The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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PROPOSED HEBREW CHRISTIAN WITNESS CHAMBERS AND READING ROOM.

OUR conferences with the better classes of Jews have of late become more frequent than ever. We have no accommodation for numbers. We are obliged therefore to make appointments for meetings at the different Museums and Reading-Rooms. Meetings in this manner, however, we have found neither desirable nor satisfactory as regards the object which we have in view. We have often been wishing therefore that it would please God to put us in a position to take some chambers, in a central locality, where we might be able to accommodate, for the purpose of Biblical conferences, considerable numbers of respectable Jews, as well as for meetings of Hebrew Christians and Students of Prophecy, for prayer and reading God's word. But the estimated annual expense scared away the wish from our thoughts. Five hundred pounds *per annum* is far beyond our power of raising.

On the 13th ult., however, we received the following note from one of our subscribers:—

"Chertsey, Jan. 12, 1874.

"Dear Sir,—I am requested by my brother-in-law, Mr. —— ——, to send a Donation of £10 towards the Hebrew Christian Witness, &c. &c. —Yours very truly, "—— ——."

This unexpected contribution from an utterly unknown friend,—who "is at present abroad," as our correspondent informs us,—whispered to our desponding spirit, "Courage! God has hearts and hands at His disposal of which you know nothing!" We do take courage. We look upon this timely contribution as a token for good—as an earnest that He whose is the silver and the gold, as well as the hearts of men, will provide the necessary means for the required accommodation for the promotion of His glory. We consider therefore this gift of ten pounds in the light of a "nest-egg" for the organisation of "HEBREW CHRISTIAN WITNESS CHAMBERS AND READING-ROOM." We shall devote to the same object the proceeds of the sale of the volumes for 1873 and 1872. (*See advertisement on the second page of wrapper.*)

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A VINDICATION.

A DEAR Hebrew Christian Brother, an ordained Minister of God's Word, who has the whole contents of the sacred volume at his "fingers' ends," and when required at the "tip of his tongue,"—a brother for whom we entertain the highest esteem—has intimated to us that he was of opinion that our quotations from Scriptures are somewhat too lengthy. No doubt they are too lengthy for such of our readers as, like our learned correspondent, are fully conversant with the whole range of the "Scriptures of Truth." Unhappily, however, it frequently transpires that some of our readers are reprehensibly and culpably ignorant of the contents of the Bible. Moreover, that a mere reference to chapter and verse does not induce an ordinary reader to consult the Book itself. So that many of our readers—we speak from facts come to our knowledge from correspondence and *viva voce* conversation—often miss the point of our Scripture proofs; hence we feel it a necessity laid upon us to give quotations in full, that is, if we wish—and we do so wish—to be understood by all our readers.

It has been our sad experience to find melancholy ignorance amongst the so-called "upper ten thousand" and "educated classes," in things pertaining to the volume of Revelation; even amongst such as make a boast and parade of their love and reverence for the WORD OF GOD. As an illustration of some of our experience in this matter, we give the following episode, which only occurred a few weeks ago:—We had occasion to occupy one Sunday morning the pulpit of one of the City Churches. As our wont, we took our text from one of the portions of Scriptures appointed to be read in the course of the service. We preached from the last verse of the fourth chapter of St. Paul's Epistle to the Ephesians, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." After the sermon, the Churchwarden, a highly respectable gentleman, came to the vestry to thank us for the selection of our text, inasmuch as it settled a wager he had with a friend. "A wager!" we naturally exclaimed. "Yes," rejoined the "Churchwarden of twenty years' standing," "the other day this very remark from which you preached was broached by ——. A question arose as to who was the author of those lines. My friend was positive that Watts was the composer, and I felt almost sure that Pope indited them. So we had a bet on it. You have now settled it that our bet is a drawn one!!!" We might easily fill a volume with episodes of this kind which came under our personal observation.

Our experience must plead in VINDICATION of our PRACTICE to furnish our quotations at full length.

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THE PROGRESS OF EXPLORATION IN THE LAND OF ISRAEL,

IS one of the most significant SIGNS OF THE TIMES. We purpose therefore, both as HEBREW CHRISTIAN WITNESSES AND PROPHETIC INVESTIGATORS,—as indeed it behoves every student of and believer in God's word,—to watch the researches in that portion of the great Master's field, and point out the evidences which they afford to the immutable character of God's WORD, WRITTEN and INCARNATE. That is, to "the testimony of Jesus, which is the spirit of prophecy."

On taking a comprehensive survey of the explorations now being carried on all along "from the river of Egypt unto the great river, the river Euphrates," in connection with the views propounded in our Magazine,* the term "Palestine Exploration" becomes an unsatisfactory and meagre definition of the extensive excavations now taking place in Scripture Lands. We cannot, we dare not, view the Promised Land but according to the dimensions described in the "Promises made unto the Fathers." Thus viewing it, and observing the different labourers scattered over that vast tract of land,—English, American, German, French, Russian, all working their hardest from the sources of the Nile to the peaks of the mountains of Ararat,—we cannot but think that the time is not far distant when an international coalition shall be formed, and the term PALESTINE EXPLORATION shall be superseded by the appellation of THE EXPLORATION OF THE LAND OF ISRAEL INTERNATIONAL ALLIANCE, or some such designation. When such an alliance may pave the way for the fulfilment of such glowing predictions as the following:—"And out of thyself shall they build the waste places of old; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."† The enterprise of such an alliance may prove an earnest of the ushering in the realisation of the promises:—"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But ye shall be named the Priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye

* See *The Future Division of the Land of Israel* in our last number, pp. 12-19.
† Isaiah lviii. 12.

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shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is this that engaged his heart to approach unto Me? saith the Lord. And ye shall be My people, and I will be your God."†

We wish to be distinctly understood that we only look upon these enterprises as the paving of the way towards the eventual fulfilment of the prophecies which we have just cited; as earnests of what is coming, as shadows which forecast coming events, as the groaning and travailing of creation.‡ In a word, as the most significant signs of the times. However, between the signs and the consummation of things signified by those signs, many predicted and portentous events must yet intervene, as we shall have occasion to demonstrate hereafter. The civilised nations of the earth were periodically admonished by such earnests; some comprehended the import of those earnests, and others regarded them not; but there they are, recorded in the annals of secular History.

The history of the world attests the great importance with which the moral Governor of the world stamped the vicissitudes of the LAND OF ISRAEL. That land is periodically brought before the attention of this world's potentates; always contemporaneously with some great political incident. The annals of the Egyptians, the Assyrians, the Persians, the Grecians, the Romans, the Saracens, the Crusaders, the Turks, the heroes of the Reformation,—and, in more modern days, the annals of England, Germany, France, Russia, Persia, and of other lands,—all attest the truth of the fact that when God is about to "shake the nations,"§ the weal of the land of Israel is brought into remembrance. Never was the political atmosphere in so agitated a state every where, and never was there so much attention bestowed every where on the Promised Land as now. Many were the pilgrims and travellers to the land of Israel in former centuries; but never was there so systematic an endeavour to lay bare

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* Isaiah lxi. 3-7.
† Jer. xxx. 18-22.
‡ Rom. viii. 19-23.
§ Haggai ii. 7.

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the ancient foundations and to define the real boundaries of the land of Israel as now-a-day. Nations and kingdoms seem to vie with one another which should do most towards bringing that land under a cognisance of the world. There is not a prince,—Imperial or Royal,—our own princes not excepted,—there is not an heir-apparent to a throne, our own Prince of Wales not excepted,—whose education is considered finished unless he had visited the Holy Land.

Looking, therefore, upon the ominously disturbed condition of the political globe in connection with the extraordinary and almost universal interest in every thing that appertaineth to the past, present, and future of the land of Israel, we cannot help but believe that HAGGAI'S and MALACHI'S prophecies, respecting the coming of the Lord of Hosts to His Temple are about beginning to be fulfilled in their more ample import:—"For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts."* "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His Temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's sope; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of Hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."†

So much introductory.

(To be continued.)

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* Haggai, ii. 6-9. † Malachi iii. 1-6.

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THE TIMES OF REFRESHING,

ACCORDING TO THE VISION OF ISAIAH.

THE SON OF AMOZ, in the first chapter of his glorious book, treats of Judah's apostasy and Jerusalem's desolation. The following are his terrible descriptions:—"Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."* Having depicted the condition of Judah and Jerusalem in which the present dispensation finds them, the Almighty directs the Evangelical Prophet to describe the better things in store for the beloved city and people in the coming dispensation. We read thus in the twenty-fifth and two following verses:—"And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first. and thy counsellors as at the beginning: afterward thou shall be called The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her captives with righteousness."† The second chapter furnishes a description of Jerusalem's future triumph, and the effect of that triumph upon the world at large. In fact, it is a bird's-eye view of the world during the Millennium, after Christ's Second Advent.

