The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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A WORD OF COUNSEL TO OUR READERS ON THE NEW YEAR.

DEAR FRIENDS,—Through undeserved mercy, our Heavenly Father, and the great Master of the world-wide vineyard, continues to employ us as His labourers here on earth. We are called upon to go on with this our work, which He has given us to do, for another year. Conscious that it is His work which we have to do, we come before you, on the NEW YEAR, full of confidence and trust that He who has put it into our mind to begin this work will vouchsafe to us His grace and mercy to carry it to the end which He has purposed in His own mind. He will strengthen our hands, and bless us with the blissful assurance that our sufficiency is of Him. He will enable us, as He has hitherto done, to acknowledge Him in all our ways, so that He may direct our paths. He Himself will move upon our thoughts, control our words, suggest the themes which He deems best and fittest for our bearing witness to the praise and glory of His holy name in Christ Jesus.

We tell you all this, dear readers, because we wish you not only to join your supplications to ours, that we may obtain mercy, and find grace to help in time of need, but also to determine yourselves, in God's help, at this beginning of a NEW YEAR to trust in the LORD with all your hearts, and not to lean to your own understanding. In all your ways acknowledge Him, and He shall direct your paths.*

A NEW YEAR, dear readers, is a most solemn landmark in our earthly pilgrimage, which—while it counts up the miles in the journey of life which we have already traversed—points onward to the ground which must be gone over. The difficulties and dangers of that ground are mercifully concealed from our view, but sure enough there they are, and must sooner or later be encountered by the children of God. In order to

* Prov. iii. 5, 6.

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conquer those difficulties, and to vanquish those dangers, we point you to the great Captain of our salvation, the Great Deliverer. God, the Shepherd, the Angel, the Redeemer, who delivered our patriarch Jacob from all evil,* will deliver you also. Or once more, in the words of our wise king Solomon: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Dear brethren in Christ, the year on which we now enter may prove the beginning of the great final conflict between the principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places, on the one hand, and the children of light on the other hand. The year which has just past and gone—a year freighted with eventful surprises to the Christian WATCHMAN—has closed with the most startling, yea, the most alarming incident in the English branch of the so-called "Christian Church." THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, God helping us, shall never cease to be on the watch, on the "strong tower" of the name of the Lord,† to warn the unwary, to comfort the mourners over the iniquity which now, more than ever, is beginning to abound, and to endeavour to rekindle the love which, in the hearts of many, is beginning to wax cold—according as our Lord's gracious hand be upon us. We feel more and more convinced that we have laid hold of the right plough in the great Husbandman's field, and that woe would betide us if we were allured to look back ere the work which He determined for our enterprise here shall have been accomplished according to His purpose.

MAX MÜLLER'S COMPARATIVE THEOLOGY;

OR,

OUR TESTIMONY TO THE CHURCHES TO TAKE HEED TO THE "SURE WORD OF PROPHECY."

THE untoward parody, the unseemly burlesque of the WORD OF GOD—which has been enacted and performed on Wednesday, the third day of last month, in the most venerable Christian Temple in this land—must have startled even the most lukewarm Christian professors, if we may judge from the criticism of the non-religious newspapers. The hearts of the true Christians, however, were stirred and pierced with sadness unspeakable, to the very core, at the daring exhibition. That Wednesday was a most solemn day. It was set apart, by the heads of the national Church, as a day of intercession in behalf of Christian missions; to thank God for His past mercies to the work of His labourers in His

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* Gen. xlviii. 15, 16. † Prov. xviii. 10.

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vineyard, and to implore His blessing upon their future efforts in their respective missionary fields.

It pleased the Dean of Westminster Abbey, on that self-same day, to set at nought the appointed solemnities of INTERCESSION, and to neutralise the Christian missionary spirit which the services of the day may have animated throughout England and her dependencies. Be it borne in mind that, whatsoever is done or uttered, on certain appointed days, in our great churches, is, immediately after it is said or done, proclaimed by the press all over the civilised world. With an irony—which was as gross as it was grotesque—the governor of that national religious fortress, using a scriptural figure of speech, surrendered the bulwark of our holy religion, which he was appointed to maintain and guard and watch over, into the hands of a canny, subtle, and insinuating enemy of the religion revealed by the only true God, and contained in the only SCRIPTURES of TRUTH, the only SURE WORD OF PROPHECY.

The Dean of Westminster had invited that day Max Müller—whose scepticism in the Christian Scriptures is as well known to Christian students as his name is—Professor of Comparative Philology in the University of Oxford, to give his views on comparative theology, in the Cathedral of Westminster. The Professor responded to the call and, no doubt to Dr. Stanley's satisfaction, by implication ridiculed and laughed to scorn the idea that there was anything peculiarly or inherently or invincibly holy in the religion of the Bible, the Scriptures given by the inspiration of God. Almost in the words which Milton put into the mouth of the arch-enemy of God and man, when the fallen archangel dared to tempt the Angel of the Covenant, the Angel the Redeemer, the great Captain of our salvation. The preacher of a comparative theology of his own inspiration, held forth in effect, in the spirit, if not in the very words, of Milton's tempter :—

> "All knowledge is not couch'd in Moses' law,
> The Pentateuch, or what the Prophets wrote :
> The Gentiles also know, and write, and teach
> To admiration, led by Nature's light."

That our readers may not suppose that our description of Professor Max Müller's discourse is unwarrantable, we proceed to furnish an analysis of it as it was published in the principal London papers. The Professor sets forth by classifying or cataloguing the religions of the world, and finds, according to his way of counting, that "the number of religions only amounts to eight. The Semitic races have produced three—the Jewish, the Christian, the Mohammedan." We would respectfully intimate to the lecturer that he is at fault here in his theory of comparative theology. The Semitic race has produced one religion *only*, and that is Judaism. Christianity is Judaism fully developed and perfected. Mohammedanism and Talmudical Judaism are simply monster deformities

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of Biblical Judaism. We prefer the comparative theology, on this point of the Hebrew Christian Benjamin Disraeli to that of the Oxford Professor of Comparative Philology. The accomplished author of "Lord George Bentinck: a Political Biography," speaking in the twenty-fourth chapter of the great Venetian statesman, thus apostrophises him:—"Manini, who by the bye is a Jew who professes the whole of the JEWISH RELIGION, and believes in Calvary as well as Sinai,—'a converted Jew,' as the Lombards styled him, quite forgetting, in the confusion of ideas, that it is the Lombards who are the converts—not Manini." This is sound comparative theology, based on the positive declarations of the Old and New Testaments. We give a quotation to that effect from each:—"Behold, the days come, saith the Lord, that I will 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 sin no more."* "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He hath made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. . . . But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and

* Jer. xxxi. 31-34.

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they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."* No, no, Professor Max Müller, Judaism and Christianity are not two religions, but one. This is the comparative theology taught by the "sure word of prophecy," both in the Old and New Testament. As for antichristian Judaism, it is simply a parasite system which tries in vain to fasten itself to the religion of Moses and the Prophets. St. Paul's inspired pen has settled for ever that point in comparative theology. Thus the great Apostle wrote to an early Christian Church:—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."† This is something widely different from the comparative theology taught by some of the modern apostles in Westminster Abbey. This slip, however, would be comparatively venial, if it had not been made the basis for a very hideous superstructure, revolting to the eye of faith of believers in God's revelations of Himself.

The lecturer then proceeded to enumerate the three religions which the Aryan races had produced—"the Brahman, the Buddhist, and the Parsee; and if we add to these the Chinese systems of Confucius and Lao-tse, we have the eight distinct utterances of the faith of mankind from the beginning of the world to the present day." We think Milton spoke sober truth, in his sublime verse, when he traced the faiths of mankind, since the fall of man, to the great enemy of THE FAITH, the seducer of our first parents. But this our preacher of his comparative theology utterly ignores. We should, however, venture to ask the Professor which of the eight religions does he suppose was the primeval and dominant one. From the way in which he catalogues the "utterances of the faith of mankind," we are at a loss to know to which he gives the palm of priority either as regards time or orthodoxy. We dare affirm that—which the Dean and Chapter of Westminster Abbey would not venture to gainsay—St. Paul was as great an adept in comparative theology, and may be in comparative philology also, as the Oxford Professor. Let us see how the great Apostle to the Gentiles treats the important question under review:—"Now, as

* Heb. i. 1-3; viii. 6-13. Those passages of Scripture were commented on at some length in our last number. See vol. for 1873, pp. 531-6.

† Rom. x. 1-4.

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touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."* When the same Apostle describes the faith of believers, and contrasts it with the want of it in unbelievers, he traces both to their proper sources:—"Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."† Who is the sober-minded Christian that would doubt that St. Paul's mode of treating the important subject is in accordance with history, experience, and true philosophy; whilst Max Müller's mode is at variance with all those. A man after St. Paul's heart, and not after that of Spinoza, should have been selected to address a Christian congregation at Westminster Abbey on "Christian Missions."

We pass over the verbose account of the origin of the so-called "science of religion." We invite particular attention to the lecturer's division of the religions of the world "into missionary and non-missionary." He is reported to have introduced this part of his address in the following terms:—

"Of the six religions of the Aryan and Semitic races, three have been always opposed to all missionary enterprise—Judaism, Brahminism, and Parseeism; while three have always helped forward missionary effort—Buddhism, Mohammedanism, and Christianity. The Jews have always opposed missionary enterprise: their religion is a privilege which marks them out from the rest of the world, and strangers admitted to the privileges of their theocracy are treated as aliens, not to be trusted, as their old proverb says, until the twenty-fourth generation. A similar feeling prevails among the Brahmins, and prevents them from proselytising among those who do not belong to their spiritual aristocracy, while they even go so far as to punish those of other religions who listen to their prayers or witness their sacrifices. The Parsee, too, is opposed to making converts, and though he believes in the

* 1 Cor. viii. 1-6. † 2 Cor. iv. 1-4.

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final triumph of truth and light, and says to others, 'Be bright as the sun and pure as the moon,' he does little to help it forward by letting the light that is in him shine upon the world."

We have already demonstrated the confusion of ideas which disabled the Professor to see that primeval Judaism and Christianity were one and the same religion, and that Talmudical, or antichristian, Judaism, and Mohammedanism were excrescences, a sort of fungi, parasites which try to fasten themselves upon the only pure religion taught in the Bible. But this is only one of the lecturer's mistakes, and by no means the most serious one. He seems unaccountably ill-informed on the history of Judaism—we mean modern Judaism; for, when he talks of Judaism having "been always opposed to missionary enterprise," he must mean Talmudical Judaism, as exhibited by such writers as the late Mr. Deutsch. We beg to inform the lecturer that Judaism was NOT always opposed to missionary enterprise. If he could bring himself to read the Gospels independently of his theory about his new-fangled "science of religion," he would discover that Judaism—prior to the first advent of the Redeemer—was eminently missionary. Its proselytes might have been numbered by hundreds of thousands. It may be useful to the Professor to be informed also of the cause which made antichristian Judaism distrust proselytes. The distrust arose in consequence of the great number of Gentile proselytes everywhere accepting the better, the purer, the completed Judaism, which Christ and His apostles preached. It was then that *some of the Rabbis* began to say all sorts of bitter things against Gentile converts, and not before. We say *some of the Rabbis* advisedly. We regret to have to put the Professor under obligation to us for another piece of information. Even Talmudical Judaism is intensely missionary, and would be as cruelly tenacious of its proselytes as Mohammedanism is, if it were at all dominant. The two hundred and sixty-eighth chapter of the Jewish Code of Laws, entitled *Toor Yore Dayah*—being a digest of certain enactments of the Talmud—is entirely devoted to the ritual of rules and regulations how to admit Gentile proselytes into the pale of the synagogue. The following enactments, laid down by Maimonides in his *Hilchoth M'lacheem*, will give Professor Max Müller some idea what the will of Judaism is, if it had but the power to use it, respecting proselytes:—"A son of Noah [i.e., a Gentile], who had become a proselyte, and has been circumcised and baptized, and would afterwards return from after the Lord, and be only a sojourning stranger, as he was previously, he is not to be listened to. But he must either be as an Israelite in every respect, or be put to death." Two in number are the Talmudical conditions to be proposed to a Gentile nation, with whom the Jewish nation may be at war, suing for peace: one is the submission to the seven precepts enjoined upon the sons of Noah. Failing to do so, the extermination of the whole male population of the Gentile belligerent

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nation. In fact, the Talmudists gravely teach us:—"And thus Moses our Rabbi had commanded us, from the mouth of THE POWER [the Almighty], to coerce all that come into the world to accept the precepts which were enjoined upon the sons of Noah; and whosoever has not accepted them, shall be killed." There is no difference whatever in the missionary spirit which moveth upon the face of the Koran and of the Talmud; the only difference is the respective operation; the professors of the former are dominant, and therefore active; the professors of the latter are not dominant, and their zeal therefore dormant. Of the Parsees anon. At present, thus much for the Professor's accuracy in his category of non-missionary religions.

But to the counterpart of his division, the grouping of which is so painfully offensive to the believer. The following are the introductory remarks of our lecturer on comparative theology:—

"Now look on the other cluster—Buddhism, Mohammedanism, and Christianity. All these, while they differ widely, have faith in themselves, have life and vigour,—they want to convince, and they mean to conquer, and from the earliest dawn of their existence these three religions have been missionary. Their founders started them on this principle of spreading truth and refuting error, and this gives to them all a common expression, and lifts them high above all the other religions of the world."

We know not with what feelings the professing Christian congregation at Westminster Abbey, on that disgracefully memorable evening, listened to this extraordinary grouping; we can only say that we read it the following morning with burning shame and confusion of face at the seemingly unseemly acquiescence in the statements of the random lecturer. Christianity, Buddhism, and Mohammedanism are placed on a par, but to Buddhism is given the place of honour and priority; notwithstanding that Christianity is primitive Judaism unveiled. Notwithstanding that Christ said, "Before Abraham was, I am." HE, "Buddha," and Mohammed are put on the same pedestals, and spoken of in the common term of "founders." The respective doctrines they teach are spoken of indiscriminately as "truth;" notwithstanding that Christ emphatically said, "I am the WAY, the TRUTH, and the LIFE; NO MAN COMETH UNTO THE FATHER BUT BY ME." Then comes an apocryphal account of the settlement of "the sacred canon of the Buddhist Scriptures," the sending forth of "intrepid missionaries," some specimens of their sayings and doings, which the lecturer wound up, "thus there was a movement in a new world, the opening of a new day, the beating for the first time of the great heart of humanity." Mohammedanism was then slightly touched upon as a missionary religion. "And as to our own religion," continued the lecturer, "it would cease to exist if it ceased to be missionary, if it ceased to regard its Founder's parting words, 'Go ye into

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all the world and preach the Gospel to every creature.'" The lecturer forbore to finish the missionary mandate.

Then comes an eloquent panegyric upon missionaries, upon love and truth,—from the lecturer's visionary standpoint;—but instead of mitigating the insult to, and degradation of, Christ and Christianity, the panegyric only aggravates the offence, inasmuch as the proffered kudos sounds too much like irony and sarcasm. How the spirit of dear, martyred, sainted Bishop Patteson would have chafed to find himself puffed by lips which strove to extinguish and quench the "Light of the world!" The lecture was as strange and profane a medley as we have ever read, and the lecturer one of the most presuming on a reputation that we have ever encountered.

We must notice, ere we take leave for the present of the painful subject,—we may have to recur to it when the lecture is published, with the lecturer's corrections and approval,—what the professor advanced about what he calls "non-missionary religions." We have already pointed out his mistake about Judaism. We wish to set the comparative theologian right on another point in connection with the Jews, as well as regards Zoroastrianism. The professor began the second part of his discourse on his comparative theology in the following strain:—

"But let us look attentively at the religions in which the missionary spirit is at work, and compare them with those where it is not at work. The former are alive, the latter dead or dying. The religion of Zoroaster, of Cyrus, of Darius, of Xerxes, which but for the battles of Marathon and Salamis might have been the religion of the civilised world, is now only professed by 100,000 souls: its adherents have decreased in four years from 400,000 to 100,000, and probably in another century it will have disappeared altogether. The Jews are about thirty times the number of the Parsees, and are therefore still considerable; but they are unlikely to increase, though from the natural characteristics of the race it can hardly be imagined that they will ever disappear altogether. Still, they seem to have paid the penalty of their anti-missionary character."

