "Neither be ye terrified because of them." (Deut. xx. 3.)

527. To offer peace to the inhabitants of every city before going to war with them, on condition that they submit to our king, and receive the seven commandments ; for it is written, "And it shall be, if it make thee answer of peace, &c., that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." (Deut. xx. 11.)

528. Not to let any one of the seven nations live that falls into our hands at any time, if we can take his life with-

out risking our own ; for it is written, "But of the cities of these people, &c., thou shalt save alive nothing that breatheth." (Deut. xx. 16.) (In wars with any other nation that refused peace, the children and the women are permitted to live. The seven nations are the Canaanites, the Perizzites, &c. T.)

529. When besieging a city, not to cut or destroy any fruit tree ; for it is written, "Thou shalt not destroy the trees thereof by forcing an ax against them." (Deut. xx. 19.)

530. Whenever a slain person is found in the field or the road, and it is not known who was the murderer, to strike off the neck of an heifer in the rough valley ; for it is written, "If one be found slain," &c. (Deut. xxi. 13.)

531. Not to till or sow in the "rough valley" where the heifer's neck is cut off ; for it is written, "Which is neither eared nor sown." (Deut. xx. 4.)

532. To proceed with the "beautiful women" as stated in the law ; for it is written, "And seest among the captives a 'beautiful woman,' &c., she shall shave her head, and pare her nails," &c. (Deut. xxi. 11, 12.)

533. Not to sell the "beautiful woman" after she has been admitted to the privileges of a wife ; for it is written, "And it shall be, if thou have no delight in her, then thou shalt let her go whither she will ; but thou shalt not sell her at all." (Deut. xxi. 14.)

534. Not to make the "beautiful woman" do the work of a servant-maid ; for it is written, "Thou shalt not make merchandise of her, because thou hast humbled her." (Deut. xxi. 14.)

535. To execute some criminals by hanging ; for it is written, "And thou hang him on a tree." (Deut. xxi. 22.) (The blasphemer and the idolater were first stoned, and then hanged. T.)

536. Not to leave the bodies of the hanged on the tree ; for it is written, "His body shall not remain all night upon the tree." (Deut. xxi. 23.)

537. To bury those that have been stoned, or have suffered any other death, by the sentence of the tribunal, the same day on which they were executed ; for it is written, "But thou shalt in any wise bury him that day." (Deut. xxi. 23.)

538. To restore lost articles to their owner ; for it is written, "Thou shalt in any case bring them again unto thy brother." (Deut. xxii. 1.)

539. Not to turn our eyes from the

thing which our brother is losing, as if we were not aware of it; for it is written, "Thou mayest not hide thyself." (Deut. xxii. 8.) (Therefore if we see our neighbour running into destruction by his sins, we must endeavour to lead him back, and induce him to repent; for this is to restore his soul. T.)

540. Not to suffer the beast of an Israelite, much less an Israelite himself, to crouch under his burden; for it is written, "Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them." (Deut. xxii. 4.)

541. To lift the burden upon a beast, or upon a man, when found alone; for it is written, "Thou shalt surely help him to lift them up again." (Deut. xxii. 4.)

542. Women must not dress in men's clothes; for it is written, "The woman shall not wear that which pertaineth unto a man." (Deut. xxii. 5.)

543. Men must not dress in women's clothes; for it is written, "Neither shall a man put on a woman's garment." (Deut. xxii. 5.)

544. Not to take a bird's nest, when the dam is with the young ones; for it is written, "Thou shalt not take the dam with the young," (Deut. xxii. 6.)

545. To send the dam from the nest before the young are taken; for it is written, "But thou shalt in any wise let the dam go, and take the young to thee." (Deut. xxii. 7.)

546. To remove all stumbling-blocks or dangerous places from about our dwellings, and to make every building secure; for it is written, "Thou shalt make a battlement for thy roof." (Deut. xxii. 8.)

547. Not to leave any dangerous places in our lands or houses, for though nothing happens to man without the will of God, we must nevertheless not leave any place wherein a person is liable to accidents; for it is written, "That thou bring not blood upon thine house." (Deut. xxii. 8.)