That second appearance is aptly described by St. Peter in his animated address to his brethren, after the miracle at the "Beautiful Gate," as "THE TIMES OF REFRESHING," and "the times of restitution of all things." "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His prophets since the world began."‡ We deem the Apostle's definition at once graphic and comprehensive of the coming dispensations; so manifold in stupendous events.

The fourth verse of the second chapter of Isaiah is not an inaccurate interpretation of "The Times of Refreshing," which the Father hath purposed in His divine will. "And HE shall judge among the nations." Isaiah himself tells us, in the third verse of the same chapter, to whom the Divine Pronoun HE refers, even to "the God of Jacob." And Jacob himself, on his death-bed, tells us that that Divine Being is the Second Person in the "Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come." Even, God the Redeemer. The dying benediction of that patriarch with which he blessed Joseph and his sons:— "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long, unto this day, the Angel which redeemed me from all evil, bless the lads,"§ distinctly points to Him. The God of Jacob, and the Angel the Redeemer, we have already demonstrated in this our Magazine, was none else than the Divine Conqueror,‖ the God

* Isaiah i. 7. † More literal.
‡ Acts iii. 19-21. § Gen. xlviii. 15, 16.
‖ See also *The Haidad*: A Harvest Thanksgiving Sermon, pp. 23, 51.

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manifest in the flesh, the Lord Jesus Christ. It is HE that shall judge, or rule, among the nations. The peace of the habitable world shall not be left to the arbitration of conquerors and conferences composed of contentious princes and potentates, but HE, the God of Jacob, the Prince of Peace, shall be the sole Umpire and Arbiter. Hence the rapturous outburst —at the birth of the Redeemer—of "the heavenly host, praising God, saying, Glory to God in the highest, and on earth peace, good will towards men." For HE shall judge among the nations! Oh, what a time of refreshing shall not the realisation of the predicted advent prove!

"And HE shall rebuke many people." More literally, "And He shall decide amongst the multitudes of peoples;" a rendering which bears out the construction put upon the preceding clause. "And they" [the nations and the peoples] "shall beat their swords into ploughshares, and their spears into pruning hooks." What a speaking portrait of universal peace and happiness! No more immense standing armies; no more monstrous arsenals; no more tremendous armouries. Men's ingenuity no more prostituted to the contrivances of infernal machinery for the enormous destruction of human life. "Nation shall not lift up sword against nation, neither shall they learn war any more." Who—on contrasting the present actual state of things with that which the predicted new dispensation is to usher in—can fail to recognise in Isaiah's "last days" the "times of refreshing" spoken of by St. Peter!

The accuracy of the Apostle's definition will appear more and more patent and palpable as we proceed. Christian readers, follow us whilst we enter into a brief exposition of the passage already several times alluded to in St. Peter's sermon: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began."* You perceive how "the times of refreshing" stand closely associated with the blotting out of Israel's sin; the coming of the Lord Jesus Christ, and the restitution of all things. All this "God hath spoken by the mouth of all His holy prophets since the world began." The exposition which we mean to furnish of that part of St. Peter's exhortation, is in the form of a synopsis of what God hath spoken on the various subjects broached in the exhortation, by the mouth of all His holy prophets, since the world began. How fully did St. Peter realise the accomplishment of that gracious promise, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you!"†

First then, what has God said, by the mouth of all His holy prophets, respecting the blotting out of Israel's sins, in connection with "the times of refreshing?" Our reply is, "To the law and to the testimony." Moses, in one of his majestic recapitulations of Israel's sins, and sorrows for the same, records the following:—"Go thou near, and hear

* Acts iii. 19-21. † John xiv. 26.

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all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"*

Here then have we a prayer, on the part of the LORD the Redeemer, for a new heart, in behalf of Israel. It would be arrant blasphemy to suppose that that prayer will not, in fulness of time, be granted in its most literal import. Read the sequel:—"Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."† Ezekiel, who witnessed the fulfilment of some of the denunciations made in the Pentateuch against Israel's sins, was inspired to furnish the divine answer to the divine prayer which Moses recorded.

That Gentile Christians might not be misled to misapply Ezekiel's promise to themselves—the Redeemer endorsed the prayer on the very cross to which the sinful and guilty nation delivered Him:—"Father, forgive them: for they know not what they do,"‡ was the pathetic intercessory petition, on the part of the only Mediator between God and man. This intercessory supplication will, in fulness of time, cause the blotting out the hand-writing of sins that was against Israel. This blotting out of Israel's sin; this gift of a new heart, is to bring perpetual weal to the house of Israel. This is the tenor of the prayer uttered by God the Redeemer:—"O that there were such a heart in them, that they would fear me, and keep all my commandments ALWAYS, that it might be well with them, and with their children FOR EVER."

But how do we connect this blotting out of Israel's sin—this gift of a new heart to Israel—this perpetual weal of Israel—with "the times of refreshing," in which creation at large is interested? In the same way that St. Paul connected them. Note the inspired logic of the great Apostle to the Gentiles:—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how

* Deut. v. 27-29. † Ezek. xxxvi. 22-28. ‡ Luke xxiii. 34.

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much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."* One of the great events which stands indissolubly associated with "the times of refreshing," is Israel's restoration. The subject will be treated more fully, at some future period.

Secondly, what has God spoken by the mouth of all His prophets, respecting the second coming of the Lord Jesus Christ, in connection with "the times of refreshing?" By way of reply, let us refer, in the first instance to Enoch's prophecy:—"Behold, the Lord cometh with ten thousands of His saints." The Lord has never yet manifested Himself, according to the antediluvian patriarch's prediction. The prophecy shall then be fulfilled, "when the Son of Man shall come in His glory." Zechariah, in his last chapter, has the following prophecy:—"The Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one."† "The Lord my God shall come, and all the saints with Thee." Well might St. Peter have thus worded his exhortation:—"When the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you." For then shall Isaiah's description receive its amplest fulfilment. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."‡ But that the subject may have some justice done to it, it must be itself the theme for a separate article.

Thirdly, what hath God spoken, by the mouth of all His holy prophets, respecting "the restitution of all things," in connection with "the times of refreshing?" The greatest of losses which Adam and his fallen posterity sustained, consequent on the dire Adamic apostasy, was the forfeiture of "the tree of life," and the blessings which its fruits were intended to confer. It is not improbable that their restoration was a frequent theme of prophecy. It must however be admitted that we have no recorded allusion to "the tree of life" between the third chapter of the Book of Genesis, and the third chapter of Proverbs. In that extraordinary Book "the tree of life" is mentioned several times. Each reference to it justifies our considering it as symbolising the second person in the Triune Lord of Hosts. It is identified with Wisdom:—"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious

* Rom. xi. 12-15. † Zech. xiv. 5-9. ‡ Isaiah ii. 4.

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than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."*

WISDOM, in the Book of Proverbs, stands for God the Son. Let us just refer to a few verses in the first and eighth chapters of that book:—"Wisdom crieth without; she uttereth her voice in the streets. . . . Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me."† Here WISDOM promises the outpouring of the Holy Spirit, a prerogative which belongs exclusively to God the Son. WISDOM threatens judgment without mercy against those that have done despite to His will, and left themselves no place for repentance. We cannot read that part of the first chapter of Proverbs which I have just quoted and not think of the doom of the five foolish virgins in the well-known parable.‡ Turn we now to the eighth chapter of the same Book. There we read thus WISDOM'S declarations:—"By Me kings reign, and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. . . . Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death."§ Who could fail to identify the speaker with Him who is called "Faithful and True," "KING OF KINGS, AND LORD OF LORDS;"‖ or with Him who invites hungry and thirsty souls to get of Him bread, and wine, and milk; that is, that they should incline their ear and come unto Him and hear, and their soul shall live.¶

"The tree of life" is spoken of as "the fruit of righteousness."** It is described as the realisation of a cherished hope long deferred. "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life."†† When we examine this last quoted passage by the light of the New Testament, we have no difficulty in applying it to the longings of a fallen creation, which none but the Redeemer can satisfy. Let the Solomonic "hope deferred" and realised be compared with St. Paul's expositions of the same. The great Apostle writes to the Romans:—"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also,

* Prov. iii. 13-18.
† Ibid. i. 20, 23-28.
‡ Matt. xxv. 1-13.
§ Prov. viii. 15-17, 32-36.
‖ Rev. xix. 11-16.
¶ Isaiah lv. 1-3.
** Prov. xi. 30.
†† Ibid. xiii. 12.

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which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."* He cheers the aching hearts of the Thessalonians with the assurance, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."† Amongst the various lessons which the same Apostle gives to the Bishop of Crete, as regards teaching, he tells him:—"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."‡ Once more Solomon's divine aphorism, "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." The tree of life may well symbolise Him who calls Himself "the Bread of Life," "THE DESIRE OF ALL NATIONS."