In the words of a French reviewer of last century of M. de Voltaire's Philosophical Dictionary, we would say to our "philosophical" lecturer on comparative theology:—"*Soit dit entre nous, Monsieur, c'est porter un peu loin l'abus d'une haute réputation.*" Was Zoroastrianism a non-missionary religion? Did not its founder declare war against the king of Touran to compel the Touranians to embrace his religion? M. de Anquetil, the most learned French Orientalist of last century, translator and editor of the *Zend Avesta*, describes Zoroaster thus:—"This great man was an enthusiast, an impostor, a persecutor, who, in order to establish his religion, caused the blood of nations to flow." What was Zoroastrianism? Was it not a bantling of Judaism? It was admitted by all Zend scholars that that religion was known by the name of

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Kish Ibrahim, Millat Ibrahim. Even if we reject Hyde's theory that "Zoroaster was a Jew, and had been a disciple of Daniel, or of some other of those illustrious Hebrews who were raised to the highest employments by the kings of Persia; that from a Jew he became chief of the Magi; that he reformed the Persian religion according to that of his ancestors; that with this view he gave a sublimer sense to the worship of fire, announced the unity of God, the necessity of worshipping Him only:"—we say that, even eschewing the idea of Zoroaster's antecedents, we are forced to admit, by the evidence which Zoroastrianism affords, that the system is in many respects an adaptation of Judaism. We cannot afford space to enter at length into this interesting question, but we would just give a specimen or two from the Zend Avesta to show the origin of the work. Ormusd, the name for Deity in that work, says in it, "I am a word of light, O Zoroaster, which I command you to announce to the whole world." One of the Zoroastrian prayers begins:—"I implore thee, Almighty Ormusd, let my cry come into thine ear, let my voice reach thee." Here, then, another of the tabulated great religions of the Professor, and the product of his favourite Aryan race, is of problematic classification. *Un Critique de votre réputation, Monsieur, devroit être un peu plus exact.*

When speaking of the battles of Marathon and Salamis, it never occurred to the Professor to introduce the hand of the "God of battles" into his discourse. Who could possibly shut his eyes to the Providence which shaped the destinies of the Greeks and Persians in those battles. At Marathon the Greek force consisted only of ten thousand men, whilst the Persian army counted half a million; but the vast host of Persia was completely vanquished and scattered. Ten years later, at Salamis, when Xerxes appeared in the Grecian waters with a fleet of two thousand sail, he was utterly vanquished by the Greek commander Themistocles, who had only three hundred and ten sail at his command! Had the Almighty nothing to do in those battles? Why should His name have been utterly ignored by the Professor, when invited to lecture on Christian missions at Westminster Abbey? But for those battles, Zoroastrianism might have been the religion of the civilised world! Indeed! and have superseded the religion of Moses and the Prophets! Did not Darius, Cyrus, and other great potentates in that part of the world issue proclamations in favour of the religion taught by an Isaiah, a Jeremiah, an Ezekiel, a Daniel, and others?

How very considerate to the Jews! "From the natural characteristics of the race, it can hardly be imagined that they will disappear altogether." This in a Christian Cathedral, in which the Word of God, the Bible, is professed to be believed in! The Bible which contains "the sure word of prophecy" respecting Israel's past, present, and future! Never was such a daring insult offered publicly, in a Christian church, to

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the Bible which the Christian holds as most precious, as was done on Wednesday evening, the 3rd ultimo, at Westminster Abbey. We know no parallel to the enormity, except the episode recorded in the thirty-sixth chapter of Jeremiah, of one of our own kings of evil report, Jehoiakim by name, cutting to pieces, in the presence of Judah's princes and nobles, a roll of God's word, and destroying it by fire. It may be said of the congregation at Westminster Abbey, as it was said of the audience in Jehoiakim's "winter-house:"—"Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."*

How painfully out of tune, out of tone, out of taste, must the lecture have sounded after Bishop Heber's soul-stirring hymn! That pious Christian Bishop knew Buddhism as well as the Oxford Professor of Comparative Philology, and yet he indited the following:—

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?
Salvation! oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Hath learnt Messiah's name.

"Waft, waft, ye winds, His story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

We repeat—the lecture which followed that hymn must have sounded painfully out of tune and Christian tone. To us the lecture was both gross and grotesque. We would once more adopt the words of the French writer whom we have already twice quoted, and say to our would-be Cathedral teacher:—*Vous jouissez depuis long-temps d'une assez belle liberté de tout dire. Levez le masque, et combattez à découvert.* What we say unto him we say to every member of his school who continues to be a professed member of the Christian Church.

The lecture, however, forces upon the thoughtful Christian several grave considerations. (*a.*) Is Professor Max Müller as great an adept in Comparative Philology as he is in Comparative Theology? Our friend "H. C. Oxoniensis" writes to us that he is no blind follower of the Professor's theories, and adds that "no careful and intelligent reader of Max Müller's works would pin his faith to all the Professor says, without minute and critical sifting." (*b.*) Suppose an unprotected curate in sole charge of a parish had invited a layman, and a layman with such views as Max Müller espouses, to hold forth his peculiar tenets in the parish church, would the Bishop have allowed him to escape without punishment or censure? (*c.*) Is not the proceeding of Wednesday, the 3rd ultimo, as legitimate a subject for the "Church Association" to try in a court of

* Jer. xxxvi. 24.

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justice as the proceedings in ritualistic churches? (*d.*) Ought we not more than ever to lift up our warning voice and to testify to the Churches to take heed to the "sure word of prophecy," in order to counteract such subtle theological poison as is now and then dispensed at Westminster Abbey and its satellites? We ought, and—God helping us—we shall do it too.

FUTURE DIVISION OF THE LAND OF ISRAEL.

BY REV. J. B. GOLDBERG.

IS the land of Canaan again to be divided amongst the children of Israel? Are they once more to return to the Promised Land and take possession of it? Have they not already had it in their power? Moses, and, after him, the son of Nun, divided it amongst their tribes, in which they dwelt for many centuries, both during the first and second temples. They were cast out and banished from it because of their sins and iniquities, and through their faithlessness and disobedience they forfeited every claim to it. What reason, what authority, is there for saying that that stiff-necked people are to return to the land, and the land to be re-divided amongst them?

Questions, remarks, and assertions of this kind, and many others similar to them, are often heard when Israel's future is touched upon, or when the promises made to the fathers are brought forward. Even among those who take their stand upon the infallible Word of God,—who rightly bring every question to the Scripture touchstone,—even amongst these there are not a few who dismiss Israel's claims, hopes, and prospects, as things past and gone, never more to return. They are content to rest upon old and justly discarded opinions, which owed their birth to the Church's darkest days, when God's ancient people were treated as outcasts, when every Scripture promise was appropriated to *Christians*, and those which could not by any human ingenuity be tortured into the service of the *Christian* Church, were for that very reason assumed to have had their full and final accomplishment.

In the following paper we hope to show that Israel's hopes and expectations are not lost; that as in spiritual matters, so in temporal things, "the gifts and calling of God are without repentance;" that every one who desires to handle the word of God honestly and faithfully must allow, that not a few weighty and interesting promises to that people still await their fulfilment.

Now Israel's great charter, the nation's indefeasible title to the Promised Land, is recorded in Gen. xv. 18, and runs on this wise:—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river,

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the river Euphrates." Here we have the full extent stated, and limits fixed, to the gift which the Creator of all was pleased to bestow upon Abram's seed. Nothing can be more explicit. They were to have the land lying between the great Euphrates and Egypt's mighty river, the Nile. This, it must be admitted, is taking the words in their common acceptation, in their simple, obvious and literal signification ; and therefore, doubtless, the true sense in which God intended us to take them. Again and again the promise is renewed and the gift confirmed, sometimes in general, at others in more definite terms. In the next chapter but one, a most important addition is made : God tells Abram, " And I will give unto thee, and to thy seed after thee, the land, . . . for an *everlasting possession.*"* The children of Abraham have thus two points secured to them : first, the extent of the Land of Promise,—from the Nile to the Euphrates ;—and secondly, the *duration*, or *continuance*, of the gift—they are not to possess the land for a few years or generations, but for an *everlasting possession*.

Thus far, all, I believe, will allow that our statement of the case is plain and straightforward. It is when we come to examine the results which followed God's promises—when we seek to trace their accomplishment on the page of history—that difficulties are started, and great divergencies of opinion exhibit themselves. First in order and importance is the difficulty, that Abraham's children never possessed the land to the full extent of the original promise ; and next, that so far from having it for an everlasting inheritance, God's people possessed it, as the prophet complains, but a little while.† The fact is, as we shall show hereafter, that only of a few hundred years at the utmost can it be said that the Jews possessed their land in any shape whatever. To us, who bear in mind that God's promises are yea and amen in Christ Jesus ; that " God is not a man that He should lie, nor the son of man that He should repent ;" such objections are most easy of solution. Those parts of prophetic truth which have not had as yet their accomplishment are only awaiting their *future* fulfilment. In God's own good time, and in the way which seems best to Him, a perfect, complete, and entire fulfilment of all which He hath spoken will assuredly take place.

We rejoice to know that there are many *Christian* people who join with us, and are prayerfully looking for the conversion, restoration, and re-establishment of Israel in their own land. But there are others, who still hold to old traditional modes of interpreting the Scriptures. Some of these tell us that Abraham's seed were to possess the land if they did not forfeit it by their disobedience ; i.e., it was given to them conditionally, just as the throne of Israel was to Solomon. But surely Abraham could not have understood the promise made to him in this

* Gen. xvii. 8. † Isa. lxiii. 18.

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sense, as no such terms are expressed. The covenant had been made with him, and the promise followed; they are linked together as cause and effect. Others attempt to weaken and dilute the force of the term "*everlasting possession.*" They would have it to mean as long as the Jewish Church lasted, and no further; but this is a most gratuitous assumption, without the slightest authority for it. A third class of interpreters argue from effect to cause—since Israel has not, and never had, the land in its fullest extent, it was not intended in God's promise that they should have it so. Thus Bishop Patrick says, on Gen. xv. 18:—"'River of Egypt,' so Nile is commonly called, but cannot be here meant, because the Israelites never enjoyed the land of Egypt on this side Nile." He, and others with him, explain, therefore, the river of Egypt to refer to a small brook, or Wady, anciently called Rhinocorura, and now Wady-el-Arish; but they seem to forget that the word in the original Hebrew is נהר (Nahar), not נחל (Nachal). The latter term signifies sometimes a river, at others the valley or Wady through which a river flows; the former is never used to signify a Wady or brook, but always a flowing river; and as in Gen. xv. the word is נהר (Nahar), a river, and, moreover, is joined to the word Egypt, it cannot mean anything else but the river of Egypt, the Nile. This is confirmed by Josh. xiii. 3, where God directs the aged warrior to divide the remaining land among the tribes, though as yet it was neither possessed nor subdued by them. Among the parts to be divided, God reckons the territory "from Sihor, which is before Egypt, even unto the borders of Ekron;" i.e., from the eastern branch of the Nile, justly characterised as being before Egypt. The term Sihor wherever else found in Scripture refers to the Nile, allusion being made to its black or muddy waters (shahor, black). Thus we read, "And by great waters, the seed of Sihor, the harvest of the river, is her revenue."* Again, "What hast thou to do in the way of Egypt to drink the waters of Sihor? or what hast thou to do in the way of Assyria to drink the waters of the river?"†

Moved by these and other considerations, modern commentators apparently yield the point at issue, and allow that the words of the promise to Abram convey the whole of the lands between the Euphrates and the Nile. This, however, is only in appearance, for they subjoin remarks of a most astounding character. One writes on Gen. xv. 18:—"The river of Egypt is the Nile, and *not the brook* of Egypt, the boundary stream Rhinocorura, Wady-el-Arish. According to the oratorical character of the promise, the two large rivers, the Nile and the Euphrates, are mentioned as the boundaries within which the seed of Abram would possess the promised land, the exact limits of which are more minutely described in the list of the

* Isa. xxiii. 3. † Jer. ii. 18.

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tribes who were then in possession." Oratorical character of the promise! As if the Divine Bestower was carried away by the flow of his oratory, and promised more than he intended to give! Another says:—"Many understand not the Nile, but Wady-el-Arish, which, however, is called the brook or stream of Egypt, as in Isa. xxvii. 12,—*not the river of Egypt.* The boundaries of the future possession are not described with minute exactness, but they are marked as reaching from the valley of the Euphrates to the valley of the Nile." Can any *Christian* imagine that God's promises were ever given with inexactness?—that they do not mean *all* that they say, and that we shall find ourselves mistaken if we take them in their fullest sense? Away with such comments! "Let God be true, but every man a liar." We hold firmly and steadfastly to the divine promise, and in due time shall find, that not one thing shall fail of all the good things which the Lord hath spoken. Heaven and earth may pass away, but the word of God abideth for ever.

Thus far we endeavoured to show what the full extent of the promise made to the patriarch really imports,—viz., the lands lying between the Nile and the Euphrates;—but were we even to adopt narrower limits, and allow that the borders of Israel's patrimony reached only to Rhinocorura, or Wady-el-Arish, we still contend tha God's people had not yet possessed the entire country made over to them by the Abrahamic covenant. A glance at the history of the conquest of Palestine by Joshua will show us, that at his death the land was far from having been conquered or subdued. Divine providence permitted this as a test of Israel's faithfulness, whether they would steadfastly walk in the ways of the Lord or not;* nevertheless it remains a fact that at the decease of that hero, they had not got the whole land in possession. The times of the Judges, which followed, were times of hard protracted struggles, not for the extension or consolidation of Israel's conquests, but for the very life and existence of the nation. Within a period of less than three hundred years they were five times reduced to serve other nations,—some of those very nations whom they were to have driven out of the land. The first of Israel's kings fell fighting on Gilboa; a great part of David's life was spent in wars with the Philistines, and it was not till the latter part of his reign that he obtained something like rest from his enemies. Yet even then, neither he nor Solomon his son had the whole of the Promised Land in possession. Let not any *Christian* readers be startled at this statement. I know that it is customary with many writers, and not a few commentators, to set at rest their own conscience and that of their readers by observing of the victories of David, "Thus was the Promised Land put into the entire possession of the Hebrews by David." But let us impartially examine whether historical facts support this assertion, or, as I believe, entirely contradict it.

* Jud. ii. 22.

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And, in the first place, a few words as to the *continuance* of the Promised Land in the hands of the Hebrews. This lasted but for a very short period. From the time that David subdued the Philistines and other enemies of his nation to the death of Solomon we may calculate *some sixty years*. After the death of David, and during the lifetime of the wise king, several of the vanquished nations threw off Israel's yoke and established their own independence.* Now we have seen above that the gift of the Promised Land was to Abram and his seed "*for an everlasting possession*," and we naturally ask, Are fifty years to be taken as the full equivalent and entire accomplishment of the promise made to the patriarch? Certainly not. We feel confident that every lover of the Bible will repudiate such paltry and inadequate accomplishments, for they tend to the derogation of God's holy word, and afford occasion of reproach to the enemies of revelation.

But passing over the astonishing brevity of the time that the nations of Canaan were in subjection to Israel, let us turn our attention to the question, Did the Hebrews ever possess the Promised Land in its entirety? I have no hesitation in saying that they did not. Even in the palmiest days of David and Solomon, extensive and important provinces were in the power of the Canaanites. Tyre and Sidon existed as an independent kingdom on the west coast of Palestine. Hiram, their king, was a friendly neighbour to David, but not his subject or tributary. In the time of Solomon a still greater intimacy existed between the Hebrew king and the Canaanitish prince; but we never read of their standing in the relation of liege and lord. The Tyrians supplied Solomon with the requisite timber for his buildings—not in bond service, as the other Canaanites did, but in exchange for corn and oil which they drew from his kingdom. Again, when Solomon presented Hiram with cities which did not please him, he had both the confidence and the power to refuse, and express his disregard of them. These facts clearly prove that Hiram was an independent sovereign of a free and independent nation.