548. Not to sow two different species in the vineyard, nor mix hemp, and onion seed, or other vegetables of different kinds; for it is written, "Thou shalt not sow thy vineyard with divers seeds." (Deut. xxii. 9.)

549. Not to eat the produce of such mixtures; for it is written, "Lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." (Deut. xxii. 9.)

550. Not to plough with an ox and an

ass together; for it is written, "Thou shalt not plough with an ox and an ass together." (Deut. xxii. 10.) (Nor do any other work with them, or with any two animals of different kinds. T.)

551. Not to wear a garment woven of wool and flax; for it is written, "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." (Deut. xxii. 11.)

552. The ceremony of marriage is to be considered binding after the man has said to the woman, "Thou art affianced unto me by this ring, according to the law of Moses and Israel," or by a money bill containing the same words; for it is written, "If any man take a wife," &c. (Deut. xxii. 13.)

553. The man that spreads a false report about his wife must live with her always, though she be ever so disagreeable; for it is written, "And she shall be his wife." (Deut. xxii. 19.) (The man was also flogged, and fined 100 shekels of silver. T.)

554. The man that spreads a false report about his wife shall never be permitted to divorce her; for it is written, "He may not put her away all his days." (Deut. xxii. 19.)

555. To stone some criminals; amongst others the "betrothed damsel;" for it is written, "And ye shall stone them with stones that they die." (Deut. xxii. 24.)

556. Not to punish those who commit a crime through compulsion; for it is written, "But unto the damsel thou shalt do nothing." (Deut. xxii. 26.)

557. 558. Deut. xxii. 29.

559.

560. A bastard is not to marry a daughter of Israel; for it is written, "A bastard shall not enter into the congregation of the Lord." (Deut. xxiii. 2.)

561. Not to intermarry with the males of the Ammonites, or Moabites, even after their conversion; for it is written, "An Ammonite, or Moabite, shall not enter into the congregation of the Lord." (Deut. xxiii. 3.) (The females may be married after their conversion. T.)

562. Never to make peace with the Ammonites and Moabites; (they not being included in the 527th commandment;) for it is written, "Thou shalt not seek their peace nor their prosperity all thy days for ever." (Deut. xxiii. 6.)

563. Not to be unfriendly to the descendants of Esau, after they have been converted; for it is written, "Thou shalt not abhor an Edomite; for he is thy brother." (Deut. xxiii. 7.) (Whatever he did to us was done by the decrees of God, through the blessing which our father Isaac bestowed upon him. Gen. xxvii. 40. He was, therefore, but an instrument in the hand of the Lord. T.)

564. Not to be unfriendly to the Egyptians, or to abstain from intermarrying with them in the third generation after their conversion; for it is written, "Thou shalt not abhor an Egyptian; because thou wast a stranger in his land." (Deut. xxiii. 7.)

565. No defiled person is to enter the camp of the Levites, for it resembles the inhabitants of the holy hill; for it is written, "He shall not come within the camp." (Deut. xxiii. 10.)

566. To have an appointed place without the camp; for it is written, "Thou shalt have a place also without the camp." (Deut. xxiii. 12.)

567. Each soldier to have a digging instrument attached to his weapon; for it is written, "And thou shalt have a paddle upon thy weapon." (Deut. xxiii. 13.)

568. Not to deliver up the slave that escaped from his master abroad, and took refuge in the holy land; for it is written, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." (Deut. xxiii. 14.) (This is the privilege of the holy land. The master is also bound to give a written dismissal to his former slave. T.)

569. Not to oppress even with words the slave that escaped from his master abroad, and came to the holy land; for it is written, "He shall dwell with thee, &c., and thou shalt not oppress him." (Deut. xxiii. 16.)

570. 571.

572. Not to pay interest to an Israelite; for it is written, "Thou shalt not lend upon usury to thy brother," &c. (Deut. xxiii. 19.) (The borrower is here cautioned not to pay interest. The sin of taking usury is so great, that the wise men have declared that all who are in the least concerned in usurious transactions are as if they denied the existence of God, the delivery from Egypt, and the resurrection from the dead. T.)