The tree of life disappears, by name at least, amongst the leaves of the Bible, till we reach that sublime book, the Book of Revelation. Here we have the tree brought into view under three different aspects. The letter to the angel of the Church of Ephesus closes with these remarkable words:—"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."§ In the beginning of the last chapter of that book, which containeth the description of Jerusalem the Holy, we read:—"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."‖ Then towards the conclusion of the Book and chapter, the Redeemer applies the revelation respecting the restitution of the tree of life in a practical manner:—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."¶ Can we help then to contemplate the forfeiture and recovery of the tree of life, as the great event in "the times of refreshing," namely, "the restitution of all things?"

"The times of refreshing," and "the restitution of all things," convey to our mind two different ideas. The former—symbolised by our Lord's coming to His disciples at the fourth watch—will begin with the Redeemer's manifestation. There will be a great calm. "Times of refreshing" after great toil. The restitution of "the tree of life" will give the crowning glory to "the times of refreshing." Let the nature and property of that tree be borne in mind. "And the Lord God said, Behold the man is become as one of us, to know good and evil; and

* Rom. viii. 22-25. † 1 Thess. i. 2, 3. ‡ Titus ii. 11-13.
§ Rev. ii. 7. ‖ Ibid. xxii. 2. ¶ Ibid. xxii. 12-14.

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now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."* Hence man was expelled from the paradise of God. But in the fulness of the times of refreshing, that is, when Jerusalem the Holy shall be firmly and eternally established on earth, one of its streets is to be the very paradise of God, and the everlasting life-giving tree shall be accessible to all that do God's commandments."†

The majesty therefore of "the times of refreshing" will be made effulgent and brilliant, when Isaiah's vision shall have received its literal fulfilment, and have ushered in the glorious period for which the whole creation groaneth and travaileth in pain, which, by reason of the hope deferred, makes the heart of the Church sick.

We must not overlook the practical lesson which the theme furnishes for these our own days. Alas, we are still under the dispensation of the kingdoms of this earth. The fearfully unsettled state of this earth's dominions at the present day, the constant threatenings of a universal war, reminds us too often that the world is still under the rule of the prince of darkness, that Satan is still permitted to be a lying spirit in the mouths of many an avaricious king and unprincipled teacher, of whom Ahab and his prophets of Baal were the types. We have still wars and bloodshed about the rightful possession of some paltry Ramoth-Gilead.

The thoughtful Christian is often lost in reverie while asking himself why are such calamities as war and pestilence and famine sent? The Bible soon supplies him with the only reliable answer. Isaiah furnishes an analogous question and a rejoinder to the same. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His way, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart."‡ Ezekiel teaches the same truth in different words:—"Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it; though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."§ Would to God that the nations who profess the hallowed religion in our hallowed Bible, studied the mind and will of our God, as propounded by the Spirit of God through His prophet Isaiah. It is His will that nations and peoples shall beat their swords into ploughshares and their spears into pruning-hooks. It is His divine will that nation shall not lift up sword against nation, neither shall they learn war any more. Whenever Holy Scriptures favour us with a view of the world as it is to be, it is intended to teach nations and kingdoms to strive to be such as the Almighty intends the renewed earth and the inhabitants thereof to be.

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* Gen. iii. 22.
† Rev. ii. 7; xxii. 2, 14.
‡ Isaiah xlii. 24, 25.
§ Ezek. xiv. 17-20.

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The vision of Isaiah furnishes, moreover, a practical lesson for individuals. Nations are made up of individuals. When we learn, therefore, that it is the Almighty's design to judge among the nations Himself, it behoves us individually to make Him our Governor. When we learn that "He shall rebuke many people," or rather, that He shall decide amongst the multitudes of peoples, it behoves us individually to make His word our arbiter in all things. When we read that nations shall "beat their swords into plowshares; that the people shall beat their spears into pruning-hooks; that nation shall not lift up sword against nation, neither shall they learn war any more," it behoves us individually to consider those prophecies in the light of so many precepts, addressed to ourselves, to strive to promote peace and happiness, truth and justice, religion and piety. Is it so amongst all professing believers? Do we strive individually to promote those virtues and graces which we have just named? Is there no animosity rankling in some corner of the heart of some one of our readers against some one? We trust not! But if there be one of our readers in whose heart the peace of God which passeth all understanding is not experienced, oh, study the spiritual meaning and import of Isaiah's prediction, and pray that the God of peace may give you a new heart!

In a similar way we would desire our readers to meditate upon St. Peter's exhortation, to which so much reference has been made in this paper:—"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you."

THE LANGUAGE OF CHRIST.

BY REV. J. B. GOLDBERG.

I.

IT must be admitted, on all hands, to be a very interesting and highly suggestive inquiry, What was the language of Christ? In what words or phrases did He teach, exhort, and instruct His people? Literary men have, now and then, stirred the subject, and in an age when men run greedily after every thing that bears the garb of novelty, it can scarcely be expected that so attractive a topic would be left to rest on its old foundations, that our learned men would be content to hold the generally received opinion, which they had learned from their fathers, who had received it from their forefathers, who again had heard it from their predecessors, and so on, even to those primitive days which saw the great Teacher, and heard His heavenly utterances. No; some new hypothesis must be elaborated, and novel theory promulgated—that since our blessed Saviour's teachings and instructions have come down to us in the Greek language, He must needs not only have Himself understood Greek, but also taught and preached to His Jewish hearers in the Greek tongue! Further still, Holy Writ must be dragged into the contest, and passages here and there strained, so as to fall in with the writer's notions.

In the following papers we hope to prove clearly and satisfactorily

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that the hitherto generally received opinion is the true one—that Aramaic was the language used by our blessed Saviour in His intercourse with His brethren, in His teaching and preaching. We will do this by showing—

1. From the circumstances of the times in which our Saviour came, the state of the Jews, their literature, and contemporary testimony that *Greek was not the language of the common people in Palestine.*

2. From passages, words, and expressions in our Greek gospels, which show that they were originally uttered in Aramaic.

3. By replying to the arguments which are brought forward for the Greek theory, showing that they are founded either in misapprehension, overstraining of facts, or want of acquaintance with Jewish life, manners, and customs.

No sooner does the inquiry as to the language of Christ present itself to our mind, than another question rises up before us—*What was the language of the people of Israel* when the Son of God humbled Himself and came down upon our earth? These two inquiries are closely related and most intimately connected, and the solution of the one will greatly facilitate the clearing up of the other. The Saviour Himself tells us that He was sent to the lost sheep of the house of Israel. He was born and grew up, taught and preached, accomplished His great work, and ascended on high, from the midst of His brethren according to the flesh. It is therefore most natural, and most consonant to Scripture and reason, to conclude that their language was His language, that He spoke as they spoke, and that He made use of those household words which were known, understood, and familiar to them all.

Now in endeavouring to find out what Israel's language was at the coming of Christ, it is unnecessary for us to go back to the nation's early days under their great legislator, Moses; nor have we to turn our attention to their happy and prosperous settlement under David and Solomon. Our line of inquiry commences only with the decline and fall of the nation. In consequence of their sins, God stirred up the king of Babylon against them. The noblest and best families were carried away captive; only a few of the poorest were left in the land. It is worth our noticing that Israel's sojourn in Chaldea differed greatly from that of their forefathers in Egypt. In the one country, they were reduced to grinding bondage, "all their service wherein they made them serve was with rigour;" in the other, they occasionally met with kind treatment, and some of them were advanced to high offices in the state. In Egypt they lived together in one province, the land of Goshen; in Chaldea they spread themselves over the length and breadth of the empire. The language of one country was strange and foreign to them; the speech of Babylon they soon learned, for it was one of the same stock as their own Hebrew. These differences in their servitude were naturally followed by equally different results. The Egyptian bondage, though continuing several centuries, had no power to induce them to adopt the language of their masters; seventy years, on the other hand, were sufficient to make their descendants take up with the language of the Chaldeans. For when the appointed term for the captivity of Babylon was ended, and a remnant returned to the land of their fathers, they imported with them the tongue of the Chaldeans.

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That the Jews had adopted, in part at least, the language of their masters, is evident from the books of Daniel and Ezra. Full half of the writings of the former, and several chapters of the latter, are written in the Chaldee; not only in matters respecting Gentile kingdoms, but also in those relating to Daniel himself, his companions, and the nation at large. This would not have been the case had the Jews not adopted the Chaldee as their vernacular.

The history of Israel during the continuance of the second Temple may be conveniently divided into three parts—the *Persian supremacy*, the *Grecian rule*, and the *period of independence*.