Another free and independent people were the Giblites. They are mentioned in 1 Kings v. 32, along with Hiram's men, and, like them, were independent people, working for wages, or as hired men, in preparing stones and timber for Solomon's buildings. We find nowhere that the Hebrews ever possessed themselves of the land of the Giblites; and their being mentioned in the above passage after Hiram's builders, and not after Solomon's, clearly implies that they did not belong to the latter. That Tyre, Sidon, and the land of the Giblites were included in, and formed part of, the Promised Land, is evident from Joshua xiii. 1-8, where the Lord commands Joshua to divide those very lands amongst the tribes of Israel.

* 1 Kings xi. 14.

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The city of Gezer appears also to have been independent of the Hebrews. It was indeed conquered by Joshua,* and allotted to the tribe of Ephraim, but the Canaanites must have re-taken it and kept independent possession till the days of Solomon. We are told, "Pharaoh, king of Egypt, had gone up, taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife."† Had Gezer been under the rule of Solomon, it would seem passing strange that Pharaoh should go up, take one of the cities in subjection to his son-in-law, and give it back to him in dowry with his daughter.

From these and other facts we gather that even under the sway of David and Solomon, there were parts of the Holy Land which were not subject to Israel's dominion. The greatest part by far was in their power, and hence they looked forward with reasonable hope and expectation that the remaining portions would likewise soon follow.‡ As those provinces mentioned above never after came under Hebrew dominion, and as God's promises cannot fail, it follows very naturally that the Promised Land will be re-occupied and re-possessed by Abraham's seed, to a wider and larger extent than either in the days of David or those of his son. All this is in perfect harmony with God's dealings known to us. He often gives to His people one part of a gracious promise, to encourage them to look with more fervent hope for the other. Let us take, for instance, the prophecy of Joel (ii. 28-32), which St. Peter applies§ to the outpouring of the Spirit on the day of Pentecost. On examining those passages it will become evident, that he could only have intended to point to them as a beginning or primary accomplishment of those wonderful declarations by the prophet; but to the full realisation of them the Church still looks forward in hope and full assurance of faith. In like manner, in the case of Israel's inheritance, what was possessed by the nation afforded the surest pledge, that in due time the promise made to the father of the faithful would have its fullest and happiest accomplishment.

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* Josh x. 33; xii. 12. † 1 Kings ix. 16.

‡ There is a passage in 1 Kings iv. 21 upon which great stress has been laid as if proving that Solomon possessed all the land that God covenanted with Abraham to give to his posterity. It says, "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life." But the word here is not *river*; it does not say unto the river of Egypt, but unto the *border* of Egypt, and we cannot tell how far the Egyptians may have pushed their border into territory not occupied by Hebrews. From what has been said before, of provinces which were not subject to Solomon (Tyre, Sidon, the land of the Giblites, &c.), and of those who threw off his yoke (Edom, Syria), it will be evident that the words used must be understood with some limitation, and signify that he reigned over a great part of the Promised Land.

§ Acts ii. 17-21.

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The re-occupation of the Holy Land by God's ancient people is fully borne out by other portions of Scripture. The prophet Ezekiel* predicts a new territorial allotment of the tribes. Without entering into details, it must be evident at the first glance that it differs greatly from the former division. From the entrance of Hamath to the river of Egypt the land is to be divided into twelve zones, or large parallel bands, reaching from the Great Sea to the Euphrates. (See map on the opposite page.) Each tribe thus possesses a portion of the coast, and several of them have likewise a share in the fertilising Jordan. As no such division took place before, it will doubtless take place hereafter; and it is scarcely necessary to add that the division of a country among its inhabitants, pre-supposes its possession and occupation by them.

Again, the fusion of the twelve tribes into one kingdom is prefigured by the same prophet under the symbol of joining two sticks, severally marked with the names of Ephraim and Judah. He goes on to say, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, . . . and I will make them one nation, in the land, upon the mountains of Israel; . . . and David my servant shall be king over them, and they shall have one shepherd."† The re-union thus foretold must therefore be effected (1) *in the land of Israel*, and (2) *under a king of the seed of David*. On the return from Babylon, however, only a small remnant came back, and these, apparently, of the two tribes, Judah and Benjamin.‡ There is no evidence that the ten tribes ever joined their brethren after the captivity of Babylon; and if they did, it was not under David their king, for during the whole of the period of the second temple there was no king who could claim descent from him. The union, therefore, which the prophet foretells is still future; and very naturally Israel must first possess the Promised Land, *there* to be united, and *there* to be placed under the happy sceptre of the Son of David. May the Lord in mercy hasten that happy time!

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

BY THE REV. JOHN WILKINSON.

(*Concluded.*)

ELECTED by God before the foundation of the world, the Church is constituted the body of Christ, the members of the Church—believing Jews and believing Gentiles—members of His body, of His flesh, and of His bones. He is now Head over all things for the Church, which is His body. The Church is the bride of Christ in the power of resurrection life—the Lamb's wife—wife of the second Adam, the Lord from

* xlviii. 1-7. † Ezek. xxxvii. 21-24. ‡ Ezra ii. 1.

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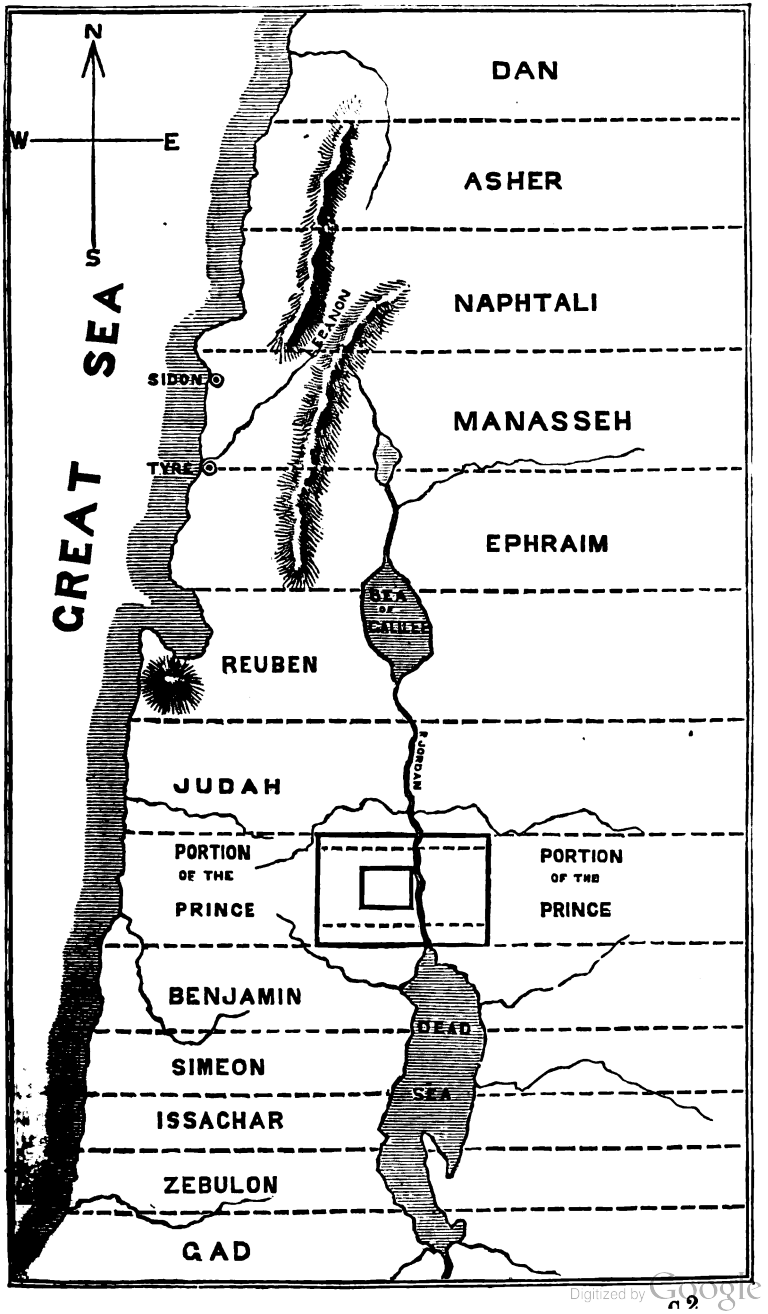
Future Division of the Land of Israel.

According to Ezekiel xlviii.



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heaven. He has bought the Church with His own blood as His immediate reward. The Church, His body, is to be won now; the world on His second coming. When He comes to bless Israel and the world, His reward—His own reward—will be with Him, having met Him in the air on His way; and His work, or recompense before Him. (Isaiah lxii. 11.)

The Church is united by Christ in resurrection life; she has died with Him, has been buried with Him, has risen with Him, and has her place with Him in the heavenlies, where she is blessed with Him and by Him with all spiritual blessings suited to her relationship and mission.

Thus the rejection of the Jewish nation was made the occasion of the election of the Church. A dispensation of law gave place to one of grace. A dispensation, local and national, gave place to one the benefits of which were to extend to individuals of all nations. A dispensation of "shadows of good things to come" gave place to one in which the good things were actually enjoyed. At the close of this dispensation, Christ will come with His bride to bless Israel, speak peace to the nations, to be King of the Jews, and to be King over all the earth; and there shall be one Lord, and His name One.

Israel's restoration—the world's salvation.
Israel's restoration—national and spiritual.

We shall briefly refer to the grounds of Israel's

National Restoration to Palestine.

Let me remark. Israel is to be gathered from all lands; from the four corners of the earth; converted after restored (Ezek. xxxvi. 24, 25, &c.); never more to be scattered (Amos ix. 14, 15); their temple rebuilt, commemorative sacrifices offered, according to the latter chapters of Ezekiel, and their land divided on an entirely new plan. The waters of the Dead Sea are to be healed by the river flowing from Jerusalem. The restoration from Babylon affected only Judah and Benjamin, and only forty to fifty thousand of these returned, large numbers remaining behind, who established seats of learning, which gave birth to the Talmud.

They offered sacrifices for the whole twelve tribes, as recorded in Ezra vi. 17, to represent the unity of the nation,

The unity of the nation in the purpose of God is also expressed by St. Paul and by St. James in such expressions as, "The twelve tribes instantly serving," &c, and "To the twelve tribes," &c. Portions of the two tribes came home, as representatives of the nation, to be at home to receive or reject their Messiah. To the few of the two tribes who did return, it was simply a change of *place*, not of *state*.

Their language is: "We are servants in it, and it yieldeth much increase unto the kings whom thou has set over us, because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure; and we are in great distress." (Neh. ix. 36-38.)

The Persian yoke continued till the time of Alexander the Great, B.C. 330. The yoke of Alexander till B.C. 300. The Egyptian yoke

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lasts about 100 years, till about B.C. 202. Then the Seleucidæ, or Syrian kings, exercise a bloody tyranny, which brings us down to B.C. 166. Then the Maccabees give them a little breath of liberty, but amid continual war and tumult. Then comes Herod, the royal butcher, followed by the crushing power of Rome.

Surely the promised restoration of the whole twelve tribes from the four corners of the earth,—to be no more scattered, all their enemies subdued, and universal peace established, has not been accomplished by a few thousands of two tribes, with a few priests and Levites, returning to Palestine from Babylon, only to undergo a sort of penal servitude at home instead of transportation abroad. We, therefore, infer that the whole ten tribes are yet to be ultimately restored, and not only so, but to be converted and saved.

RESTORATION—SPIRITUAL.

The time is now gone, and we can scarcely do more than quote a few plain passages touching the certainty of Israel's conversion, and then a few passages showing the connection of that glorious event with the conversion of the world.

"Israel shall be saved in the Lord with an everlasting salvation."

"In the Lord shall all the seed of Israel be justified and shall glory." (Isa. xlv. 17, 25.)

"Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." (Psa. cxxx. 7, 8.)

"Let Israel hope in the Lord from henceforth and for ever." (Ps. cxxxi. 3.)

"And so all Israel shall be saved" (Rom. xi. 26), by the coming of the Lord to "turn away ungodliness from Jacob," and to raise up the fallen "tabernacle of David," according to Acts xv.

"As ye have been a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing." (Zech. viii. 13.) Israel, a curse among the Gentiles, is to be saved, and become a blessing to them. This passage very unsatisfactorily proves the Anglo-Saxons as meant by Israel, as does also the passage in Hosea iii. 4, 5. For we can hardly be said to be "without a prince" when we have just had a national thanksgiving for the preservation of his life.

It now remains only to quote a few passages to show the clear scriptural connection between the conversion of the Jews and the blessing of the world.

Let us begin with the promise to Abraham. "In thee and in thy seed shall all the families of the earth be blessed." (Gen, xii. 3.) This seed is primarily applied to Christ in the Epistle to the Galatians: then applied to believers in Christ, circumcised or uncircumcised, in the 3rd of Galatians, and in the 4th to the Romans. In the latter chapter Abraham's spiritual seed of all nations are mentioned as a fulfilment of the promise, "As it is written, I have made thee a father of many nations." (Rom. iv. 17.) The third application of the term, "seed of Abraham," is made to those who are Abraham's children by natural descent and by national covenant. These three applications of the term, "seed of Abraham," are clearly scriptural.

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1st. "And to thy seed, which is Christ."

2nd. "If ye be Christ's, then are ye Abraham's seed."

3rd. "We have Abraham to our father;" so that, whatever of blessing has come to the Gentile world, during the Mosaic economy, by the personal ministry of our Lord, or through the ministry of the Church, or which may yet come to the world through a restored and saved Israel, it will have come through the "seed of Abraham."

Notice next the prayer of Moses, and the blessing which God annexed to the answer, in Numb. xix. 19-21. "Pardon, I beseech Thee, the iniquity of this people. . . . I have pardoned. . . . But, as truly as I live, all the earth shall be filled with the glory of the Lord."

The 67th Psalm teaches the same doctrine. "God be merciful to us," &c. "That Thy way may be known upon the *earth*, Thy saving health among *all nations*." "Let the *people* praise Thee." Then, "O let the *nations* be glad and sing for joy." Then "God shall bless us, and all the *ends of the earth* shall fear Him."

Please turn to Ps. cii. 13-16. "Thou shall arise and have mercy upon Zion," &c. "So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory."

Turn to Isa. xlix. 6. "It is a light thing for thee to be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth."

Now notice that beautiful passage in Isaiah lii. 8-10: "Thy watchmen shall lift up the voice, with the voice together shall they sing." For eye to eye (literally, "eye in eye") shall they see, when Jehovah restoreth Zion. They will look each other in the face with tearful joy, "when Jehovah restoreth Zion." "Break forth (burst out), sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people, He hath redeemed Jerusalem." Surely this is blessing for Israel. Mark what follows. "Jehovah hath made bare His holy arm in the eyes of (or before) all the nations, and all the ends of the earth shall see the salvation of our God."

Notice, also, Isaiah lxvi. 12, 13. "I will extend peace to her (Jerusalem) like a river, and the glory of the Gentiles like a flowing stream. . . . As one whom his mother comforteth, ... I will be as the dew unto Israel. . . . . And Israel shall be as a dew from the Lord."

The coming of the Lord, the salvation of Israel, and the blessing of the Gentile world, are all plainly taught in the 59th and 60th chapters of Isaiah.

Isaiah ii. 1-5 teaches the reign of universal peace, when instruments of destruction shall have been converted into implements of husbandry; the house of Jacob walking in the light of the Lord; and Jerusalem a centre of blessing to all lands. This vision is said to concern "Judah and Jerusalem." "Ten men shall take hold out of all languages of the nations of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. viii. 23.)

One more remarkable passage on this most interesting subject. The phraseology is very remarkable and startling. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth

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up the breach of His people, and healeth the stroke of their wound." (Isaiah xxx. 26.)

If Israel's national "fall" and "casting away" has occasioned large though limited blessing to the Gentile world, how much more shall their restoration and conversion prove "life from the dead" to the entire Gentile world.

All these glorious predictions shall one day—O Lord hasten it!—be historical facts; then, as to the Land, restored Israel shall say, "He hath remembered His covenant for ever, the word which He commanded to a *thousand* generations; which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law—to Israel for an everlasting covenant, saying, Unto thee will I give the Land of Canaan, the lot of your inheritance." (Ps. cv. 8-11.) And as to salvation to Israel and the world, Israel shall say, "The Lord hath remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God." (Ps. xcviii. 3.)