578. To take interest from all not belonging to our nation, and to pay

interest when we borrow from them; for it is written, "Unto a stranger thou mayest lend upon usury." (Deut. xxiii. 20.)

574. Not to delay bringing the vows, or freewill offerings, or other sacrifices that we are bound to bring; for it is written, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it." (Deut. xxiii. 21.) (This commandment is not broken until three feasts have been allowed to pass. T.)

575. To perform all that we have bound ourselves to do by word of mouth; for it is written, "That which is gone out of thy lips thou shalt keep and perform," &c. (Deut. xxiii. 23.)

576. The hireling must be allowed to eat, during his work, of all eatables about which he is engaged; for it is written, "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure." (Deut. xxiii. 24.)

577. The hireling must not take away with him any of the eatables about which he is engaged, nor must he give any to other people; for it is written, "But thou shalt not put any in thy vessel." (Deut. xxiii. 24.)

578. The hireling is not to eat in the time of his employment; though of things attached to the ground he may eat whilst walking from one labour to another; still he must not do so when actually employed; for it is written, "But thou shalt not move a sickle unto thy neighbour's standing corn." (Deut. xxiii. 25.)

579. To divorce by a bill (a parchment) whenever a wife is to be divorced; for it is written, "Then let him write her a bill of divorcement," &c. (Deut. xxiv. 1.)

580. Not to retake the divorced wife after she has been married or affianced to another; for it is written, "Her former husband, which sent her away, may not take her again to be his wife." (Deut. xxiv. 4.) (But before she is married again, he may retake her. T.)

581. The newly married man is not to go out in the first year on distant marches, or on any martial business; for it is written, "He shall not go out to war, neither shall he be charged with any business." (Deut. xxiv. 5.)

582. The newly married man is to remain with his wife a whole year; for it is written, "And shall cheer up his wife." (Deut. xxiv. 5.)

583. Not to take to pledge any in-

strument for preparing food, neither at the time when the loan is made, nor at any other time; for it is written, "No man shall take the nether or the upper millstone to pledge." (Deut. xxiv. 6.)

584. Not to remove the marks of leprosy; for it is written, "Take heed in the plague of leprosy," &c. (Deut. xxiv. 8.)

585. The lender is not to take a pledge from the borrower, either by going into his house, or by standing outside and reaching to the things within, but he may have it done by an officer of the tribunal; for it is written, "Thou shalt not go into his house to fetch his pledge." (Deut. xxiv. 10.)

586. Not to refuse the pledge to its owner, when he has need of it, but to return it to him daily, or nightly, as it may be required; for it is written, "Thou shalt not sleep with his pledge." (Deut. xxiv. 12.)

587. To return the pledge to its owner whenever he has need of it; for it is written, "In any case thou shalt deliver him the pledge again when the sun goeth down." (Deut. xxiv. 15.)

588. To pay the hire every day, and not to delay it to another day; for it is written, "This day thou shalt give him his hire," &c. (Deut. xxiv. 15.)

589. Not to admit the evidence of witnesses who are in any way related to the parties in whose behalf evidence is required; for it is written, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers." (Deut. xxiv. 16.)

590. Not to pervert the judgment of the strangers, or the orphans; for it is written, "Thou shalt not pervert the judgment of the stranger," &c. (Deut. xxiv. 17.)

591. Not to take a pledge from a widow, whether rich or poor; and if a pledge has been taken, the tribunal is to enforce its restoration; for it is written, "Nor take the widow's raiment to pledge." (Deut. xxiv. 17.)

592. To leave the forgotten sheaf for the poor, as the gleanings are left; for it is written, "And hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger," &c. (Deut. xxiv. 19.)

593. Not to take the forgotten sheaf; for it is written, "Thou shalt not go again to fetch it." (Deut. xxiv. 19.) (This precept applies to any produce. T.)

594. To flog certain criminals; for it is written, "And to be beaten before his face, according to his fault, by a certain number." (Deut. xxv. 2.)