I. The Persian supremacy, with very few exceptions, was eminently favourable to Jewish nationality and language. The government interfered little in their national concerns. It served its own interest by entrusting the administration of a people, pre-eminently national, to officers of their own race. Zerubbabel, Ezra, Nehemiah, and Hanani were among the first who had the rule over their brethren. The chief priests also exercised great authority in the assemblies of the people, but all in subjection to the kings of Persia. Every thing tended to deepen and extend the use of that vernacular which they had learned in their captivity.

II. The expedition of Alexander to the East led to great and mighty changes. The Persian empire was overthrown, and Grecian supremacy established on its ruins. It was, however, long before Syria, and still longer before Palestine, felt the influence of the Greek language, manners, and customs. The Seleucidæ founded Antioch and several other cities. Greeks came and established themselves in the sea-ports and commercial centres. The Government being in the hands of Greek princes, their courts, officials, employés, and all who sought to appear at court, studied the Greek language and imitated their manners. The country at large, however, continued to use (as we shall show hereafter) their own vernacular, the Syriac. The Greek language assumed then the position which the French tongue occupies in our day in many cities of Europe, or the Italian in several maritime places in the Levant. It became the language of fashion, of commerce, and of politics, being studied in some places, and amongst a certain class, along with the language of their country; but to the people in general—to the great body of the inhabitants of Syria and Mesopotamia—the Greek continued an unknown tongue, as the French is to the great body of Englishmen, living in the cities and villages of this country.

With the Jews in Palestine this was more especially the case, that the people in general spoke only the Aramaic. The sturdy exclusiveness of the national character, combined with wonderful tenacity of purpose, tended greatly to the preservation of their language, laws, manners, customs, &c. History often repeats itself; events which took place in former times not unfrequently come round again. Hezekiah's officers ask Rabshakeh to speak unto them in Syriac, which they understood, but not "in the Jews' language, in the ears of the people that are on the wall."* It is evident that the Jews, though speaking Hebrew, were ignorant of, and unable to understand, the Syriac. Now if Jewish idiocrasy, or habit of mind, debarred them from learning a language

* Isa. xxxvi. 11.

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akin to their own, and spoken by the various nationalities around them, we are certainly justified in believing that their descendants, while speaking Aramaic, did not comprehend Greek, which has nothing in common with that tongue.

III. The time of Israel's independence was preceded by great persecutions and sufferings, which brought both nation and country to the verge of destruction. Antiochus, misnamed Epiphanes, or illustrious, by his wicked cruelties and abominable profanations, drove the nation to take up arms. A struggle then commenced for religion, nationality, and existence—a struggle which was to decide whether Jehovah or Jupiter was to be worshipped in the Temple at Jerusalem—whether Israel should continue a chosen and separate people, or be mixed and swallowed up by the nations of the earth. By the help of the God of Israel, by remarkable interpositions of His Providence, the Maccabees fought, conquered, and established the independence of their nation. The whole story of the Maccabees represents a determined struggle against the encroachments of Gentilism, and would be utterly inexplicable unless we remember that they fought to retain their national customs, their national religion, and their national language—privileges dear to all patriotic souls.

When those noble-minded princes achieved the liberation of their country, nothing could be further from the minds of the people than a desire for Greek manners, customs, &c. They had suffered so dreadfully through their tyranny, that every thing bearing the name of Hellenism became odious to them. A mutual dislike and ill-will grew up between the two nations, which in after times occasioned much bloodshed and destruction. Evidences of these sentiments may be seen to this day in the Jewish prayer-book. As to the Greek language, it was undervalued, despised, and deemed unworthy to be compared with Jewish learning and language. The princes and nobility found a knowledge of Greek useful, and even necessary. There were alliances to be formed, friendships to be contracted, embassies to be sent to other nations; but as in the times before the Captivity, so it was during the second Temple;—they who stood at the head of the nation—princes, nobles, and officers—learned foreign languages and managed foreign affairs; the great body of the nation, however, knew little and cared nothing for Gentile languages. Any one who forms a slight acquaintance with rabbinical Jews will soon find in how little estimation Gentile knowledge is held amongst them. And as it is now-a-days, so it was in the time of our Lord. We have the direct testimony of Josephus on the subject, and as the passage is important on many accounts, I may be permitted to quote it at length. He says, "*And I am so bold as to say, now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or a foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books. For those of my own nation freely acknowledge that I far exceed them in the learning belonging to the Jews. I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those*

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*that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as common, not only to all sorts of freemen, but to as many of the servants as please to learn them. But they give him the testimony of being a wise man, who is fully acquainted with our laws, and is able to interpret their meaning; on which account, as there have been many who have done their endeavours with great patience to obtain this learning, there have yet hardly been so many as two or three that have succeeded therein, who were immediately well rewarded for their pains."**

The existence of the Targum, or Chaldee translation of the Bible, is an important evidence that the Jews spoke Chaldee, and not Greek. There are several Targums, but we refer to the best and most ancient of them, which goes by the name of "Onkelos on the Pentateuch." Certain writers, indeed, have raised doubts concerning the age, the work, and the person of this Onkelos; but we only give his name as one generally known; our argument rests on broad and incontestable facts, which even the greatest doubters must admit. The reading of the law is a duty frequently dwelt upon in Holy Writ; one of the first acts, therefore, of the restorer of the Jewish polity (Ezra) was to bring out the book of the law of Moses, and read it to the people.† Now we know that they who returned from the Captivity, especially those who had been born in Chaldea, had brought with them the vernacular which they had learned in Babylon.‡ Later immigrations from the Captivity and the continuous intercourse with those who stayed behind, could not fail to further the use of the Chaldee in Palestine. Nor must it be forgotten that the Cuthites, or Samaritans, whom the king of Assyria settled in the territory of the ten tribes, spoke a mixture of Chaldee. The Tyrians, who seemed to have established commercial relations with the Jews§ and other neighbouring nations, also helped to forward the development and extension of the same tongue. Now, since the common people had lost, wholly or partially, the knowledge of the Hebrew, in which the books to be read to them were written, it followed very naturally that they must be translated into the language with which they were familiar. Hence originated the Chaldee version, or Targum. Whether this rendering into Chaldee began in the time of Ezra (as Hengstenberg and others think), or a century or two later (as Gesenius and more modern writers hold), we need not stop here to inquire; it is sufficient for our purpose to know that, during the continuance of the second Temple, the Chaldee language was used to make the people understand the law. And it follows clearly that the Jews spoke Aramaic, and not Greek.‖

The same inference we ought to draw from the fact that the language

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* Ant. xx. chap. xi. 2. † Neh. viii. 2. ‡ See page 62. § Neh. xiii. 16.

‖ There are good reasons for believing that the writer of the Chaldee Targum lived earlier, but we are content to show the validity of our argument even on the latest theory. For those writers who contend that Onkelos lived in the second century cannot help admitting that the rendering of the law into Chaldee was in use long before him. It was done, say they, orally,—by word of mouth (in the same way as the Mishna, or text of the Talmud, was taught and delivered before it was committed to writing),—and Onkelos collected the different portions, united them into one whole, and published them.

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of the Mishna and Gemara is the Aramaic. The date usually assigned to the collection or reduction of the former work is the latter half of the second century. But Rabbi Jehudah Hanasee (or the prince), the author of it, it is well known, only collected, digested, and committed to writing the laws which for centuries before had been taught and delivered orally. It existed in the time of our Saviour, and for this oral teaching, or tradition, He severely rebuked the Pharisees. This therefore proves, likewise, that the Jewish nation did not speak Greek, but Aramaic.

And since there is not a book of which it can be affirmed, with certainty, that it was written in Greek by Jews in Palestine, we take it as another evidence that the Greek language had no footing amongst them. Had that tongue been half as prevalent as these writers are pleased to assert, we would, no doubt, have had some of their works in Greek come down to us. There are indeed several *Apocryphal* books extant in Greek, and among them some go by the name of Maccabees; but the mere existence of a book, in a certain language, does not prove it to have originally been written in that tongue. So we have the book of the Wisdom of Solomon, the Epistle of Jeremiah, the Song of the Three Children, &c., all in Greek; but no one will so far forget himself as to say that they were originally written by Solomon, Jeremiah, &c., in Greek. Besides, we have the express testimony of Jerome that he had seen the original of the first book of the Maccabees in Hebrew. Their translation into Greek was not for the benefit of the Palestine Jews, but for the sake of the Gentile world. In like manner Josephus tells us that he translated his own books into the Greek tongue for the sake of Greeks and Romans.*

Another negative evidence which we would adduce is the *silence* of the fathers of the Church, generally called Apostolic Fathers. It is well known that they were unacquainted with either Hebrew or Aramaic, that their access to the Scriptures was only through a Greek medium. Now the apostolic fathers are those who conversed either with the Apostles themselves or with their immediate disciples; and was it never mentioned, or hinted to, or even surmised by, those venerable men, that He who spoke as never man spoke was pleased to use their tongue as the vehicle of His heavenly instructions? How delighted would they have been to know that Christ spoke Greek—that those words of comfort and consolation, or of mercy and grace, as they stand in our Gospels, were the very words which proceeded out of the Saviour's mouth. The silence, therefore, of the apostolic fathers implies that both they and their predecessors believed that the Saviour taught and preached in the Aramaic tongue.