The 148th Psalm forms a fitting close to a subject so grand and glorious, in which *every thing* and *every body*, in *every way*, are called upon to "praise him," for "Israel is exalted, and a people near unto Him."

Mr. Wilkinson then said,—I have endeavoured to direct your attention largely to God's holy Word, feeling assured that the Holy Ghost would make His own impression, and that I could not do better than to refer largely to passages of Scripture on which you may found your interest in Israel, both prayerful and practical.

We do not on these occasions bring forward the interests of any Society as such, but we rather represent and plead a cause. There are six Societies in Great Britain and Ireland engaged in the work of evangelising the Jews in this and other lands. To these Societies God's blessing has been largely given.

Thousands now believe in Jesus, and hundreds preach His Gospel. The new Testament is extensively read among the Jews, and the name of Jesus is mentioned by them, as a rule, in most respectful terms. We do not on these occasions ask for money, but we do earnestly ask for prayer. I ask your prayers on behalf of an old Jewish Rabbi, with whom I have been on friendly terms for some years. He is a very able Talmudical scholar. I gave him an introduction to the British Museum library a while ago, and he is now studying the New Testament, and writing notes upon it, to show that the essentials of the Old Testament, the Talmud, and the New Testament, are the same; and that God has given him a mission to reconcile Judaism and Christianity. He will not only take tea with me, but will remain during family worship, though he will not yet kneel to Jesus of Nazareth. I have won his heart for myself, for he scarcely ever leaves my study without kissing my hand, and I am now trying to win his heart for Jesus. He has got as far as this: he said to me, "I know what you wish to bring me to. You want me to believe that Jehovah, the God of Abraham, was veiled in human flesh in Jesus of Nazareth, and that His death on the cross was an atonement for sin; that every sinner, trusting in that atonement, is to have peace here and everlasting life. I know that is what you want. But," he said, "I cannot go so far as that." He is a sort of Unitarian; but his Unitarianism is more promising than that of the so-called Unita-

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rians, for his is a step forward, while theirs is a step backward. He said, "I will never move one inch beyond my convictions; but I will go as far as my convictions will carry me, if I should have to suffer the loss of life itself. The truth I wish to have." And the old man told me one day—"I have read the New Testament over and over again, and I tell you this, that Jesus is such a beautiful character that He has won my heart; I love Him in my heart."

Brethren, this cause, Israel's cause, is the Church's cause, the world's cause, Christ's cause, and, as such, has a strong claim on the prayers and efforts of Christ's "friends." The work is an arduous one, but a blessed one. We have enough of command to make the work a duty, and enough of blessing to make it a privilege, and to encourage our hearts.

THE SECOND ADVENT.

AN ABSTRACT OF AN ADDRESS BY THE REV. A. A. ISAACS, M.A.,

VICAR OF CHRIST CHURCH, LEICESTER.

DELIVERED AT THE FOURTEENTH ANNUAL CONFERENCE OF THE CHURCH OF ENGLAND CLERICAL AND LAY ASSOCIATION, FOR THE MAINTENANCE OF EVANGELICAL PRINCIPLES.

THE subject of the second Advent of our Lord has been very suitably fixed for the conclusion of our Conference. A variety of themes have had their place in our expositions and thoughts,—doctrinal, experimental, and practical,—all of which have served to indicate that we are still in a state of conflict, and still passing through the wilderness of the world. But now, pressing onward by faith, we seem to reach the confines of life, and stand upon the border-land. Our mental and physical energies may still be vigorous and clear, but our eyes look upwards, and they catch the sharp though still shaded outlines of the everlasting hills that tell us that the vision is yet for an appointed time—it will surely come, it will not tarry. (Heb. ii. 3.) In all their sublime and sacred grandeur, they stand out from the firmament of God's eternal counsels and designs, although to the eye of man they have not changed their aspect or character from the day when the Divine Word declared, "Behold I come quickly." At times the cry of unbelief has been heard—"Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. iii. 4.) Events too have often taken place which have excited the hopes and belief of the people of God that the hour of His Advent has been at hand; but like a fitful gleam of meteoric light they have passed away, and left these glorious expectations in their still existing state of uncertainty and suspense. Still we watch, still we wait. We long to see the golden beams of the Sun of Righteousness gilding those outlines with celestial light, and to join in the blessed chorus of the redeemed,—"This is our God, we have waited for Him, and He will save us: this is the Lord, we have waited for Him; we will be glad and rejoice in His salvation."

We cannot fail to be struck by the prominence which is given to this

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blessed theme in the pages of the New Testament, and the habit of prayerful watchfulness which is continually enjoined in common with the expectation of its fulfilment. It is impossible to identify these injunctions, whether uttered by our Lord or by the apostles, with that judgment which was outpoured upon Jerusalem when it was taken by Titus; for they are almost always associated in a greater or lesser degree with the glory of His kingdom and the final perfection of his Church. This is the more remarkable when we observe that (as in 2 Thess. ii. 1, 2) we have occasional intimations that the coming of our Lord was not immediate; that a period, which, according to human computation, we know to be very lengthy, would roll away before He would appear in the clouds of heaven, and every eye should see Him. The believer was not taught to look merely at the end of the present life as the threshold of glory and of everlasting peace, but to the coming of our Lord as the object upon which his brightest hopes and desires were to rest. Two things appear to me to be indirectly taught in this fact. First, that although immediately the believer is emancipated from the body, he is present with the Lord, although the interval between death and the end of the present dispensation is, as I fully believe, a time of enjoyment and not of sleep; that nevertheless everything will be imperfect until He comes whose right it is. Then, and not till then, will the individual believer drink in all its fulness of that river of pleasure which is at God's right hand for evermore, and obtain his portion of the inheritance of the saints in light. The other inference which we may draw from this fact is this:—that our expectations and desires can never rest soundly and safely upon a merely selfish basis. The glory of the Church—the whole Church of Christ—is that which we ought to look forward to with strong desire. It is in the advent of our Lord that the Church of Christ will witness the complete redemption of the purchased possession. (Ephes. i. 14, and Luke xix. 15.) Not until this great event takes place will "the kingdoms of this world become the kingdom of our Lord and of His Christ."

In the first place I would observe that the general texture of Biblical statement indicates that the Jewish nation is the key to prophetical fulfilment. In all prophecy, the fulfilment of which is clear and indubitable, God has always worked by them. I think, moreover, that it is capable of satisfactory proof, that from the time the Jews ceased to occupy their natural position, and were driven from their land, the current of prophetical fulfilment has in its accustomed sense ceased to flow. Hence, that it is not until they again resume—it may be imperfectly at first—their national rights and inheritance that the stream will again burst forth from its long pent-up channels. To this our Lord alludes in several passages. (1) The withered fig tree is again to put forth its leaves, exhibit all the characteristics of renewed life, and once more become fruitful. It will be the indication that the spiritual summer is nigh at hand. (Matt. xxiv. 32.) (2) Jerusalem is to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke xxi. 24.) (3) With the Jews is primarily associated the declaration—"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke xxi. 28.) Amidst the denunciation of judgment our Lord says, "Ye shall not see me henceforth

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until ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 39.) The restoration of the kingdom to Israel is identified with our Lord's return (Acts i. 6, 7); and to this may be added, that the "Gospel of the kingdom should be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.) To the Jewish nation therefore are we to look as a kind of spiritual barometer to indicate when the coming of the Lord draweth nigh.

Reference may be made to another contemporaneous event, which is generally designated "the rapture of the saints." It is in these terms that the Apostle speaks of it in 1 Thess. iv. 15-17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." It may be that amidst the din of the battle-field, and the gloom of that time which shall not be "day nor night" (Zech. xiv. 7), the process by which this will be accomplished will attract little or no attention. But we may conclude that those who are declared to be "for ever with the Lord" represent the Bride, the Lamb's wife, and will be the inhabitants of the heavenly Jerusalem, which cometh down from heaven, adorned with Divine glory, and filled with Divine light. These are they, I conceive, who are said to reign with Christ, and who being the blessed company who have come out of deep tribulation, and who have been witnesses to the truth amidst persecutions and conflict, shall occupy the highest positions among the redeemed, and "shall shine as the stars for ever and ever."

These events bring us to the threshold of the millennial kingdom and the millennial reign, which is so distinctly set forth in Revelation xx. I presume that every day the opinion that the millennial period is either already past, or that we are now passing through its various phases, becomes more and more untenable. That it will not be a time of complete and absolute sinlessness may be seen by the great outbreak and the confederation of all the powers of evil with which it will be followed. But its distinctive characteristic will be the suspension of Satanic power. During the 1000 years the great enemy of souls will be bound, and no heart will be exposed to the assaults and temptations by which he now carries out his work as the god of this world. It must be admitted that of such a deliverance the world has had no experience since the transgression of our first parents. And we may also infer that it will be the period, most probably through the instrumentality of the Jewish nation (Isa. lxvi., Psa. lxvii., and Rom. xi.), when the Gospel shall make unbounded progress, "and all the ends of the world shall see the salvation of our God." These circumstances, accompanied by the personal reign of Him who sits upon the throne of His father David, who executes judgment and justice in the earth, may well render it a period of unspeakable happiness and blessing. It may be very nigh, or it may be still far distant. The dark events which cast their lengthened shadows over the world may be the harbingers of the opening morn, or centuries may still roll on their way ere the world witness His appearing, and His

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house be filled with glory. But it is the star which stands over that spot in the purposes of our God whither our hearts and desires turn in expectation and adoration. It is to that light that we instinctively look until the Day-star not only arise in our hearts, but arise upon the world.

In fulfilling my part, and in a brief and necessarily very imperfect manner calling the attention of our brethren to the chief points involved in this inquiry, I neither speak in a spirit of dogmatism, nor am I insensible to the difficulties which beset every system of prophetical interpretation. In this, as in all other branches of study, it is those who know the most who generally speak with the greatest amount of diffidence. That differences of opinion should exist can be no matter of surprise when we remember how indistinct are many of the revelations given in the Divine Word, and how much there is which is intended to exercise our faith. But I believe that in all essential particulars we shall be agreed. We have a common expectation of the glorious appearing of our great God and Saviour Jesus Christ. We believe that it will be the precursor of extraordinary blessedness to the world at large.

Swift and sparkling as the lightning flash (Matt. xxiv. 27), unexpectedly and covertly as a snare, or as a thief in the night (Luke xxi. 34, 35), when unfaithful servants are reckoning on delay (Jude 14, 15, 18), when the powers of hell are shaken (Luke xxi. 25-30), then will He, as the rolling flood, break on the world (Matt. xxiv. 37-39), then will He come to subdue His enemies with a rod of iron (Psa. ii. 9), to be glorified in His saints, and to be admired in all them that believe. When this blessed doctrine is rightly received it stimulates our activity and our zeal, and enables us more courageously to breast the waves and billows of this troublous world. It will excite to watchfulness (Matt. xxiv. 42), to prayer (Mark xiii. 38), to expectation (Phil. iii. 20), to preparation (Luke xii. 35, 36, 40). There will be no impatience at apparent delay, there will be no querulous questioning concerning the Lord's ways and dealings. It will be our happiness to wait patiently for the accomplishment of all that the Lord has promised, and we shall take heed, when, at the appointed time, the announcement is heard—"Behold the Bridegroom cometh: go ye out to meet Him," that we with oil in our vessels, and with our lamps burning, and our loins girded, may go forth rejoicingly to meet our Lerd. Seeing that these truths embody the most blessed realities, seeing that we look for such things, we shall be diligent that we may be found of Him in peace, without spot, and blameless. Clothed in the spotless garment of the perfect righteousness of the Son of God, we shall be welcome guests at the marriage feast, and sit down with Abraham and Isaac and Jacob in the kingdom of God. Blessed be God, we are looking for and hastening unto the coming of the day of God, and long for the fulfilment of His promise that there shall be new heavens and a new earth wherein dwelleth righteousness.

"'Tis but a little while
And He shall come again,
Who died that we might live—who lives
That we with Him might reign.
Then, O my Lord, prepare
My soul for that glad day,
Oh, wash me in Thy precious blood,
And take my sins away!"

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THE TALMUD.

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

INTRODUCTION. (*Continued from page 555 of the Volume for* 1873.)

I SAID that Mr. Deutsch constantly contradicted himself, and so he did; but his admirers were so enraptured by his superfine phrases and well rounded sentences that fluent hyperbolical rhetoric took, in their minds, the place of reason and sense. Instead of giving us the promised summary of the laws of the Talmud—which he might easily have done, if he had been a proficient in Hebrew, by giving an epitome either of Maimonides' YAD HACHAZAKAH, or Rabbi Joseph Karo's *Arbaah Tooreem*, both works respectively consist of a digest of the laws scattered over Talmud—he introduced a factious, facetious, fictitious dissertation on the Talmud, based on the slenderest matters of fact, in the following terms:—

"When we speak of the Talmud as a legal code, we trust we shall not be understood too literally. It resembles about as much what we generally understand by that name as a primeval forest resembles a Dutch garden.

"Nothing indeed can equal the state of utter amazement into which the modern investigator finds himself plunged at the first sight of these luxurious talmudical wildernesses. Schooled in the harmonising, methodising systems of the West—systems that condense, and arrange, and classify, and give everything its fitting place and its fitting position in that place—he feels almost stupified here. The language, the style, the method, the very sequence (a sequence that often appears as logical as our dreams), the amazingly varied nature of these things—everything seems tangled, confused, chaotic."

Could the writer possibly have known the works of Maimonides and Karo? If he did, why ignore them? Both those laborious and indefatigable authors have harmonised, methodised, condensed, arranged, classified, and given everything its fitting place and its fitting position in that place. The conviction forces itself upon me, that the essayist on the Talmud in the *Quarterly* was not only lamentably *superficial* as regards the Babel and chaotic work itself, but, also in respect of the lighter or more manageable works on Rabbinical laws. The reviewer found Bruck, Buxtorf, Chiarini, El Edzardo, Fürst, Grætz, Jost, Pinner, Wolfius, Zunz, more practicable to his proficiency, and he drew his materials from them, without however making the best use of them, as the random rhapsodies about the MISHNAH and the GEMARA, the HALACHAH and the HAGADAH—which came upon Mr. Grove "as a revelation"—and the Midrash abundantly prove. I do not intend to follow him, at present, in his haphazard statements respecting those works; I shall give the readers of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, an opportunity of judging of Mr. Deutsch's proficiency in the subjects which he treats of, when I come to deal with the Talmud from the Talmud. All I think necessary at present, is to enter my solemn protest against his meddling with the New Testament, and insinuating his strictures upon it; couched, moreover, in such terms, as if he had been a Christian. For this purpose, I shall quote here the concluding remarks of his lucubrations on the MISHNAH, and take the liberty to make such strictures as, in my opinion, his observations call for. Thus wrote Mr. Deutsch on pages 437-8, of the *Quarterly Review*, No. 246:—

"Before leaving this period of Mishnic development, we have yet to speak of one or two things. This period is the one in which Christianity arose; and it may be as well to touch here upon the relation between Christianity and the Talmud—a subject much discussed of late. Were not the whole of our general views on the difference between Judaism and Christianity greatly confused, people would certainly not be so very much surprised at the striking parallels of dogma and parable, of allegory and proverb, exhibited by the Gospel and the Talmudical writings. The New Testament, written, as Lightfoot has it, 'among Jews, by Jews, for Jews,' cannot but speak the language of the time

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both as to form and, broadly speaking, as to contents. There are many more vital points of contact between the New Testament and the Talmud than divines yet seem fully to realise; for such terms as 'Redemption,' 'Baptism,' 'Grace,' 'Faith,' 'Salvation,' 'Regeneration,' 'Son of Man,' 'Son of God,' 'Kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism, to which Christianity gave a higher and purer meaning. No less loud and bitter in the Talmud are the protests against 'lip-serving,' against 'making the law a burden to the people,' against 'laws that hang on hairs,' against 'Priests and Pharisees.' The fundamental mysteries of the new faith are matters totally apart; but the Ethics in both are, in their broad outlines, identical. That grand dictum, 'Do unto others as thou wouldest be done by,' against which Kant declared himself energetically from a philosophical point of view, is quoted by Hillel, the President, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum 'that comprised the whole Law.' The most monstrous mistake has ever been our mixing up, in the first instance, single individuals, or classes, with a whole people, and next, our confounding the Judaism of the time of Christ with that of the time of the Wilderness, of the Judges, or even of Abraham, Isaac, and Jacob. The Judaism of the time of Christ (to which that of our days, owing principally to the Talmud, stands very near), and that of the Pentateuch, are as like each other as our England is like that of William Rufus, or the Greece of Plato like that of the Argonauts. It is the glory of Christianity to have carried those golden germs, hidden in the schools and among the 'silent community' of the learned, into the market of Humanity. It has communicated that 'Kingdom of Heaven,' of which the Talmud is full from the first page to the last, to the herd, even to the lepers. The fruits that have sprung from this through the wide world we need not here consider. But the misconception, as if to a God of Vengeance had suddenly succeeded a God of Love, cannot be too often protested against. 'Thou shalt love thy neighbour as thyself' is a precept of the Old Testament, as *our Saviour* Himself taught His disciples. The 'Law,' as we have seen and shall further see, was developed to a marvellously and, perhaps, oppressively minute pitch; but only as a regulator of outward actions. The 'faith of the heart'—the dogma prominently dwelt upon by Paul—was a thing that stood much higher with the Pharisees than this outward law. It was a thing, they said, not to be commanded by any ordinance; yet was greater than all. 'Everything,' is one of their adages, 'is in the hands of Heaven, save the fear of Heaven.'