595. Not to flog the criminal more than he can bear; for it is written, "Forty stripes he may give him, and not exceed." (Deut. xxv. 3.) (The criminal was examined as to the number of stripes he could endure, but he never received less than three. T.)

596. Not to prevent an animal from eating of the things about which he is employed; for it is written, "Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. xxv. 4.)

597. The childless widow must not marry a stranger as long as her late husband's brother has not declared his unwillingness to marry her; for it is written, "The wife of the dead shall not marry a stranger." (Deut. xxv. 5.)

598. To marry the wife of a brother who died childless; for it is written, "And take her to him to wife," &c. (Deut. xxv. 5.)

599. The childless widow is to loose the shoe of her brother-in-law, if he declines to marry her; for it is written, "And loose his shoe from off his feet." (Deut. xxv. 9.)

600. To save the pursued, were it even with the life of the pursuer; for it is written, "Then shalt thou cut off her hand." (Deut. xxv. 12.)

601. Not to spare the pursuer; for it is written, "Thine eye shall not pity." (Deut. xxv. 12.)

602. Not to keep in our house, or by us, any short weights or measures; for it is written, "Thou shalt not have in thy bag divers weights, a great and a small." (Deut. xxv. 13.)

603. To repeat vocally every day of our life the evil which Amalek did unto us; for it is written, "Remember what Amalek did unto thee." (Deut. xxv. 17.)

604. To destroy none of the seed of Esau, except Amalek; but of him none should be left, either male or female, great or small; for it is written, "Thou shalt blot out the remembrance of Amalek." (Deut. xxv. 19.)

605. Not to forget the evils which the seed of Amalek did unto us when we came out from the land of Egypt; for it is written, "Thou shalt not forget it." (Deut. xxv. 19.) (His enmity, namely; for when all the other nations trembled and were afraid at hearing what the Lord had done for us, Amalek was, as it were, the first dog

that snarled at us; for it is written, "Amalek was the first of the nations." Num. xxiv. 20. T.)

606. To commence with the praise of God's goodness towards our father Jacob, whenever the first-fruits are brought into the temple; for it is written, "And thou shalt speak and say before the Lord thy God," &c. (Deut. xxvi. 5.) (And to finish with the evils of the Egyptian bondage. This is called the First-fruit Recitation. T.)

607. To confess before the Lord that we have done all that He commanded us to do with regard to the heave-offerings and tithes, and that we have not appropriated them; for it is written, "Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house," &c. (Deut. xxi. 13.) (This is called the Tithe Confession; which was made in the 4th and 7th year of the release. T.)

608. Not to eat the second tithe on the first day of mourning; for it is written, "I have not eaten thereof in my mourning." (Deut. xxvi. 14.) (Nor must any other sanctified article be eaten on the first day of mourning. T.)

609. Not to eat the second tithe in uncleanness even in Jerusalem; for it is written, "Neither have I taken away ought thereof for any unclean use." (Deut. xxvi. 14.)

610. Not to expend the money of the second tithe, except in eating and drinking, and anointing; for it is written, "Nor given ought thereof for the dead." (Deut. xxvi. 14.) (Meaning that even for the charitable purpose of burying the dead, I have not given ought thereof. T.)

611. To walk in the ways of the Lord, and to endeavour to be as like unto Him as we are capable of being; for it is written, "And walk in His ways." (Deut. xxviii. 9.) (As God is kind, gracious, and merciful, we must endeavour to be so likewise; as He clothes the naked, visits the sick, and comforts the mourners, we must also strive to do so; in short, we must act towards others as we would wish God to act towards ourselves; and God will look upon us with kindness. T.)

612. To assemble all the children of Israel, men, women, and children, on the second day of the feast of tabernacles after every year of release; for it is written, "Gather the people together, men, and women, and children,"

&c. (Deut. xxxi. 12.) (The king then reads to them the whole of Deuteronomy in the women's court. T.)