We will, lastly, direct attention to the testimony of a contemporary,—one who stood deservedly high with his own people, as well as with other nations,—Flavius Josephus. We will examine and see what he tells us (1) of the feelings of his brethren, (2) of his own experience, and (3) the end and object of his existing works.

I. 1. The feelings of the Jews with reference to the Greek tongue, we have in the quotation given above (page 64), to the effect that they held in little esteem those who were versed in foreign languages.

2. That they valued and esteemed him only as a wise man, who was a

* Preface to Jewish War, 1 and 2.

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proficient in Jewish laws. Those laws we know were in Hebrew or Aramaic, and interpreted in the same languages.

8. The natural consequences of such feelings were what we would expect—that there were few people who succeeded in Greek studies, few who could speak that tongue. He tells us that during the siege of Jerusalem, when deserters came out of the city to the Roman Camp, "he was the only man who understood them."* This is as much as to say, that the deserters spoke neither Greek nor Latin, but Aramaic.

4. A certain centurion, Gallus, with ten soldiers, crept into a Jewish house, heard the inmates talking at supper, what the people intended to do against the Romans, and in the night cut their throats. The reason Josephus assigns for their understanding the Jewish conversation is "for both the man himself and those with him were Syrians."†

5. Josephus speaks of a valley which *the Jews in their tongue* call the Valley of Thorns, near a certain village called Gabaothsaul, which signifies the Hill of Saul.‡

6. Several times he addresses the besieged in Jerusalem, and he tells his Greek readers that he spoke in the Hebrew language,§ in our language, in their own language,‖ or the Jews cried aloud in their own country language.¶

II. What Josephus tells us about himself:—

1. "I have taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue that I cannot pronounce Greek with sufficient exactness." This certainly argues that Greek was not indigenous to Palestine. It further implies that Josephus learned it, not in childhood or youth (as we usually acquire languages current in our country), but in riper years, when it is difficult to acquire the exact pronunciation of a foreign tongue.

2. In the treatise "Against Apion," B. i. 9, he says, "Afterwards I got leisure at Rome, and when all my materials were prepared for that work, I made use of some persons to *assist me in learning the Greek tongue*, and by these means I composed the history of those transactions." Here is one that claims nobility, as a descendant of the Asamoneans (Maccabees), who acted as general of the Galileans in the war against the Romans, and yet, when he wishes to draw up the history of that war, he is under the necessity of getting persons to help him in learning Greek, and only thus is he enabled to compose his work. How much does this single fact imply! It speaks volumes for the uncommonness of the Greek tongue, even amongst the upper classes of the Jewish nation, as it then existed.

III. What was the intention of Josephus in writing his works in Greek?

1. We cannot do better than let him speak for himself. He says, "I formed the design of furnishing the subjects of the Roman Empire with a narrative of the facts, by *translating into Greek* the volumes which I had previously composed in our vernacular language, and transmitted to the inhabitants of Upper Asia."**

* Against Apion, i. 9.
† Jewish War, iv. chap. i. 5.
‡ Jewish War, B. v. chap. ii. 1.
§ Ibid. B. vi. chap. ii. 1.
‖ Ibid. B. v. chap. ix. 2.
¶ Ibid. B. v. chap. vi. 3.
** Preface to Jewish Wars, 1.

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2. "Again, I thought it unreasonable, therefore, to allow the truth, in matters of so much moment to remain undetermined: and that while even the Parthians, the Babylonians, the most remote Arabians, with our kindred beyond the Euphrates, and the Adiabeni, had, through my assiduous care, been accurately informed as to the origin of the war, through what disasters it had proceeded, and how it terminated, *the Greeks and such of the Romans* as had not been engaged in the contest, should be ignorant on these subjects, perusing the effusions of flattery or fiction." *

3. In the preface to his "Antiquities" (2) Josephus writes, "Now I have undertaken the present work, as thinking it will appear to all the Greeks worthy of their study."

THE BANISHED ONES FETCHED HOME.

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

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK III.—CHAPTER II.

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

(*Continued from page* 551 *of the Volume for* 1873.)

VENGEANCE like a flood came not only upon the house of Joscenus, but upon the remnant of the house of Jacob in this land. It would have been well for our people if King Richard had not set his heart upon conquering their lost Holy Land and Holy City; but it was willed otherwise. Having lost the daughter of Israel upon whom his fickle heart was set for a time, it seemed as if nothing would content him but becoming master of her Fatherland. Probably if he had known with what alacrity his Gentile English subject thirsted for the blood of his Hebrew English subjects, his dead MALCAH'S kinsfolk—a thirst rendered keener by the king's determined preference for a Jewess, and his anger against the persecutors of her people—he would have remained in his own land, to protect them, But, I repeat, it was willed otherwise.

In the spring of 1190, when Richard had actually crossed over to the Continent to join the king of France in the Palestine Crusade, and whilst the soldiers of the cross were preparing to follow him, the "Christians"—*sit venia verbo*—almost with one accord throughout the whole land, as if they had been summoned by a gigantic bell, fell upon the hapless Jews everywhere, slew many of them, and plundered almost all. I can only record a few of the places in which those murders and robberies were perpetrated. They would seem to have been inaugurated at Stamford. On the seventeenth day of March, 1190, a public fair, which was then held at that place, had drawn together great multitudes of people, and amongst them whole troops of those *roaming saints*, as the Crusaders were called. These zealous men—indignant that the enemies of Christ should abound in wealth, while they, the saints, who were His friends,

* Preface to Jewish Wars, 2.

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were obliged to strip their wives and children of common necessaries, in order to be equipped with travelling expenses—argued that God would be highly honoured if they first destroyed all the Jews, and then possessed themselves of the property of their victims. They were not long in proving the force of their reasoning. They fell upon the devoted race with frenzied fierceness; they met with little resistance from the dispirited and crushed Israelites; they were not long in making themselves masters of the Jewish persons and fortunes, the former of which they treated with all sorts of ferocious barbarity. Some few of them, indeed, were so favoured as to obtain protection in the castle, whither—as they took refuge without their riches, the cause of all their misery—they were not persistently pursued. As these "saints" pretended to commit all those gross outrages for the promotion of God's glory, they gave proof of their sincerity by decamping to Jerusalem as fast as they could.

The Lincoln Hebrew community was then somewhat more fortunate. An attack was on the point of being made on the members of the synagogue there, but the doomed people had already received the melancholy intelligence that the professing followers of the *Jewish* CHRIST aimed at nothing less than the utter extirpation of "the lost sheep of the house of Israel," to whom, and for whom, that very CHRIST especially came. The Lincoln Jews, therefore, took refuge, as soon as they possibly could, in the king's fortress; a refuge which they purchased from the governor, for a consideration of some magnitude. The majority managed thus to escape with little damage. Amongst other horrors which some of the Jews of Mercia had suffered was the compulsory confession of Christianity. The Hebrew inhabitants of Dunstable, and of some other towns of that *quondam* kingdom, escaped with their lives,—with their lives only, by professing to renounce their Jewish faith—such as it was—and by submitting to a coercive baptism into the so-called "Christian Church."

Equally cruel were the persecutions to which our people were exposed in the former kingdom of East Anglia. In its metropolis, Bury St. Edmund's, where Joscenus had a place of business and a mint, they were saved from utter destruction by the ruling Abbot, Sampson—a scion of our family*— insisting upon expelling them from that town.

Here the venerable lord of Toledo Villa digressed in the following strain:—

Neither Jocelin of Brakelond, the contemporary monkish chronicler—whose work I hold in my hand—nor his recent translator and editor, Mr. T. E. Tomlins, seem to me to have apprehended the real motives of Abbot Sampson, on the occasion. I believe those motives were of a humane and Christian character. The Jews and the heads of the Abbacy of Bury St. Edmund's had hitherto lived on very amicable terms. Brakelond, who was a thorough hater of his Saviour's kinsfolk, thus once introduced the latter into his chronicles. "The Jews, I say, to whom the sacrist [William] was said to be a father and protector, whose protection they indeed enjoyed, having free ingress and egress, and going all over the monastery, rambling about the altars

* See volume for 1873, pp. 72, 309.