"'Six hundred and thirteen injunctions,' says the Talmud, 'was Moses instructed to give to the people. David reduced them all to eleven, in the fifteenth Psalm: Lord, who shall abide in Thy tabernacle, who shall dwell on Thy holy hill? He that walketh uprightly,' &c.

"'The Prophet Isaiah reduced them to six (xxxiii. 15):—He that walketh righteously,' &c.

"'The Prophet Micah reduced them to three (vi. 8):—What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?'

"'Isaiah once more reduced them to two lvi. 1):—Keep ye judgment and do justice.'

"'Amos (v. 4) reduced them all to one:—Seek ye Me, and ye shall live.'

"'But lest it might be supposed from this that God could be found in the fulfilment of His whole law only, Habakkuk said (ii. 4):—The just shall live by his Faith.'"

Any one who is conversant with the simple, sublime, coherent, terse style of the New Testament, and bears in mind the Essayist's own description of the "luxuriant talmudical wilderness"—"the language, the style, the method, the very sequence of things (a sequence that often appears as logical as our dreams), the amazingly varied nature of these things—everything seems tangled, confused, chaotic"—would never think of comparing one with the other, except for the purpose of pointing out, as I intend doing, in the course of my Essays, the use which some of the better sort of the Rabbis have made of certain dicta in the Gospels, Epistles, and the Revelation, and the way which the "baser sort" abused the same. Had Mr. Deutsch made the original of the Old Testament a subject of serious and solemn study, he would have known that "such terms as 'Redemption,' 'Baptism,' 'Grace,' 'Faith,' 'Salvation,' 'Son of Man,' 'Son of God,' 'kingdom of Heaven,'" were of frequent occurrence in the writings of Moses and the Prophets, which our Lord and His Apostles elucidated. A higher and a purer meaning they could not give to those terms, except it be to rescue them from the degradation and profanation to which some of the false Jewish teachers and pastors, even in the times of the Prophets, have reduced those terms. Let me just quote a couple of pas-

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sages from the Old Testament, in illustration of my meaning:—"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."* "Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols."† I might multiply passages to the same effect. The above, however, will suffice to show how early some of our false teachers, elders, and pastors, have made the word of God,—which teems with promises and offers of "Redemption," "Grace," "Faith," "Salvation," "Regeneration,"—of none effect.

When the reviewer wrote the words "the fundamental mysteries of the new faith," he adopted the slip-slop phraseology of the unthinking and ill-informed. The eleventh chapter of the Epistle to the Hebrews demonstrates that THE FAITH which Jesus and His Apostles preached was that of Abel, Enoch, Noah, Abraham, Joseph, and all the saints of the Old Testament, as well as of those of the New. When he asserted "that the Ethics in both [in the New Testament and in the Talmud] are, in their broad outlines, identical," he wrote at random. The panegyric, "It is the glory of Christianity to have carried those golden germs hidden in the schools and among the 'silent community' of the learned, into the market of humanity," was a sinister compliment, inasmuch as it implied that Christianity was indebted to the Talmud for its Ethics. The statement that "It [Christianity] has communicated that 'kingdom of heaven,' of which the Talmud is full from the first page to the last," is as absurd as it is untrue. But what can one expect from an unbelieving Jew, who, for the sake of beguiling silly professing Christians, identifies himself, for the nonce, with them, and wrote of the Redeemer of the world, as "our Saviour?" The quotation about the gradual reduction of the "six hundred and thirteen injunctions" which the reviewer gave—as he had done with his "weird story"—garbled and *minus* reference to *vol.*, *fol.*, and *col.*, is not the unanimous teaching of the Rabbis, but the discourse of an individual Rabbi—most probably a Christian. MOSES MARGOLIOUTH, when an undergraduate at Trinity College, Dublin, had occasion to publish a *brochure*, entitled "ISRAEL'S ORDINANCES EXAMINED;" he gave the quotation more accurately, for he could read the original, by the token that he told his readers where the passage was to be found, even Talmud, vol. *Maccoth*, *fol.* 24, *col.* 1. It begins thus:—

"Rabbi Simlai expounded that six hundred and thirteen precepts were communicated unto Moses; three hundred and sixty-five negative, according to the number of the days of the sun; and two hundred and forty-eight affirmative, to accord with the members of a man.† . . . David came and reduced them to *eleven:* for it is written,

* Isa. xxix. 10-14. † Ezek. xiv. 1-4.

† See "The Fundamental Principles of Modern Judaism Investigated," by the same author, p. 116.

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'A Psalm' of David:' 'Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? (1.) He that walketh uprightly, (2.) and worketh righteousness, (3.) and speaketh the truth in his heart. (4.) He that backbiteth not with his tongue, (5.) nor doeth evil to his neighbour, (6.) nor taketh up a reproach against his neighbour. (7.) In whose eyes a vile person is contemned; (8.) but he honoureth them that fear the Lord. (9.) He that sweareth to his own hurt and changeth not. (10.) He that putteth not out his money to usury, (11.) nor taketh reward against the innocent. He that doeth those things shall never be moved.' (Psa. xv.) . . . Then came Isaiah and reduced them to *six;* for it is written, (1.) 'He that walketh righteously, (2.) and speaketh uprightly; (3.) he that despiseth the gain of oppressions, (4.) that shaketh his hands from holding of bribes, (5.) that stoppeth his ears from hearing of blood, (6.) and shutteth his eyes from seeing evil.' (Isa. xxxiii. 15.) . . . Micah came and reduced them to *three;* for it is written, 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, (1.) but to do justly, (2.) and to love mercy, (3.) and to walk humbly with thy God?" (Micah vi. 8.) . . . Then Isaiah again reduced them to *two;* for it is written, 'Thus saith the Lord, (1) Keep ye judgment, (2) and do justice.' (Isa. lvi. 1.) . . . Then came Amos and reduced them to *one;* for it is written, 'Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.' (Amos v. 4.) . . . Likewise did Habakkuk come and reduce them to *one;* for it is written, 'But the just shall live by his faith.' (Hab. ii. 4.)"

The portions which Margoliouth omitted consist of unmeaning interpolations by a baser sort of Rabbis than Simläi, which render the discourse of the latter "tangled, confused, chaotic." Here then is another proof of Mr. Deutsch's *superficiality*, and that the essayist of the *Quarterly*, on the Talmud, was the last man from whom such wonders about the Talmud was to be expected, as Mr. Grove anticipated. I afford that gentleman, as well as every one of your readers, facilities for testing the question at issue between himself, and the writer in the *Edinburgh Review*. The references which I furnish, enable every one, not acquainted with Rabbinical lore, to apply to one of the chief Rabbis in this country, for translations of the quotations in question.

It is true that the bold effrontery which the reviewer constantly exhibited must have had a deluding effect upon his confiding admirers, who looked upon him as an oracle, or a revealer of secrets, to which they had no access; but upon those who knew the man and his real attainments in Oriental lore, the effrontery produced a different effect, that of utter amazement at the writer's audacity. For instance, what can be more daring and flippant than his assertions respecting the "Pharisees." The following are his lucubrations about them:—

"Regarding these 'Pharisees' or 'Separatists' themselves, no greater or more antiquated mistake exists than that of their being a mere 'sect' hated by Christ and the Apostles. They were not a sect,—any more than Roman Catholics form a 'sect' in Rome, or Protestants a 'sect' in England,—and they were not hated so indiscriminately by Christ and the Apostles as would at first sight appear from some *sweeping* passages in the New Testament. For the 'Pharisees,' as such, were at that time—Josephus notwithstanding—simply *the* people, in contradistinction to the 'leaven of Herod.' Those 'upper classes' of freethinking Sadducees who, in opposition to the Pharisees, insisted on the paramount importance of sacrifices and tithes of which they were the receivers, but denied the Immortality of the Soul, are barely mentioned in the New Testament. The wholesale denunciations of 'Scribes and Pharisees' have been greatly misunderstood."

Here the writer not only sets at defiance the Apostles and their contemporary, Josephus, but also our blessed Lord Himself, whom he condescended in the previous page to apostrophise as "our Saviour." Those declarations in the New Testament "regarding these Pharisees" which do not commend themselves to him, as favourable to his clients, he describes as *sweeping passages*. I dare say the eight woes denounced by the most merciful One against "these Pharisees" must have swept like a hurricane of wrath over the cowed spirits of those craven and coward murderers, whose hearts were set upon the destruction of the Holy and Just One, in His defenceless state. Let me just give the connecting link between those denunciations, and some of the previous events.

(To be continued.)

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Notes.

MISSIONARY WORK AMONST THE JEWS IN THE PROVINCES.

One of the ablest of the missionaries of the "London Society for Promoting Christianity Amongst the Jews," the Rev. M. Wolkenberg has been engaged, in the course of the last two months of the past year, in endeavouring to stir up an interest in the souls of Jews and Gentiles in the great truths of the Gospel of the grace of God. He was privileged to preach to crowded congregations, consisting of believers, professors, and unbelievers, at Portsea, Exeter, Plymouth, Swansea, Cardiff, and Bristol. In each place the interest which was excited was of a vital character, and the seed thus sown will no doubt, in God's own good time, bring forth fruit to the praise and glory of the Redeemer's most holy name. In our last issue we gave a bird's eye view of our brother's sermon at St. John's Church, Portsea, as it was reported in the *Portsmouth Times* of November 19. We now give the epitomes of his discourses which he delivered at Cardiff and Bristol, as furnished in the provincial local papers. The following is from the *South Wales Daily News* of the 9th ult.:—

"THE LIGHT OF ISRAEL REFLECTED ON THE GENTILES.

"Sermon to Jews and Gentiles.—On Sunday evening last a sermon was preached by the Rev. M. Wolkenberg to Jews and Gentiles, at St. John's Church, Cardiff. The attendance was very large, and a considerable number of Israelites were present. The subject was 'The Light of Israel reflected upon the Gentiles.' Taking his text from Isaiah lx. 2-3, the rev. gentleman said: 'The close and intimate relations subsisting between the Jewish people and the Christian Church have been either ignored or misunderstood in all ages; and this misapprehension has proved a fruitful source of evil, and produced the most baneful effects upon both. To this cause must be attributed, in the first instance, the rejection of the Gospel by the Jews, and their denial that Christianity is the necessary sequel to the Mosaic economy, and the further development of the Divine counsels for the salvation of mankind. Ths consequences of this repudiation of every connection betweeu the law and the Gospel are, to the reflecting Israelite, who still clings to the faith of his forefathers, simply appalling. To him everything in the Old Testament is involved in impenetrable mystery. He cannot give himself a satisfactory reason why God, who is not a respecter of persons, should have heaped innumerable benefits upon his people, and have consigned all other nations to moral darkness who are equally the work of His hands, and, therefore, ought to be no less objects of His compassion. His perplexity increases when he reflects, that in spite of the divine preference of this people, they are. and always have been, in everything which constitutes the happiness of a nation, far inferior to the Gentiles who received no such favours. He has no Scriptural ways of access to his God, for the Temple services are no more, and sacrificial atonements are impracticable. Last, but not least, if religion is to be of any practical use, it should open a clear prospect beyond the grave, and deprive death of its terrors. And yet, apart from the Gospel, there is no direct and explicit reference in Moses and the Prophets to a future state of existence, and the few passages that treat of it are so obscure and ambiguous that their meaning has been disputed and explained away by Jewish Commentators themselves. On the other hand, from the Jewish natural rejection of Jesus, Christians have declared the hasty and erroneous inference that the Gentile Church has taken altogether the place of Israel. They plainly overlook the Apostle's assertion, that the Gentiles

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are wildings engrafted upon the good Jewish olive tree, and that they cannot, and never will, be the tree itself. The branches transferred to it have vainly usurped the place and functions belonging to the Jewish root. In the words of this text, literally rendered, the Gentiles had ignored the fact that they walked by the borrowed light of Israel. But the question to be determined was, Are the words of the text an empty effusion of lofty aspirations, which have never been realised? or are they the infallible utterances of Divine inspiration which must be fulfilled? and, if so, are there any traces of their accomplishment discernible in history, and by whose agency? The rev. gentleman said it was patent to all, that the mightiest and most civilised nations of Europe and their 'kings' walked by the light kindled, and never altogether extinguished, in Israel, though the candlestick had been temporarily removed from Mount Zion. And by whom else was this astounding change effected but by the Jewish apostles and evangelists, and in the name of Jesus, the Son of David? Instead of ignoring it, the Jews should be proud of this unparalleled achievement of their Hebrew Christian forefathers. Instead of walking as they now do by the light of Gentile civilisation and intellectual culture, they should claim back their just inheritance, embrace their Jewish and long-rejected Messiah, and resume their pre-eminent position among the nations of the world. The rev. gentleman then reminded the Christians of the heavy debt of gratitude they owed the Jews, and told them that all preaching would be useless unless the former exhibited in their lives the light and power of the Gospel. The sermon was listened to with marked attention throughout."

The following is from the *Bristol Times and Mirror* of the 16th ultimo. Subject:—The Root and Branch of Jesse an Ensign to the World.

"On Sunday morning and evening last, two sermons to Jews and Gentiles were preached by the Rev. M. Wolkenberg, at St. Augustine's and St. Mary-le-port respectively. The rev. Gentleman took for his text in the evening, Isaiah xi. 10. He said the expectation of a great Deliverer, who should purify and elevate mankind and unite all nations under His mild and benignant sway, was more or less cherished in all ages and in countries far removed from one another. The blessings of His reign were celebrated in prose and verse by ancient heathen writers, who only lent form and shape to the hopes which animated their generations. The bitterest disappointments could not extinguish the hope in its advent. The question was both natural and important. What gave rise to it? It has been truly said that corruption and its dark train of evils are no part of man's nature, and their extreme prevalence is sure to react upon his nobler instincts, and create in his inmost heart a craving for moral emancipation and the hope in its speedy realisation. But the same craving was experienced by the Jewish people with deeper intensity of feeling and unbroken tenacity of hope. Is, then, the root of Jesse, &c., no more than a creature of the prophet's ardent imagination—a beautiful phantom conjured up in the vivid brain of Isaiah? Any Hebrew, whose heart still glowed with love and patriotic veneration for the grand old seers of Israel, would revolt against the notion that they, too, gave utterance only to vague feelings, which sprung up among the Jews in times of deep social decay and political adversity. No, the irrepressible hope of Israel rested on the distinct and infallible word of God, and found its way from the Jews to the other nations of the world. Discussing the views now entertained by the Jews of Western Europe on this subject, the rev. gentleman said that some of them substituted a so-called Messianic idea in the place of a personal Messiah, and went even so far as to maintain that they had already entered upon the era of social progress, political emancipation, and mental culture, which was all the prophets meant when they spoke of the advent of the Messiah. In their eagerness,

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he said, to put this unhallowed interpretation upon their own Scriptures, they ignored the fact that the blessings of civilisation are exclusively of Gentile production. They failed to perceive the two horns of the dilemma on which they were placed. Either the Scriptures are utterly mistaken in describing the people of Israel as the channel of Divine blessings to the Gentiles, and that just the reverse is true; or that the Gentiles, and, through them, the Jews themselves, are indebted for the privileges they enjoy to the beneficial effects exerted by the Gospel, which is purely Jewish as regards its origin, its Author, and the agents who first proclaimed it to the world. He then examined the views of Talmudical Jews respecting the nature of Messiah's kingdom and the means of its erection, and showed it was essentially a kingdom of peace and happiness, and, if established at the point of the sword, as the Jews expected, it would have defeated its own purpose. Nor were the Jews, as a nation, fit to be entrusted with the dominion of the world according to the principles of love and justice, which were essential to the Messianic kingdom. They were not so even now. They were, therefore, as a people, cast off, or suspended for the present, in order to gain time for reconciling the Gentiles to the rule of the Messiah. This preparatory work, set on foot by Jewish apostles and evangelists, has now gone on for eighteen centuries, and both Jews and Gentiles are being gradually brought nearer to the consummation of Christ's kingdom. The sermon which was listened to with the deepest attention by both Jews and Christians, was concluded with an impressive appeal to the former, of whom a considerable number were in the densely crowded church."