613. Every Israelite must write for himself a copy of the holy law; for it is written, "Now therefore write ye this song for you." (Deut. xxxi. 19.) (i.e., Write the law containing this song, for the law is not written in chapters. At the present time this commandment includes also the duty of buying as many books as possible, that we may learn therein to know, and to do the will of God, and to serve Him with all our heart, for that is the object of our existence. Through this we shall also live to see the speedy arrival of the Messiah. Amen. T.)

It is a duty to lend our books to such as have no means of purchasing any; for that, our Rabbis said, was meant by the words, "Blessed are they, &c. and he that doeth righteousness at all times." (Ps. cvi. 3.)

Correspondence.

THE LEAST IN THE KINGDOM.

DEAR SIR,—To elucidate the passage: "The least in the kingdom of heaven," the following questions must be satisfactorily and scripturally answered.

1. In what did John the Baptist excel all "them that are born of women," so as to make him greater than they? and

2. What is it that makes "the least in the kingdom of heaven" greater than John the Baptist?

Allow me first of all to place in juxtaposition the following words of our gracious Saviour:—

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.)

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. xviii. 3, 4.)

In these verses we have the same phraseology, the same idea, the answer

to the above questions, and, above all, what I humbly conceive the interpretation of the difficult passage.

It is *humility* then. In this virtue, according to the Scriptures, John the Baptist surpassed all them "that are born of women." ("He that cometh after me is mightier than I, whose shoes I am not worthy to bear." Matt. iii. 11. "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of thee, and comest thou to me!" Matt. iii. 14. "And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Mark i. 7. "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness." John i. 22, 23.) In this virtue, according to our blessed Saviour's words, little children (the least) pre-eminently surpass all men; "*whosoever*, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven," and therefore greater than John.

A SUBSCRIBER TO YOUR
WORTHY MONTHLY.

I enclose my card,

PRO BONO PUBLICO.

REVEREND SIR,—My attention was drawn a few days ago to a letter which appeared in one of our leading journals, on the famous topic of Auricular Confession, by "A Curate," who, in bold defence of that practice in the Church of England as a means of "unburdening a troubled mind," gives the following Scripture in support of his vindication, which, by the way, betrays strange erudition in Biblical lore. Here is the passage:—

"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me." (Josh. vii. 19.) "Here," argues the writer, "is a confession which certainly strikes us as both scriptural and auricular; nor do we find that Joshua

turned aside his ear when (ver. 20) Achan 'answered and said, Thus and thus have I done.'"

What a foundation of "hay and stubble" whereon to build "the confessional" in this our age of Christian light! *O tempora! O mores!* Of course, every unbiassed reader of the above cited passage will have no difficulty in drawing a line of demarcation between the culprit Achan and the modern confessor. The former, having disregarded the behest of the Eternal in "taking of the accursed (or devoted*) things," was himself *taken*, by the command of God (vers. 14, 15), to be examined, not by the priest, but by the prophet, to whom he confessed, or rather, before whom he *pleaded guilty*; the latter is a duped confessor who is not *taken* before the prophet, but *taken in* by an intruding, would-be priest, who insists upon having the secrets of the heart "*devoted*" to him, which should be devoted to God alone.

There is indeed confession of sin, in the presence of the priest, enjoined in the sacred Scriptures of the Old Testament; but what intelligent reader of the Bible does not know that such confession is always connected with sacrifice, upon which the whole Levitical law hinges. And "A Curate" ought to know that the various offices pertaining to those priestly "shadows" and "types" were discharged by the descendants of Aaron and the Levitical tribe appointed by God Himself; and that even a Koran, a Dathan, and an Abiram could not arrogantly claim for themselves the priestly prerogatives with impunity.

Now, unless those gentlemen, and among them "A Curate," who either introduce or encourage the Levitical Ritual in A.D. 1873, can substantiate that they are descendants from the Levitical order, and that the Sacrifices, Confession, Altars, and Incense have not yet had their fulfilment in their Great Antitype—the Messiah, we deny them most emphatically the right of the Aaronic distinction, on purely scriptural ground.—Yours faithfully,

A HEBREW CHRISTIAN WITNESS.

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