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and by the shrine, while high mass was being celebrated. Moreover, their moneys were kept safe in our treasury, under the care of the sacrist, and what was still more improper, their wives with their little ones were lodged in our pitancery in time of war." Now, Abbot Sampson was a just and upright man—of a different spirit from his pupil and biographer—he was determined therefore to secure the right of protecting the Jews of his town, "he alleging that whatsoever is within the town of St. Edmund, or within the liberties thereof, of right belongeth to St. Edmund. Therefore the Jews ought to become the men of St. Edmund's." The king naturally demurred to the claim; by acquiescing he would not only have established a precedent upon which all the other monasteries, where the Jews resided, would have been ready to act, but he would have lost his great gold-mine. The demand was therefore negatived. Sampson, who evidently took no pleasure in the sport of persecuting the Jews under his very eyes, demanded permission to expel them altogether from his town. The license was readily granted to the determined abbot. He took care, however, that the exiles "had all their chattels, and the value of their houses and lands." That no evil might befall them on their way to the divers towns where they were going to, armed forces were ordered to protect them. It was also provided, that "if the Jews should come to the great pleas of the Abbot to demand their debts from their debtors, on such occasions they might for two days and two nights lodge within the town, and on the third day be permitted to depart without injury." So far, there is no evidence of malevolent hostility on the part of that Abbot towards the Jews of Bury St. Edmunds.

His personal appearance, as well as his character, Jocelin of Brakelond thus describes: "Of middle stature, having an oval face, a prominent nose, thick lips, clear and very piercing eyes, ears of nicest sense of hearing, lofty eyebrows . . . . having a few grey hairs in his reddish beard, with a few grey in a black head of hair, which somewhat curled . . . . . a man remarkably temperate, never slothful, well able and willing to ride or walk till old age came upon him and moderated such inclination." Respecting the Abbot's kinsmen, the same chronicler says, "He had not, or assumed not to have had any relative within the third degree. But I have heard him state, that he had relations who were noble and gentle, whom he never would in any wise recognise as relations; for, as he said, they would be more a burden than an honour to him, if they should happen to find out their relationship."

The Jews of Cambridge, Norwich, and Lynn, suffered similar outrages of rapine and murder. It must be owned that the Jews of Lynn were themselves the authors of their sufferings then. A member of their own community saw cogent reasons to admit the second part of the Jewish faith, namely, the full development of that religion as revealed in the New Testament. The unbelievers in that part of their religion saw proper to take vengeance upon the believer. They waylaid him, and one day, as he passed through a certain street, they were determined to get him into their power. He made his escape to a neighbouring church, to which he was pursued by some of the Jewish persecutors. Whereupon some sailors belonging to a ship lying in the harbour raised a cry that the unbelievers intended to put the believer to death. The sailors

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were joined by the townspeople, under the plea of saving the life of the persecuted one, drove the persecutors to their houses, and then followed themselves, murdered the would-be murderers, carried off whatever valuables they could find, and then set fire to the rifled houses. The sailors, enriched by the spoil, embarked immediately on board their vessel, set sail, and got clear off.

Dr. Jost, continued our *viva voce* historian, betrayed here—as well as in many other places—no small measure of partiality, when he took upon himself to assert, without any reason whatever, that "it was doubtless his [the Hebrew Christian's] fault that he was persecuted in the open street by his former co-religionists."

At York, the popular feeling communicated itself to all classes of the inhabitants, and many of the nobles and principal gentry of the neighbourhood associated themselves with the soldiers of the cross, and with "the knights of the temple," whose characters were stained with the vilest of human passions.

The origin of their persecution at York was the following:—It appears that Benedict and Joscenus, who are already familiar to us, were the innocent promoters of it. The fate of the former has been narrated already; the latter was so far fortunate as to be able to return to York after the death of his daughter Malcah, where he related the sad catastrophe which had befallen him and his brethren in London; but instead of exciting commiseration in the breasts of his Gentile neighbours, his narrative had the effect of stimulating them to a like outrage. The houses of the richest of the Jews were accordingly spoiled and burned, and many, together with their families, were murdered. The common people, urged by the example of their superiors, fell upon such as escaped the first assaults, and with savage fury slew them, without regard to age or sex.

Fifteen hundred, with their wives and children, escaped to the castle, and, by permission of the sheriff and keeper, took refuge there. The poor Jews, however, had soon good reason to think that these officers also had taken part with their assailants, and therefore refused to allow the castle officials to enter the gates of the fortress; whereupon the sheriff assembled an armed force and lay siege to the castle. The mob joined in the attack, and though they were before sufficiently bent upon destruction and plunder, they were—to the shame of the ecclesiastics be it recorded—further stimulated by the exhortations of the clergy. One in particular, a canon of the order of Præmonstratenses, displayed uncommon zeal on the occasion. For several days he appeared amongst the people, dressed in his surplice, after having eaten a consecrated host, and greatly increased the fury of the rabble by continually calling out in a loud voice, "Destroy the enemies of Christ!—Destroy the enemies of Jesus!" At length the priest received the punishment his conduct justly merited; for, having approached too near the walls, he was crushed to death by a stone which was rolled down from the battlements.

For a time the Jews defended themselves with desperate bravery; but the assault being warmly pressed, they found that they had no hopes of escape: they offered therefore a large sum of money that their lives might be spared. This was refused, and they proceeded to take vigorous measures for their defence, determining to hold out to the last moment;

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calling at the same time a council, to take into consideration what was to be done in case of their being driven to extremities; which consultation completely altered their purpose. For, when they gathered themselves together in one place, one of their Rabbis, a man of great authority amongst them, and who also made the convocation, stood up and addressed them in the following words:—"Ye men of Israel, the God of our fathers, to whom none can say, What doest Thou? commands us at this time to die for His law; and behold! death is even before our eyes, and there is nothing left us to consider but how to undergo it in the most reputable and easy manner. If we fall into the hands of our enemies (which I think there is no possibility of escaping), our deaths will not only be cruel, but ignominious. They will not only torment us, but despitefully use us. My advice, therefore, is that we voluntarily surrender those lives to our Creator, which He seems to call for, and not wait for any other executioners than ourselves. The fact is both rational and lawful, nor do we want examples from amongst our illustrious ancestors to prove it so; they have frequently proceeded in like manner upon similar occasions." Thus spoke the old Rabbi, after which he sat down and wept.

The auditors looked first wistfully at each other, and then gave utterance to their thoughts, some loudly approving the advice of the Rabbi, whilst others, with tears in their eyes, avowed their dissent from the Rabbi's opinion. To which the Rabbi, standing up a second time, replied:—"Seeing, brethren, that we are not all of one mind, let those who do not approve of this advice depart from this assembly."

The less courageous departed. But by far the greater number adhered steadfastly to the leader's proposal. And as soon as they perceived themselves alone, which increased their despair, they first burned everything belonging to them that was consumable by fire, and buried the remainder in the earth (to prevent its falling into the possession of their enemies): they then set fire to several places of the castle at once, after which each man took a sharp knife, and first cut the throats of his wife and children, and then his own. The persons who remained last alive were this rash counsellor, and Joscenus, who were possessed of a strong desire to see everything performed according to their directions. They did not survive much longer; as soon as that atrocious deed was done, the Rabbi, out of respect to Joscenus, first slew him, and then himself.* When this dreadful tragedy was completed, those who remained alive took up the dead bodies, and threw them over the walls, on the heads of the besiegers; and determined at last upon the expedient of their brethren. They also burned their clothes, and such of their valuables as would consume, and threw the rest of their treasures into the sinks and drains

* By way of note the narrator observed on the above—Dr. Jost states that "Joscenus first strangled his wife Hannah, with his five children, and then allowed himself to be slain by the Rabbi, whose example was followed by all the remainder." Jossen erwürgte seine Frau Hannah mit fünf Kindern, und liess sich dann von dem Rabbi niederschlachten. Seinem Beispiel folgten alle Uebrigen. This is a translation of a note in this record. The Dr. evidently misread חנה for חוה; he had obtained access to these archives, on the promise of inviolable secresy as to their whereabouts.

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of the castle: and the greater part of those who survived, collected themselves together in one of the buildings, set fire to it, and resigned themselves to the flames. A few only, of less courage than their brethren, still remained. These, coming forward upon the ramparts, called out to the assailants, and showed the manner in which their companions had fallen, and offered to receive baptism if their lives might be spared.

This was granted to them; but they no sooner passed the gate than the people flew upon them and slew them, with the exception of one or two who escaped; which proved that the Rabbi was not far wrong in his calculation. The populace afterwards betook themselves to the destroying and burning of all the houses of the Jews in the city, which had not been previously demolished. Thus perished nearly two thousand Jews at York on this occasion, besides those who fell in the other parts of England.

The elder Disraeli, who drank deeply at this source of information, makes the following remark in his "Curiosities of Literature," at the conclusion of an article on the above melancholy tragedy:—"My Rabin is a companion for Cato. His history is a tale,

"'Which Cato's self had not disdained to hear.'"