As subscribers to the funds of the Society, and therefore *ex-officio* of the committee though we have hitherto not been able to be present at their deliberations, we cannot but feel grateful for the revival of activity on their part. That is a glorious text, from which we have often preached: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right."* No! experience has taught us, in our humble way, that the Lord "said not unto the seed of Jacob, Seek ye me in vain." Whenever, and wherever, the Gospel has been faithfully preached, in word and in deed, that is by precept and example, not with eye service, because of emolument, or any such consideration, the preaching has been blessed permanently. All other kinds of preaching prompted by self-interest, pew-rents, love of approbation, vain conceit, may for a time create sensation, stir, a great following, but the effect will be as unstable as the froth upon the troubled waters. Witness, for instance, the work of popular preachers, after they have been removed from one post to another. THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR must testify for God to both Jews and Christian professors.

PROGRESS IN THE EXPLORATION OF PALESTINE.

THE following has been going the round of several papers:—

"The latest letters from the officers in charge of the Palestine exploration work are extremely interesting and important. M. Ganneau and M. Lecomte (architect), who have special charge of the Jerusalem researches, arrived in November, and lost no time in commencing their work. M. Ganneau, while at Jaffa, discovered the ancient cemetery of the town, the full examination of which he reserves for a future opportunity. On the way to Jerusalem he revisited the site which he had previously identified with the Biblical city of Gezer. Here he was fortunate in being able to trace in part the plan of the old city and the position of its houses and suburbs. In Jerusalem he has examined a number of Judæo-Greek sarcophagi, with inscriptions. They

* Isaiah xlv. 19.

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were found quite recently in the Mount of Olives, not far from the site of Bethany, their date being of Christian times, and certainly very early. They contain the bones of Christian-Jews, and it is startling, in connection with the locality in which they were discovered, to come upon the names of Simon, Martha, and Lazarus (Eleazar). Mr. Drake has rejoined the survey party, now at Jericho. The reports received from him and Lieutenant Conder describe the country connected with Samson's exploits, and that of David's wanderings. Full details, with original drawings by Lieutenant Conder, will be given in the Society's January issue."

We purpose, God willing, to give in our next issue, a summary of the work accomplished by the PALESTINE EXPLORATION FUND from its rise to the present day.

THE ANGLO-WARSAW CHAPLAINCY.

IT gives us much pleasure to note that this chaplaincy is now well established, and enjoys the approval and protection of the Czar's Government. Our readers will recollect that we called attention, in our first year's issue, to the chequered history of the English Chaplaincy for the benefit of British subjects resident at Warsaw. (See our vol. for 1872, p. 78.) Since then the committee of that important undertaking have been led to make a very happy choice of a chaplain in the person of the Rev. W. H. Ewald, M.A. Oxon, son of our aged Hebrew Christian brother, the Rev. Dr. Ewald, for many years a Missionary, in different parts of the world, of the "London Society for Promoting Christianity Amongst the Jews." The Chaplain, on his arrival at Warsaw, was favourably and gratefully received. The more he is known by the members of his congregation the better is he appreciated. At the representation of Her Britannic Majesty's Consul General there, Lieut. Col. Mansfield, the Russian Government has generously granted a large room in the Archiepiscopal palace, now under confiscation, to serve as the British Episcopal Chapel, and also very comfortable apartments, in the same palace, for the Chaplain. So that our fellow subjects in that great city have once more an opportunity to worship God according to the discipline of their own reformed Church. Not the least interesting coincidence connected with this Chaplaincy is the circumstance that it originated with the late Dr. M'Caul, (as our readers will see by a reference to our first volume, as already indicated,) and has been recently resuscitated by one of his grandsons, Alexander Finn, Esq., of the Elms, Brook Green, the Honorary Secretary and Treasurer *pro tem.* of the Committee. The Right Honourable the Lord Bishop of London is the Patron; and the London Committee is headed by the Right Reverends Bishops Claughton, Archdeacon of London, *Chairman*, and of Moray and Ross.

The Committee stand in need of further support, as the following paragraphs from their circular clearly state:—

"A sum of about £130 will soon be at the disposal annually of the Warsaw Chaplaincy Committee, but the stipend should be at least £200, with £50 for incidental Church expenses, and £50 should be at the Chaplain's disposal, to enable him to visit the English in the neighbouring Polish and Russian towns.

"We therefore now solicit aid from the benevolence of their fellow countrymen and fellow-Christians at home, as our Government has now ceased to afford assistance for the support or establishment of fresh Chaplaincies abroad.

"Subscriptions and donations in favour of the Chaplain's salary, Church expenses, and Travelling Fund, will be thankfully received by the Treasurer, or may be paid to the Bankers, Messrs. Drummond & Co., Charing Cross, S. W."

We sincerely trust that the Committee may soon be relieved of all anxiety on the score of funds, and earnestly pray that God's blessing may rest abundantly upon the ministry of their justly esteemed Chaplain.

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JEWISH CONVERTS IN ITALY.

An interesting piece of intelligence comes from Rome in the correspondence of the *Hour*, that of the baptism in the English Church of a young Hungarian Jew, Albert Gunsberger." He was being brought up with great strictness by his parents, who designed him for a Rabbi. On one occasion, his mother, who saw that he had no vocation for a rabbi, said, "The boy is more likely to become a Christian," or words to that effect. These words dwelt in his mind, and led him to inquire into the tenets of Christianity; but he was repelled by the irreligious lives led by the majority of those Christians with whom he came in contact. Still he became more and more restless, until at last he determined to come to Rome, and inquire into the exact nature of Christianity at the "fountain head." Knowing but little of what he should do, but speaking English, he inquired for the English Church. There he found the Hon. and Rev. Graham Colborne, the summer chaplain, and by him was taken to Mr. Burtchaell, the missionary of the Jews' Society. During the last fortnight he has spent the greater part of each day with Mr. Burtchaell, reading and comparing passages in the Prophets with the New Testament. Finally, he avowed his full intention of becoming a Christian; and, being convinced of his sincerity and singleness of purpose, Mr. Burtchaell consented to baptize him. The baptism accordingly took place in the English Church, on Sunday, November 9. The correspondent states that the young man has acted in a manner which places him above the breath of calumny. When he arrived in Rome he desired to obtain some work to increase his slender means. Suspicion was immediately aroused, a slight breath reached him indirectly, and he determined to "fast and pray" till his resolution had been taken. He absolutely refused any assistance, either pecuniary or otherwise, and having embraced the truth he was in search of, he made up his mind to leave Rome immediately after his baptism, rather than incur the imputation of in any way seeking to profit through the friendly offices of those on whom it might be supposed that his conversion gave him a claim.

"An exactly parallel case has just occurred at Trieste. Whether (says the correspondent) the example of these converts is likely to be followed it is impossible to say. There were several Jews present at the service, who watched the proceedings with serious attention. In the Ghetto they listen with courtesy, if not willingness, to Mr. Burtchaell. The chief difficulty he has had to encounter thus far is their apathy regarding all matters of religion."

SCRIPTURE EMENDATIONS.

1 John i. 8: "If we say that we have not sin, we deceive ourselves, and the truth is not in us.

9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10: "If we say that we have not sinned, we make Him a liar, and His word is not in us."

iii. 6: "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him."

9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

Two theories have been proposed to reconcile and harmonise these hostile statements.

1. That we are to understand the ninth verse, "Doth not *habitually* commit sin."

2. That the new creature is here spoken of abstractedly.

The first theory is unwarranted.

(*a.*) Because the introduction of a word is not admissible, except on account of the idioms of language; for thus the meaning of the writer is added to or taken from.

(*b.*) It is not true that one "born of God" may not habitually sin. Can this possibly be said of him who is "blind, shutting his eyes (μυωπάζων), and hath forgotten he was purged from his old sins?" (2 Pet. i 9.) This is the result of not "giving all diligence" in the accretion of Christian

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graces; such "walketh in darkness, and knoweth not whither he goeth;" he is, therefore, continually stumbling, and therefore habitually sinning.

(*c.*) It supposes that one not born of God is habitually committing sin. This is not true, though he is habitually sinful. Is the husband habitually sinning when he is loving and cherishing his wife? the father, when he is training his children in habits of industry and uprightness? Is the wife sinning when hanging over the sick couch of her husband, wearing out her strength by loving, gentle assiduities, wasting away with anxious vigils? There may be sin connected, but where is the just man upon earth that doeth good and sinneth not?

The second theory is untenable, for

(*a.*) There is no Scripture authority for the assertion. It is no evidence to say that this passage teaches it; this would be begging the question.

(*b.*) If the new creature never sins, who or what is to confess sin? The old man is at enmity with God, knows nothing of sin, as such, and therefore cannot confess. The Scriptures are plain on the matter of confession:—"if *we* confess;" no intelligent being needs to be told what the word "we" means. "We have come" means the whole person—body, soul, and spirit. Why should a non-natural import be given to the word in the Scriptures? If *we* sin, *we* must confess. Does the hand take another's substance? How is this! Why does the new creature, that, by theory, never commits sin, suffer this? Is acquiescence no sin? If not acquiescence, what is it? A forced compliance? Then sin reigns; and thus there must have been complicity, or, at the best, disregard of the precept, "Let not sin reign in your mortal bodies." But to whom is this command given? To the old man? Then the old man has spiritual power. But he is "dead in trespasses and sin." To the new man? Then he may sin by neglect. No: it is to us who are told not to walk after the flesh, to mortify our members which are on the earth—to the compound being who is renewed in the spirit of his mind, who would do good—a mark of grace—but sin is present; who wills to do good, but does it not; who does evil that he wills not to do. (Rom. vii.)

The Scriptures plainly declare that the "new creature in Christ" does sin—may lie, may steal, may "forget he was purged from his old sins." The demand, then, is repeated—How can it be said that he does not commit sin?

Usually the explication of a difficulty is in the vicinity of the difficulty itself? Let us remember that redeemed ones are no longer requiring the blood of atonement; "Th' atoning work is done." Christ enters no more into the holiest with His own blood; the one entrance hath "perfected for ever them that are sanctified." Henceforth they are children, needing indeed the same blood and the water in the word to cleanse from all sin. No longer "children of wrath," for the blood hath atoned for them; being born of God, they no longer need a ransom. All this must be considered, and then read iii. 12: "Not as Cain was of that wicked one, and slew his brother." His sin is no longer the same as Cain's, unatoned for, but family sins are his, and to be dealt with after the discipline of the Father—confessed, forgiven; unconfessed, to be dealt with here or hereafter.

Thus two stumbling-blocks are taken out of the way. "I am born of God, and therefore cannot commit sin," says one. "I commit sin, and therefore am not born of God," says another. Shall the one, under this infernal shield, "make provision for the flesh, to fulfil the lusts thereof?" Or shall the other go mourning all his days, because of distilling grief from that which should bring him comforting assurance? He cannot sin as Cain the outlaw, but he can and does sin as a child, the remedy for which is confession, forgiveness, and cleansing by the blood.

The elliptical character of iii. 12, "not as Cain," is not unusual. Thus in John vi. 46, "Not that any man hath seen the Father." Cain is brought before us as a type of those who commit sin, and this is illustrated under the varied expressions, "doeth not righteousness," "loveth not his brother." In nothing are the children of God like Cain; for they do righteousness, they love the brotherhood. Cain's sin is fatal,—he is not in the family,—"it hath not forgiveness," because unatoned for: the sin of the child has forgiveness on confession. To sin is the sad inheritance of the seed of Cain, unlamented, unconfessed: to do evil that is not willed to be done (Rom. vii. 19) is the sad condition of the seed of God. O unutterable blessedness, that we who have believed inherit nothing

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of the curse of Cain! No condemnation, though there may be judgment (Rom. viii. 1; 2 Cor. v. 10); no alien banishment, as in times past (Ephes. ii. 12); not vagabonds with Cain, but having the most intimate communion with the Father, Son, and Holy Spirit, if we will. (John xiv. 16, 23.)

The unique formula "doeth righteousness" (ὁ ποιῶν τὴν δικαιοσύνην) may have its specific exposition. In no other part of the Scriptures is it found. So also ὁ ποιῶν τὴν ἁμαρτίαν, "doeth sin." These expressions seem confined to this epistle. Why there is nothing said of justification by faith—why only once the death of our Redeemer is mentioned, and that only to give a practical turn to it (iii. 16), viz., God's mode of enabling us to know love, and setting us an example how we should show love—why nothing of dogmatic sanctification, cannot now be entered on. Let it suffice to say that theoretic divinity is used only so as to bear upon the end and accomplishment of all heavenly teaching—to "purify ourselves even as He is pure," and so "we shall not be ashamed at His coming."

W. HOWELL.

Clifton.

The closest scrutiny and most earnest criticism on the above is invited.

KILLING HEBREW CHRISTIANS NO MURDER,

IN THE MIND OF TALMUDICAL JEWS, BUT RATHER DOING GOD SERVICE.

TRANSLATED FROM THE LAST NUMBER OF "SAAT AUF HOFFNUNG."

BY MISS LIZZIE MARGOLIOUTH.

"They have a zeal of God, but not according to knowledge."—ROM. x. 2.

THE *Gazeta Polska* of August 2nd, 1873, relates the following incident, which took place in Galicia a short time ago.

A girl named Josephine, who had been converted from Judaism to Christianity in the preceding year, came with her mistress, Madame Mroczkowska, in whose family she was nurse, to the village of Konopkówka, near Mikulince, in Tarnopol. As soon as the Jews of Mikulince ascertained where Josephine was staying, they informed her father, who lived near, and who managed to decoy her into the town, and confine her, against her will, in the house of a Jew named Koffler.

When Madame Mroczkowska heard that Josephine had been kidnapped, she immediately informed the town officials, who forthwith laid the affair before the magistrate. In consequence of this, the Bürgermeister of the town, some councillors, the secretary, and two gensd'armes repaired to Koffler's house to examine the case. In spite of their being received with insult and abuse, they succeeded at last in reaching the imprisoned girl. Josephine told them how she had been sent into the town by her mistress to discharge a few commissions, and had been seized by the Jews in a treacherous manner. She did not wish to return to her father, as she feared he might poison or murder her. The latter, however, declared that he would rather remain where he was as a corpse than give up his daughter.

As Koffler vowed solemnly that no harm should befall the girl under his roof, the police officials determined to leave her there until Sunday. That day being Friday, they felt that she was in a measure protected; still, to insure greater safety, the head officer, one policeman, and two gensd'armes were stationed at Koffler's door. From this moment a violent uproar arose in the town, and troops of Jews besieged Koffler's house.

At about nine o'clock the following morning loud screams were heard to issue from the house. The father of the poor girl and several fanatical Jews had forced themselves into her room, and had begun to abuse her shamefully. Her own father was performing the office of executioner. He had seized her from behind by her neck, and wished there and then to strangle her; while the other Jews held her hands and feet and struck her unmercifully on her breast and other parts of her person. On hearing her cries, policemen and between ten and fifteen Christians rushed into the room, but it was only with the greatest difficulty that they succeeded in rescuing her from the hands of her frenzied murderer, and in bringing her, wounded and half dead, to the house of the Bürgermeister.

Then began a struggle, resembling one of the middle ages, between more than two thousand Jews and Christians, who had armed themselves with staves, stones, and knives, and had stationed themselves against each other. Amid wild shrieks and great tumult, the belligerents obtained continual reinforcements out of every street of the town. The armed force of the town, consisting of but four gensd'armes and

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three police-officers, which latter had no carbines, had not increased with the tumult. Hence one may imagine the feelings of the poor Bürgermeister and his family, who could not for one moment entertain the idea of giving up the poor victim into the hands of the infuriated Jews, who had besieged his house in a threatening manner.

Amid a shower of stones. he tried his best to appease their violence with words of admonition; he placed in the room where the sick girl lay, nearly lifeless, a gend'arme and two of the police, and distributed the other officers in different places, charging them to be cool and courageous.

The struggle between the Jews and Christians meanwhile increased in violence and bitterness. The streets of Mikulince assumed the character of a battle-field, and voices were already heard, amidst the tumult, crying, "The Jews are murdering!" The gens-d'armes, whose wish it was to separate the hostile parties, were so severely wounded with stones that they were compelled three times to fire. This serving slightly to intimidate the masses, they were somewhat quieted, and the brave Bürgermeister and the three gensd'armes at last succeeded in conveying the sick girl in a covered carriage to Tarnopol. Thence she was taken to the police-station, where she is at present staying. The inspectors took her cause in hand so energetically that three Jews were soon arrested, but the most guilty of all, the poor girl's father, has escaped.

So far the narrative in the *Gazeta Polska*. This is the boasted tolerance of Judaism, of which the modern reformed Jews pride themselves to the world. In the Talmud, however, as also in the daily life of the Jews, we meet with no trace of tolerance, but quite the contrary.

A similar circumstance occurred last year in Warsaw, where a youth of eighteen, who wished to become a Christian, was put into chains by his father and thrown into prison.

Another rupture between the Jews and Christians also took place in Warsaw on the 4th of August last year, about a young Israelite who had a leaning towards Christianity.

Thus Israel is now, as of old—as it has been so aptly expressed by the great Apostle of the Gentiles:—"They have a zeal of God, but not according to knowledge." When will they at last learn wisdom? When will they realise the truth of the words of the prophet Zechariah, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts?" (Zech. iv. 6.) Alas! when will Christendom learn that neither emancipation nor civilisation will make Israel truly free and happy, but the Gospel of Christ alone?

The preceding narrative was related to us by a friend of Israel in Warsaw. What he related was well calculated to show how the Jewish religion, which at first raised and ennobled humanity as no heathen system had power to do, since it lost its star and kernel by the rejection of the Messiah, serves often to demoralise its followers. It also points out anew with what great difficulties the mission amongst Israel has to contend. Where, as in Poland and in other parts of Russia, the Jews profess to hold firmly by the law of Moses, the traditions of the fathers; the commands of the Rabbis have aggravated that fearful fanaticism which renders the greater portion of the community inaccessible to the Gospel of Christ. The Jews who are driven to hear it by the craving of their hearts are subjected to the greatest dangers, even to the loss of life. In some places, however, such fanaticism is not found, as, for example, amongst the Jews in Germany. There, on the other hand, the missionary is met by the most marked religious indifference—an indifference which is antagonistic to Christianity, which if the latter demands the conversion of the heart, very quickly turns to the bitterest hatred. Were it not that we know God's Word to be an unfailing stronghold, we should despair of overcoming such a hindrance. As Christians, therefore, we will not be desponding of the missions to the Jews, but continue to preach Jesus Christ, the Saviour of all poor sinners, in the certainty that such preaching is at all times a seed of sure hope. Neither the wild hatred of the Russo-Polish Jews, nor the bold and haughty indifference of the German Jews should deter us from speaking to them unceasingly of Jesus as the only One who can truly save them. But to those Israelites who give ear to the voice of God, and overcome the difficulties which their own people place in their way, we Christians must come forward with helping and forbearing love. Every one occupied in Jewish missionary work knows how much trouble a Jewish convert finds in ob-

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taining a respectable livelihood. Those who have private means do not require our assistance, but that is the case only with the few. Most of them, from the moment they are suspected of a leaning towards Christianity, become helpless and friendless. Their nearest relations thrust them aside and utterly forsake them. It is therefore clearly our solemn duty to do our utmost to succour and help those who remain faithful. We must endeavour to do much more than has yet been done on behalf of the proselytes. Means, however, must be used to prevent the prospect of assistance inducing them to become Christians. Self-delusion and hypocrisy are much to be guarded against. A bold and open confession of Christ is certainly not made without great sacrifices, which may possibly tear and rend the heart. Though the case of proselytes may be a task fraught with many difficulties, we must try what we can do to save them from the state of utter destitution many are left in after their baptism. In this respect we must use greater zeal, and thus help to lighten the burdens which it has pleased God to allow to devolve upon many believing Israelites, through the bigotry and fanaticism of their unbelieving brethren.

THE SECOND ADVENT.

We are glad to find that this momentous subject is beginning to attract the solemn consideration of God's beloved ones. Our dear friend, at whose residence, at Croydon, we have attended several of his Bible Readings, has just issued the following circular, which may be found useful as a pattern for other brethren "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"Bible Readings.—*The Second Advent*: —'Watchman, what of the night? Watchman, what of the night?' 'The night is far spent, the day is at hand.'

"Christian Friends,—I propose, with God's blessing, to deviate for a season from the usual course of our Bible Readings, and to consider for a few evenings the Second Advent of our Lord Jesus Christ, as revealed to us in His Word.

"The subject to be considered as follows:—

"1st Evening: How will He come? When will He come?

"2nd Evening: What will He find when He comes? What will He do when He comes?

"3rd Evening: Millennium and Final Judgment. The Practical Effects of the Subject.

"The next Meeting will be held (God willing) on Monday, the at 8 o'clock, to conclude at 9.30.

"If convenient, please arrive at five minutes before eight, to begin punctually.

"John Grantham.

"Kirkby Cottage,
"Upper Addiscombe Road."

MODERN CHRISTIAN ART.

Mr. Holman Hunt's Picture, "The Shadow of Death."

We do not profess to be "Art Critics." Nevertheless any work of art on a Scripture subject by the great painters and sculptors of our day—such as Doré's "Christ leaving the Prætorium," Story's "Statue of Jerusalem"—irresistibly attract us. Those great works of art which we have just mentioned have greatly disappointed us. The wonderful skill which their makers displayed in the execution of their marvellous conceptions, could not condone, to our eye of understanding, the glaring mistakes which the great painter, and sculptor have committed. See our strictures on them in our issue of last August, pp. 383-4. Mr. Holman Hunt's last picture, however, now exhibiting in Bond Street, has more than disappointed us. It has utterly displeased us, not to use a stronger expression. Whether we contemplate it with an eye to the artist's conception or execution, we thoroughly dislike it. We have an especial liking for the artist; some of his conceptions charm us very much. "Christ Amongst the Doctors in the Temple" we delighted to look at over and over again. His "Light of the World" elicited our most ardent admiration for the creative genius of the brain and hand which begat the work. We forgave the "Scape Goat;" we confess we did not like that picture, notwithstanding the accurate delineation of the landscape therein. However, we forgave it, because the artist was misled by commentators about the nature of the peculiar sacrifice on the Day of Atone-

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MENT (see our number for last October), and we forgot it in the wonderful productions which elicited our commendation just now. But "The Shadow of Death" is striving to eclipse the brightness which his former works shone into our mind.

The pamphlet which is intended to be a sort of guide to the picture, sets out in the following terms:—"This picture was painted in the conviction that art, as one of its uses, may be employed to realise facts of importance in the history of human thought and faith." Does the picture make the intelligent spectator realise those facts? Mr. Holman Hunt conceives the idea of representing a Jewish carpenter, and he goes into an Arab workshop for a model. We know Palestine as well as Mr. Holman Hunt, if not better; we have spent many an hour, for days and days, in the workshops of all sorts of Jewish artisans, but we have never seen one at work in a semi-nude state; we have never chanced to see one bare-headed, and his "aghal" lying on the ground. Nudity, of ever so trifling an extent, is, as it always has been, deprecated by the Jews. Bareheadedness is positively forbidden. How then does Mr. Holman Hunt's more than semi-nude bare-headed figure represent Jesus, "the Carpenter" of Nazareth? Our answer therefore to "the next question," on page 2 of the said pamphlet, namely, "Is there danger of vulgarising the truths by realism?" Not by realism; but there is great danger of bringing about such a consummation by unreal vulgarism.

We read on page 3 of the pamphlet:—"Mr. Hunt aims to show Him, as He may have been seen by His brethren, while still gaining his bread by the sweat of His face, during His first but longest humiliation." Whatever Mr. Hunt's aim may have been, he has missed the mark most signally. We can assure the great master of modern Christian art that Jesus NEVER was seen by His brethren in the condition in which he has limned Him. We have nothing against the artistic skill, in which the great limner is all powerful. Every limb, every joint, every rib, every bone and sinew, every vein, is exquisitely delineated; they seem to stand out in bold relief from the canvass as clearly and as distinctly as the best bronze statuary. Equally wonderful is the *tout en semble* of the head; the hair almost waves, the mouth almost speaks—when one looks at it from a certain standpoint there is half a grin and half a smirk on it, probably caught by the artist when his model was in such half-and-half mood — the teeth glisten with whiteness, everything about the picture bears witness to the wonderful talent of the artist. But, to our way of thinking, all those artistic beauties become deformities—Mr. Holman Hunt is responsible for the paradox—by the misnomer, "THE SHADOW OF DEATH," or "CHRIST THE CARPENTER OF NAZARETH." We have much more to say about the incongruities of this picture, but we forbear at present. If we might presume to give a word of advice to modern painters, we should say that art has done quite enough to caricature the Saviour of the world. Begin to turn your easels and brushes to less reprehensible themes. Let Him rule in your hearts by faith, and not be ridiculed on your canvass, as it has been our painful lot to hear more than once.

Correspondence.

HOW OUR JEWISH BRETHREN OBSERVE THEIR HOLY DAYS.

Croydon, 8th Dec., 1873.

REV. SIR,—I should not have ventured to call attention to the above subject a few months ago. I know very well how sensitive our Jewish brethren are when their inconsistencies are exposed; they scruple not, nor do they feel any compunction, to stigmatise any person who has the courage to point out their shortcomings, as a malicious bearer of false witness against them. God knows that the Hebrew Christian loves his brethren dearly, and the more so when he feels moved to tell them the truth. The question which our Hebrew Christian brother Saul of Tarsus put to the Galatians, every one of us who remonstrates with the Jews may fairly ask them:—"Am I therefore become your enemy, because I tell you the truth?" (Gal. iv. 16.)

Of late, however, one of the Jewish weeklies, notably the notorious print under the management, such as it is, of the under-teachers of the *Bell Lane Free School*, has all of a sudden slackened his energy in throwing stones and mud and dirt at our impregnable fortress, and bethought himself to look at his own shattered and battered glass

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house. Plenty of work to do there, in all conscience! The conductors of that paper found that the professors of modern Judaism were anything but consistent Jews; that those professors think that to hate us, to revile us, to bear false witness against us, evidence their being good Jews; while at the same time they desecrate those days which they profess to believe are eternally and immutably hallowed; for instance, their Sabbaths, and even the Day of Atonement—which you have so clearly explained in the last October number. The Jewish School paper shows praiseworthy zeal in denouncing his co-religionists for their profanation of those consecrated days, and uses far stronger language than I should like to employ. Let me, however, give you a plain matter-of-fact statement, in my own plain unlettered way. You know an English pen is neither my birthright nor my acquisition. Please to use your editorial pen freely; recast, correct, curtail here, add there, as you may think proper.

You know my humble business and trade. I attend sales to buy such goods as my customers require. Almost all the buyers at those sales are Jews. They generally run up the things so high as to leave very little chance for a would-be purchaser who is not one of their clique. On the last Jewish New Year and Day of Atonement, the two most solemn holy-days in the Jewish year, I determined to go to the sales, as I felt certain that I should not meet any Jews there. How shall I describe my surprise, when, then and there, on the "holiest of days," I saw a "Moses," a "Mayers," and many others of their kind and creed. Even the auctioneer could not resist the remark, "Why, Moses, we certainly did not expect to see you here to-day!"

I ask you, dear sir, where is the Jewish religion and faith? And yet such Jews think they serve God by throwing mud at us, by abusing and reproaching us. I am sure that none of us that have been recalled and gathered into the fold of our dear Lord Jesus Christ would entertain, even for a moment, the thought of polluting the Sabbath day, even if it were for a necessary meal.

The generality of our unbelieving Jewish brethren, however, seem to have one idea, and that is the worship of Mammon. God and His law are only an after-thought with them. To gain a shilling they would sell the Lord, if they could, six times a day. There is no fear of the Lord amongst them, and none amongst them asketh after Him.

Let me mention another incident. Last Saturday week an old Jew came to my house, in the morning, and said he was destitute; he was a poor wanderer, had no rest nor peace; he went about forlorn, and he did not know what to do. I told him, "It proved that God's word was true: the Almighty said you shall be scattered among all the nations of the earth, and you shall seek rest and you shall not find it. There was only one rest—to believe in the crucified Messiah." The old Jew said he was very much struck with what occurred to him the previous evening. As he went along in the street a mob called after him——Jew. An old gentleman passed by and remonstrated with the ruffians, and said to them, "It was a Jew that shed His blood for you." The gentleman took this aged Jew on his arm, and gave him a shilling for his supper. He at the same time advised him to go to my house, where he would learn something that would do good to his soul. The gentleman told him that I was a Hebrew Christian. As the poor man was shivering with cold, I gave him a hot breakfast, and showed him from the Old Testament all that was said concerning the MESSIAH. He seemed to listen attentively, and said, "How many times did I repeat these passages, and never understood them so well as since you have explained them to me! Sure it is so; you are really right. I am an old man, very near my grave; I must do something that the Lord may be reconciled to me. I will stop here over Sunday, and go with you to church; but my clothes are so shabby." "Well," I said, "if you are in earnest about your soul, I will give you a letter to the Rev. H. A. Stern, and he will instruct you and do for you all in his power to relieve your wants." I gave him the letter and some money to take him to London and to buy his meals for the day. I inquired of Mr. Stern about the old Jew, but the old man had never called at Mr. Stern's house.

Now I ask you, Which of our Christian brethren would go to a Jew and deny our Lord for a paltry few shillings? No, not even for a thousand pounds would any of our Hebrew Christian brethren do such a thing! And still those Jews can have the

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effrontery to reproach us! Is it not heartrending to see an old man on the brink of his grave—I take him near seventy years, if not more—to have only one thought, and that is deceit. His name is Wolf Solomon; he came from Plymouth.

I would ask our Jewish brethren to study the following passage from our St. Paul:—"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 17-29.)—I remain, yours faithfully,

LEOPOLD LOUIS.

THE EVANGELICAL ALLIANCE CONFERENCE AT NEW YORK.

DEAR SIR,—Your strictures on the omission at the Conference of the Evangelical Alliance at New York of all reference to the people of Israel is well deserved. Mr. Tris sent me the following correspondence, which will indicate that the Committee had every opportunity of introducing the subject into their programme had they been so disposed. I fear that few of our American brethren have yet given to it a place in their sympathies and attention.—I am, yours obediently,

A. A. ISAACS.

Christ Church Vicarage, Leicester,
Dec. 9th, 1873.

"In the stated meeting of the Society, held in Cooper Union, September the 9th, 1873, Rev. J. C. K. Milligan, President, and Rev. Abraham C. Tris, Secretary, were appointed as a Committee to bring the cause of Israel before the Evangelical Alliance, and handed the following paper to Dr. Prime, Chairman of the Committee of arrangements:—

"'To the Committee of Programme of the Evangelical Alliance Meeting, September 20th, 1873, Room 38, Bible House.