Now comes the secret. No sooner did the "Christians" make an end of butchering our unhappy people, than many gentlemen of the province—who had been debtors to the Jews, and took, therefore, the most active part in the carnage—repaired to the cathedral, where their bonds were deposited, compelled the officer to deliver those obligations, and burned them in the church with great solemnity before the altar.

When the account of these outrages reached the king's ears, he was exceedingly enraged at this insult to his authority, which at the same time affected his revenue; he sent over immediate directions to the Bishop of Ely, his Chancellor, to apprehend and punish the offenders. The Chancellor accordingly proceeded to York with a strong force, to execute the king's commands. The principal actors in the massacres, however, being warned of his approach, made their escape; some of them taking refuge in Scotland, but the greater number proceeding on their journey to the Holy Land. The governor of the castle and the sheriff were, however, apprehended, and, not being able to clear their conduct, were deprived of their respective offices. A heavy fine was also imposed upon the inhabitants of the city, for which the Chancellor took one hundred hostages with him. Richard (*mala bestia*, wicked beast), or, as he is called, Mallebisse, was obliged to pay twenty marks for the use of his land, as also for protection to himself and his two esquires till the king's return; but, with these exceptions, it does not appear that any individual was brought to punishment for the part he had taken in the late disturbances.

When Richard returned home after his captivity, the affairs of the Jews were again brought under his consideration; and he appointed justices itinerant to proceed through the different parts of England, for the purpose of making further inquiries concerning the slaughter of the Jews:—Who were the murderers?—what lands and chattels belonged to them at the time they were slain?—who took possession of the same? &c. He established the famous Exchequer of the Jews. The revenues

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arising from them were placed under the care of an office for the purpose, in which the justiciaries of the Jews presided. To these places Jews and Christians were indifferently appointed. They had not only the Jewish revenues under their care, but were also judges of all civil matters where a Jew was one of the parties. Lord Coke, observed the venerable representative of the house of Paltiel, takes notice of this court, and calls it the "Court of the Justices of the Jews."

The following is a summary of the regulations of that Court.

"In order to know what were the particular moneys, goods, debts, real and personal estates, belonging to every Jew in the nation, he commanded (something after the manner of the Conqueror's 'Domesday') that all effects belonging to the Jews should be registered.

"That the concealment of any particular should be forfeiture of body and whole estate.

"That six or seven public places should be appointed, wherein all their contracts were to be made.

"That all such contracts should be made in the presence of two assigned lawyers who were Jews, and two that were Christians, and two public notaries.

"That the clerks of William de Sancta Maria and William de Chimelli should likewise be present at all such contracts.

"That such contracts should likewise be made by indenture; one part of which was to remain with the Jews, sealed with the seal of him to whom the money was lent; and the other in a common chest, to which there were to be three locks and three keys.

"One key whereof was to be kept by the said Jewish lawyers, the other by the Christian lawyers, and the third by the aforesaid clerks.

"The chest also was to be sealed with three seals.

"The aforesaid clerks were also commanded to keep a transcript-roll of all such contracts: which roll was to be altered as often as the original charters of contract were altered.

"And the fee for drawing every such charter was to be three pence; one moiety whereof was to be paid by the Jew, and the other moiety by him to whom the money was lent;—whereof the two writers were to have two pence, and the keeper of the rolls the third.

"It was ordained likewise, that as no contracts for money, so no payment of it, or acquittance, or any other alterations in the charters or transcript-rolls were to be made, but in the presence of the aforesaid persons, or the greater part of them.

"The aforesaid two Jews were to have a copy of the said transcript-roll, and the two Christians another.

"Every Jew was to take an oath upon the roll of the Pentateuch, that he would truthfully and faithfully register all his estates, both real and personal, as above directed; and discover every Jew whom he should know guilty of any concealment: as likewise all forgers or falsifiers of charters, and clippers of money."

Under these regulations our people live peaceably; for they very seldom, on their part, violate any regulations established between themselves and others, especially when under an oath; and as it is the king's interest to adhere to the above regulations on his part, the Jews enjoy comparative tranquillity—but at no small expense.

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The justices of the Jews at this time are a certain Benedict and Joseph Aaron. Their contracts, or, as they are called, Shtaroth, from the Hebrew—or, rather, Chaldee word Shtar—are written either in indifferent Hebrew or bad Latin, or the same sort of French. That court where all the documents are deposited goes by the name of "The Star Chamber."

(To be continued.)

Notes.

THE HEBREW CHRISTIAN MUSE.

At the re-opening of Christ Church, Leicester—after being reseated and restored—on Wednesday, the 19th of last November, special hymns were chosen for the solemn services on the auspicious occasion. The following are from the pen of the Vicar, our gifted Brother, the Rev. A. A. Isaacs. We are always glad to record the work of any Hebrew Christian. These hymns are worthy to be embalmed in our pages; for which purpose we obtained the author's sanction.

HYMN I.

Welcome, with one accord, the joyous day,
When mercy, truth, and love, their beams display:
When gathering saints in happy concert meet,
To join in praises at the mercy-seat.
Welcomes resound from all, from heart and tongue,
In holy concord, and in heavenly song.

Welcome, the means of grace, the Gospel's sound;
The common worship of a common Lord;
Welcome, the solemn anthem of the heart;
The quickening power, which God Himself imparts;
The pledge and earnest of eternal rest;
The peace which fills the calm and trusting breast.

Here may we thirst, and have our thirst supplied;
Here may we hunger and green pastures find;
Here may the light of life and love divine,
From Jesu's presence, on His people shine:
In heart, in voice, in sympathy agree,
For us, dear Lord, here it is good to be.

HYMN II.

To God most High let praise
From all the earth arise;
While heavenly hosts the chorus raise,
Throughout the skies.
From realm to realm the strains
In sacred cadence swell;
From age to age the ransom'd train
The tidings tell.

Borne on the wings of love
The voice of prayer ascends,
In answer from the courts above,
Blessing descends.
In harmony divine
Praise and devotion blend,
And peace and joy and love entwine
World without end.

Thine is the Kingly crown,
Thine is the sovereign sway,
Thine is the glory and renown,
From day to day.
From earth to heaven we cry,
From heaven to earth resound,
All honour, might, and majesty,
Be Thine, O Lord.

HYMN III.

Holy, holy, holy Lord,
E'er by heaven and earth adored,
King of kings bow down thine ear,
And our supplications hear.
Weak and helpless, Lord, we cry,
Graciously our wants supply.

Send Thy Spirit from above,
Make our hearts Thine own abode;
May we here Thy presence know,
When before Thy throne we bow,
And with uplift eyes behold,
Christ our Surety—our God.

Send Thy precious Word to heal,
All who their transgressions feel;
Let Thy blood-bought children grow,
In Thy likeness here below.
Let each sorrowing heart rejoice,
Cheer'd by Jesu's soothing voice.

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In Thy courts on earth we love
Oft to think of courts above:
In sweet fellowship now given,
Pledge of fellowship in heaven.
Blest, supremely blest, since we,
Our Redeemer then shall see.

HYMN IV.

HARK! the notes of angels swelling
Through the realms of cloudless day:
Hark! how each celestial dwelling
Echoes with the heaven-born lay.
Harps of gold in tuneful measure,
Touched by hands divinely skilled:
Streams of praise roll on for ever,
All the courts of bliss are filled.

Rocks and groves and snow-capt mountains
Join the anthem of the skies;
Foaming floods and silvery fountains,
Blend anew their harmonies.
From above the sunbeams quiver
O'er the crested waves below;
While each deep melodious river,
Vocal e'er with praises flow.

Earth and sky and murmuring ocean,
Onward with the tidings roll:
Whispering winds in ceaseless motion,
Wend their way from pole to pole.
Stars in golden clusters sleeping,
Dew-drops bright as summer's tears,
All the sacred chorus keeping,
Praise—the music of the spheres.

Tribes of earth, of every nation,
Magnify Messiah's name;
Faithful heralds of salvation,
Trumpet-tongued proclaim His fame.
E'en from hearts with sorrow broken,
E'en amidst the din of strife,
Rise to heaven in words unspoken,
Songs of everlasting life.

Open wide ye gates of glory;
Lo! the hosts triumphant come.
List! they sing redemption's story,
All the work of God is done.
Now in humble adoration,
One seraphic chant they raise;
Christ is all,—complete salvation;
Perfect, full, eternal PRAISE.

OUTLINES OF PROPHECY.

1. THE vision of Daniel (in the main), the prophecy on Olivet; and the scriptures concerning the man of sin, are all future in application.

2. With the return of the Jews will recommence the fulfilment of prophecy.

3. The image of Nebuchadnezzar, represents one empire under four different dynasties.

4. The Babylonian was the 1st great dynasty: the Persian the 2nd, the Grecian the 3rd; some other the fourth.

5. The Roman has not been the 4th, because it never had the dominion over Babylon as the others had; nor did it arise immediately out of one of the four.