"'Brethren,—We, the Committee of the American Christian Society for Promoting Christianity among the Jews in New York and elsewhere, desire to bring before the next meeting of the Evangelical Alliance a very brief paper, calling the attention of all Evangelical Christians to our common duty of preaching the Gospel to the Jews, and the happy results which will follow their conversion to Christ.

"'We hope that your Committee will give us the opportunity to present that subject before the meeting of the Evangelical Alliance, feeling with us an interest in the salvation of that people of Israel, yet beloved for the fathers' sake.

"'Please let us know the decision of your Committee.

"'J. C. K. MILLIGAN,
"'ABRAHAM C. TRIS.'

"The following reply was received.

"'To Rev. Abraham C. Triss,
"'917, Fourth Avenue, New York.

"'I am directed by the Programme Committee to state that the time of the Alliance is already overcrowded with papers of general interest, and that it is impossible to introduce papers desired by many local Christian organisations.

"'(Signed) "'G. W. LAMSON.
"'28, Bible House, Sept. 19, 1873.'

"The programme (general) omits entirely the cause of Israel to mention."

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Queries.

THE LAND OF SINIM.

DEAR SIR,—I shall feel much obliged to any of your readers who could throw any light on the expression, "The land of Sinim," which occurs in the forty-ninth chapter of Isaiah and 12th verse. I remember the Rev. and lamented George Candy, of Bombay, many years ago saying it was now supposed to mean China.

Thomas Scott, the commentator, says some province in Egypt or Arabia is probably meant; and considering that China could scarcely be known to the prophets in their day, if at all in Palestine, probably Mr. Scott is right. But it is an interesting question, and I should like to see some light thrown upon it.

I should like also to know if it is supposed there are any descendants of the ten tribes or Jews in China at the present time, or in the West Coasts of South America, or Central America.—Yours very truly, T. H. B.

Literary Notices.

The Coming of the Antichrist: showing from Holy Scripture, the marks of identification by which he may be recognised; and that the Second Personal Advent of our Lord and Saviour Jesus Christ is nigh at hand. London: S. W. Partridge and Co.

THERE is no author's name on the title page of this pamphlet, but the perusal of the *brochure* has enlisted our profoundest respect for the writer of it. This our statement must not be construed into an approval *in toto*, on our part, of some of the startling theories which the author advances and maintains in his sixty or seventy pages. Far from it. But the tone, the style, the pathos, the unction which characterise the little work are worthy of all commendation; whilst his little work is entitled to a careful perusal. We write this after spending a sleepless night in mastering its contents. The writer is a devout and diligent student of the Bible in the first place, and of the great works on unfulfilled Prophecy in the next place. He is moreover making the best use of his studies, namely crying aloud to a heedless and dormant Christendom, as his motto on his title page betokens:—"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Every such student, every such exhortation takes our sympathy by storm, notwithstanding that we cannot accept some of his minor theories.

The following are the subjects which are treated, with considerable clearness, from the author's point of view, in this pamphlet. "The time of the end between 1866 and 1882." "The mode of identification of the Antichrist." "The Pope not the Antichrist." "Who is the Seventh Head of the Beast?" "Characteristics of the Antichrist, or Eighth Head of the Beast." "His name." "His origin." "The Antichrist's deadly wound and resurrection." "The sword-wound." "Circumstantial evidence in favour of the theory" [viz: "that Napoleon III. will re-appear and become the Antichrist"]. "The ascent of the Antichrist from the bottomless pit." "The ΠΑΡΟΥΣΙΑ, or mode of appearance of the Antichrist." "To sum up briefly the argument." "The re-appearance of Napoleon III." We wish that our space had allowed us to cull, now and then, a passage from some of the sections, which we have enumerated; but this we cannot do at present. We cannot however, take leave of the small volume without giving the readers of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR the benefit of the author's closing remarks; they appear to us strikingly *apropos* to these last days:—

"In conclusion, let us remember that, whoever may be revealed as the Antichrist, and whenever he may appear, then we may indeed 'look up and lift up our heads,' for then we shall know that, 'our redemption draweth nigh.' He who said these words, said also, 'Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.' And though it may be said with much apparent force that 'nearly twenty centuries have elapsed since these words were uttered, and still the world holds on its course,—the trance of the ages has not been broken by this assured manifestation of the Redeemer's glorified Person. We put our ear to the earth; there is heard no sound of His chariot-wheels.'* Be it so—'Yet a little while, and He that shall come

* "Memories of Patmos," by J. R. Macduff, D.D. p. 15.

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will come, and will not tarry.'—For we are expressly told that, 'as a snare shall the day of the Lord come on all them that dwell on the face of the whole earth.' In the words of the same author, 'Some may indulge unseemly levity as to the apparent stultifying of the Divine declaration,—the bridal lamps kept trimmed in hourly expectancy of the Bridegroom's approach, while no footfall for weary centuries has been heard; but of this we may be assured, that He to whom a thousand years are as one day, has some wise and all-sufficient reasons for the apparent delay, and for the urgent transmission from age to age of the stirring and ever-needful prophetic watchword; and one of these reasons, doubtless, is that "He is long-suffering to usward; not willing that any should perish, but that all should come to repentance."'

"As the children of time, whether for good or evil, we move onwards in perpetual change, but 'Jesus Christ is the same yesterday, to-day, and for ever.' 'He is at this moment all that he was eighteen centuries ago, all that He has been to our fathers, all that He will be to our children. He is the Divine and Infallible Teacher, the Healer and Pardoner of Sin, the Source of all graces, the Conqueror of Satan and of Death—now as of old, and as in years to come, Now, as heretofore, He is "able to save unto the uttermost them that come unto God by Him;" now, as on the day of His triumph over death, "He opens the kingdom of heaven to all believers;" now, as in the first age of the Church, He it is that hath the key of David, that openeth, and no man shutteth; and shutteth, and no man openeth."'*

"May we all strive to realise these glorious truths in the Coming Advent—the most solemn Advent, as we believe, that has yet dawned upon the Christian Church, since her great Master and Divine Head vouchsafed His gracious promise, 'I will not leave you comfortless; I will come to you.'

"The present is our own; for how short a time we may be permitted to enjoy it is known only to the Infinite Being who inhabits eternity. But while we have the power 'we may resolve, if we will, to live as men who live for the glory of an Incarnate God.' Let us then 'put on the whole armour of God, that we may be able to withstand in the evil day' (Eph. vi. 11-18) which is coming on the world; and let us remember that He who said, 'Behold, I come quickly;' said also, 'Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Hold that fast which thou hast, that no man take thy crown.' (Rev. iii. 10-11.)"

* Canon Liddon, Bampton Lectures, 1866, *op. cit.* p. 500.

We cannot help expressing our regret that our author should have withheld his name from the title page. We should very much have liked to enjoy the friendship of a man of such earnest faith, sincere piety, and ardent Christian love as is unquestionably the author of "THE COMING OF THE ANTICHRIST."

A New Solution of the Contemporary Symbols of the Revelation of St. John; showing that the First Series describes the Apostasy; the Second, the True Church; and that the Constantinian Church of the Fourth Century was the former; the Rupture of the Seals its Development under the Man of Sin, or Antichrist; and the blast of the Seventh Trumpet, or the Discharge of the Vials, its Destruction. By Rev. R. Gascoyne, M.A. Second Edition, corrected, and nearly re-written.

IN these last days, the sober inquirer "Watchman, what of the night?" reads with avidity every book and pamphlet that has been published on the APOCALYPSE. A book with such a comprehensive title as the one before us, proclaims on the face of it that it is the production of an original and profound thinker. We have therefore read it carefully, and have found it such as its title page implies it to be. Though we cannot at present endorse the theories propounded by this pious student of the Word of God, we have yet read the result of his studies with attention, interest, and profit. We have found in it many a gem of spiritual thought, which we value very much. We gladly, therefore, commend it, as well worthy of study, to every one interested in the proper understanding of those portions of Holy Scriptures, the burden of which is essentially prophetical; especially in the right meaning and import of the last Book of our Bible. We say Mr. Gascoyne's work *is well worthy of study;* a cursory, hasty perusal of it

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will not enable the reader to perceive the Author's drift.

It is impossible, with the limited space at our command, to give an analysis of the work, or even to furnish any specimens of the Author's style and spirit by extracts from it, though we marked many a passage for that purpose. We can simply recommend to our readers to give the work an attentive and studious perusal, and whether they agree with the Author or not in his Apocalyptic interpretations, they will not fail to profit, in a spiritual point of view, by the many valuable suggestions which they will assuredly gather from it.

The Two Worlds; or, Here and Hereafter. An Epic in Five Books, by William Howell. London: Simpkin, Marshall, & Co.

THE aim and object of our bard seems to have been the same which have stimulated a Milton to indite his PARADISE LOST, and PARADISE REGAINED, or a Pollok, his COURSE OF TIME. Of course their respective works have been differently performed; but the same ruling idea, the same dominant principle, is the vital characteristic of the performance of every one of the poets dead and living to which we allude. Mr. Howell, in his preface, tells his readers: "One prevailing thought has energised throughout the whole exercise—that God may be glorified, being vindicated, feebly but earnestly, in all His dealings with man, and from man's assertion of His governmental character." This is a true description of the poem, but not a sufficiently comprehensive one. The work brings out the results of the Christian bard's deep study of the Word of God. Many a passage in the writings of Ezekiel, Daniel, and St. John are ably elucidated in the course of his poetic narrative. Antichrist is graphically sketched. The kingdom of Christ comprehensively delineated. The sublime themes upon which the Poet seeks to rivet our thoughts, and succeeds in doing so, makes us condone the prosiness which, now and then, finds its way into his verse. We look upon THE TWO WORLDS principally as a study for the soul; in many respects as a commentary on certain prophetic portions of the Word of God. As such we cordially recommend this poem to the readers of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

The Polyglot Daily Text Book. London: S. W. Partridge and Co. Bible Stand, Crystal Palace, S.E.

THIS interesting little volume, as we have already intimated in our issue for last November, p. 526, is the compilation of our indefatigable Hebrew Christian Brother, Mr. J. Alexander. The languages which are used in the TEXT BOOK are English, German, French, and Italian. We cannot do better than give the compiler's own Preface:

"The compiler of this little Polyglot Text Book having, in the course of a large experience in Bible distribution among foreigners, been asked for a similar manual to the many little compilations in English, ventures to hope that its special features will be sufficient reason for its appearance.

"The comparison of the different translations will, we trust, render it interesting to many; as they will then be enabled to perceive various suggestive shades of meaning in the Divine Word.

"The Continental tourist may here find a 'word in season' for his foreign fellow traveller.

"Many of the familiar phrases of God's Word may therein be acquired by the student of the chief Continental languages.

"The blank space after the verses will also serve the purpose of the ordinary 'Birthday Text-Book,' and for preserving the autographs of friends, and for mementoes of interesting family or public events.

"Our chief desire, however, is that the Divine Spirit may by its simple instrumentality give to each and all into whose hands it may come, DAY BY DAY THEIR DAILY BREAD."

The tiny book is neatly and handsomely got up. It has been stamped on the opening cover with a side view of the Crystal Palace, and has for frontispiece a miniature of the grand front of the now world-famed structure. It is a suitable present for the NEW YEAR.

Englishmen Not Israelites; An Answer to "Twenty-seven Identifications" and "Flashes of Light." By John Wilkinson, a Friend of Israel. London: S. W. Partridge and Co.

WE have all along, for obvious reasons, abstained from giving an opinion on the interesting problem which the late Mr. John Wilson's work "Our Israeli-

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tish Origin" has raised. Mr. Hine's dilution of that work, in fluids of his own, which he labelled "Twenty-seven Identifications" and "Flashes of Light," we always particularly disliked. Those pamphlets always gave us the idea of miserable burlesques on our dear departed friend's grave and sober work. We have perused therefore the pamphlet which heads this notice with close attention and peculiar interest. We sincerely thank our beloved brother in Christ, the Rev. John Wilkinson,—a more genuine friend of Israel we do not know,—for yielding at last to the importunities for an answer, to Mr. Hine's parodies, from his pen. He has given that answer in a Christianlike, scholarly, and effective manner. It is not every one who reviews a work who refutes it. Mr. Wilkinson has searchingly reviewed those pamphlets, and utterly refuted them. We are glad that the refutation has been undertaken by him. Another writer might have been betrayed into the same flippancy which characterises Mr. Hine's productions, and held up the Jews to ridicule, by paying them sinister compliments. Mr. Wilkinson's unaffected love for the kinsmen of our Saviour is never betrayed even into an ungenerous insinuation against the children of Abraham, Isaac, and Jacob. We recommend his pamphlet as a most important contribution to the literature which the problem, "Our Israelitish Origin," has propounded, and we thank him heartily for his lucid solution of the same.

NOTICES TO OUR SUBSCRIBERS, READERS, AND CORRESPONDENTS.

OUR Subscribers, who transmit their Subscriptions by P.O. Orders, would save us a good deal of unnecessary trouble, and also unnecessary expense, if they would kindly refer, before taking out the order, to our notice on that head; in which they will find explicit directions given as to whom, and where the Orders should be made payable. We reproduce them here. Payments by Post Office Orders (NOT STAMPS) to be made out in favour of the Rev. Dr. MOSES MARGOLIOUTH, 22, Pelham Crescent, South Kensington, S.W. Payable at 127, Fulham Road Post Office, S.W.

N.B.—The price of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is now uniform to subscribers and non-subscribers, SIXPENCE PER NUMBER. The advantage however which subscribers enjoy, is the receiving their copies, most regularly by post, free, before any Country Bookseller receives his monthly parcel. It is of considerable importance to the Proprietor and Editor to be in possession of as many subscribers' names as possible. He would therefore feel obliged if subscribers would lose no time in forwarding their names, along with the annual subscription of SIX SHILLINGS, at their earliest convenience.

The Annual Volumes, as advertised on second page of wrapper, can be obtained direct from us, post free, on the receipt of P. O. Orders. Some of our Bishops have pronounced the Volumes "Valuable repositories of precious truths."—"Worthy of a place in every Clerical library as well as in the higher classes of Parochial libraries."—"Replete with rare gems of various kinds in Gospel truths, Biblical Criticism and Exegesis, Homiletical Expositions, historical research, Christian biography," &c. &c.

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NOTICES TO OUR READERS AND CORRESPONDENTS.

Several incidents, whose interest is of a temporary character, and therefore requiring to be noticed at once, have induced us to postpone our monthly instalment of the *Historical Tale*, THE BANISHED ONES FETCHED HOME, till our next issue.

Books intended for review, must be in the Editor's hands as early as possible in the month preceding the one of publication. Advertisements must be in the printer's hands by the 18th of each month.

L. A.—*The Quarterly Journal of Prophecy*, as its designation tells you, was a three-monthly Magazine; it consisted of six sheets and a half, or, of one hundred and four pages. The price of that *Quarterly* was *Half-a-crown*. THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is a monthly Periodical; it consists of three sheets, or forty-eight pages. The price is only Sixpence per month. You are at liberty to order its delivery to you quarterly, when you will have nine sheets, or one hundred and forty-four pages, instead of one hundred and four, for which you will have to pay *Eighteenpence* instead of *Half-a-crown*.

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

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

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

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

LETTERS RECEIVED.

The Lord Bishop of London; Lieut.-General Sir Arthur Lawrence, Major General Eardley-Willmot; Revs. Dr. Hurst, A. A. Isaacs, J. B. Goldberg, A. Saphir, R. Gascoyne, J. Smith, A. Levie, M. L. Mollis, W. S. H. Meadows, W. Stone, R. A. Taylor, J. T. Willis, E. R. Eardley-Wilmot, &c. &c.

PUBLICATIONS RECEIVED.

Our Work in Palestine; Being an account of the different Expeditions sent out to the Holy Land by the Committee of the Palestine Exploration Fund since the establishment of the Fund in 1865. Issued by the Committee. London: Bentley and Son.

On Missions. A Lecture delivered in Westminster Abbey on December 3rd. 1873. By F. Max Müller, M.A. With an introductory Sermon by Arthur Penrhyn Stanley, D.D., Dean of Westminster. London: Longmans and Co.

&c. &c. &c.

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