6. No 4th kingdom having yet had dominion over Babylon, this 4th is yet future.

7. This 4th or iron kingdom will be divided into ten kingdoms. These will be "partly strong and partly brittle;" probably in the proportion of seven to three. (Dan. vii. 7, 8.)

8. A kingdom (little horn) arising will, according to Daniel, pluck up three of these and rule over all the rest, another heptarchy resolved into a monarchy.

Note. John says of the ten horns that they are ten kings . . . . "receive power as kings one hour with the beast . . . . have one mind, and will give their power and strength unto the beast . . . . for God hath put it into their hearts." (Rev. xvii. 12, 13, 17.)

9. Another kingdom will be set up which "shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.)

10. The little horn arises out of one of the four horns which succeed the horn of the goat, or Greece ("a horn of sight," in the margin: compare Dan. vii. 20, "that horn that had eyes").

11. This horn is to be traced through *Lysimachus* king of Thrace; and afterwards of Macedonia or Greece.

Note. Antiochus Epiphanes was not the little horn, for his kingdom (Syria) was a component part of one of the four, not a new 5th kingdom arising out of one of them.

12. Lysimachus lodged his treasure in *Pergamos*, and entrusted it to Philetærus, who made himself independent, ruled at Pergamos, and left it to his posterity.

13. Five kings reigned at Pergamos.

Note. Seven had rule, but only *five*

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of these were crowned. The seven are Philetærus, Eumenes 1st, Attalus 1st, *Eumenes* 2nd, *Attalus* 2nd, *Attalus* 3rd, *Aristonicus*. The last five were crowned.

14. These five are the kings of whom it is said, "five are fallen."

15. Attalus 3rd left his kingdom to the Romans. Aristonicus seized it, but he was defeated by the Roman general.

16. Thus Rome became the 6th, of whom it is said, "one is," viz., when John wrote.

17. Pergamos passed from the Romans to the Turks—the 7th, of which it is said, "when he cometh, he must continue a short space."

18. "The 8th (the beast) is of the seven," combining and concentrating all their characteristics. Thus John saw a beast "like unto a leopard, with the feet of a bear, and the mouth of a lion," with "ten horns." Daniel saw one "diverse from all," and with "ten horns." Also in Daniel, we have the first three, a lion, a bear, and a leopard. Daniel saw the beast in his unearthly magnate character; John, as uniting all the four earthly dynasties, Greece predominant: the finger of prophecy thus pointing to Constantinople, as the metropolis once more of the polished subtle Greek.

19. The *dragon* appears with seven crowned heads and ten uncrowned horns: the *beast* with seven uncrowned heads and ten crowned horns. In the 1st dominion, at Pergamos, Satan had no delegate, the heads are therefore crowned as being supreme in the earth under *him*. In the second dominion, the beast is the delegated supreme authority in the earth, and the horns are crowned, as subordinate to him.

Note. Horns, in Scripture, symbolise power, but subordinate and dependent.

20. The 4th kingdom is hellish in its nature, origin, and agencies—"diverse from all the others, exceeding dreadful, and shall devour the whole earth, tread it down and break it in pieces."

21. The "little horn" and "the fourth beast" are identical. Comp. Dan. vii. 7, 19, 23; viii. 10-13; Rev. xii. 4.

22. The conquests of "the little horn" from Pergamos, are "toward the south (Egypt); toward the east" (Babylonia, Persia, Media, &c.), "and toward the pleasant land" (Palestine): thus establishing the 4th dynasty, the legs of the image, iron and clay—hellish strength with human weakness, which cannot cleave together (Daniel ii. 40), except for evil concurrent.

23. The beast will probably be a man raised from the dead. (Rev. xiii. 3, 12, 14; xvii. 8, 11; xix. 20.)

24. The Messiah mentioned in Daniel, *may be* the false Messiah—the Antichrist. "If another shall come in his own name, him, ye will receive." "Ye have heard that the Antichrist shall come."

25. The events predicted in Dan. ix. date from "the going forth of the commandment to restore (return) and build Jerusalem."

Note. May not the beast, having acquired some name in the earth, like another Cyrus, issue this command.

27. The following has been proposed as a new translation of Dan. ix. 25, &c. "From the going forth of the commandment to restore (return) and build Jerusalem unto the Messiah the prince shall be seven weeks. And threescore and two weeks the street shall be built again, and the wall even in troublous times."

Note 1. One MS. gives this verb "shall retnrn" in the masculine gender; then it must be read, "he (Messiah, the prince) will return and the street shall be built."

Note 2. "Even in troublous times;" strictly literal it will be "and in strait of the times." The Greek version reads, "and the times shall be emptied out." Is this synchronous with "the days of the voice of the seventh angel, when . . . . the mystery of God should be finished?" (Rev. x. 7.) The ancient Latin reads, "and the times shall be renewed."

"And unto the end war is determined, even desolations. And he shall confirm a covenant with many

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for one week, &c. And in the temple shall be the abomination of desolation (so read the Greek, and Latin, and one Hebrew MS.). And in the midst of the week," &c; here the ancient Greek reads, "and in the end of the week."

27. Seventy weeks will "finish the transgression," that is, will bring to a head the apostasy of the Jews, and in the end of the 70th week the apostasy will be complete.

28. "The little horn," or eleventh king will rise without any pretensions, "he will come in peaceably and obtain a kingdom by flatteries.

29. If the preceding points are true, then very much that commentators have adduced as fulfilment of prophecy from the death of Alexander must be false.

QUESTION. Have the foregoing statements any bearing on the walk of the saints? Let the following thoughts be considered.

1. At some future time, there will be war in heaven (the regions of the air), when Satan and his angels will be "cast into the earth." (Rev. xii. 9.)

2. The heavens are then called on to rejoice, and "they that dwell in them:" who can they be but the church, having been then "caught up .... to the Lord's meeting (Gr.) in the air?" This meeting cannot be till the words of our Lord are fulfilled, "I go to prepare a place for you."

3. Immediately on Satan's depulsion, "he stands (Tregelles *et alii*) on the sand of the sea," and calls up amid the turmoil of nations, "a beast having seven heads and ten horns"—the Antichrist.

4. Then begins "the great tribulation, such as was not since the beginning of the world." But there being nothing to keep the church from the heavenly places, and nothing to keep it on the earth, the word is fulfilled "that where I am, there ye may be also."

μετὰ ταῦτα—After these things.

Light to the Jews, gross darkness to the nations (Isai. lx. 1, 2): nevertheless the *commencement* of light to the whole earth, ver. 3 and onwards, and Rom. xi. 15, 25. Isa. lx. exhibits Jerusalem as the reflecting source of light to the Gentiles, and she is contrasted throughout with them. After the resurrection of the Church (comp. Rev. xix. 11-14 with Zech. xii. and xiv. 1-9), "a spirit of grace and supplications" will be poured on the Jews remaining in the land, and God "will hear them," and confirm to them all his gracious promises (Deut. xxx.), and they will be "life from the dead" to the nations (Rom. xi. 15;) whilst their own possessions will be co-extensive with the grant made to Abraham in Gen. xv. 18; and they will ask for more, as in Isa. xlix. 20, and the Lord will give, as in Amos ix. 11, 12, and Num. xxiv. 18; when all nations shall flow unto it (Isa. ii. 2, 3), which is the introduction of that period spoken of in Rom. xi. 25, "the fulness of the Gentiles."

CHARACTER OF THE MILLENNIUM.

1. A state of progressive blessing unprecedented, as intimated in 1 Cor. xv. 24, 25; Zech. xiv. 17, 19; Isa. lx. 12; Ps. ii. 10-12.

2. Righteous rule and competent provision for happiness, for we read, "a king shall reign in righteousness." (Isa. xxxii. 1.) See also Ps. ix. 8; Acts xvii. 31; and "He will teach us of His ways." (Micah ii. 48; Ps. lxxii.)

EVENTS AFTER THE MILLENNIUM.

Satan is loosed, (Rev. xx. 3, 7, 9); is cast into the lake of fire, his everlasting prison, ver. 10; final judgment, ver. 12, &c.; passing away of all present things, and a new creation. (Rev. xxi. 1, 5.)

Come, Lord Jesus, come quickly!

Clifton. W. HOWELL.

THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

(COMMUNICATED.)

WE gave in our last number a copy of the notice sent by Mr. Grantham, of Croydon, to those friends who attend the Bible Readings at his house, intimating that the subject for the next three monthly meetings, would be devoted, God willing, to the consideration of "The Second Advent of our Lord Jesus Christ." Judging, however, from the first of these meetings, it is probable that

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many more will be necessary to exhaust the simple programme that had been proposed. The division of the subject to be considered on Monday, the 12th of last month, was, "How would He come, and when would He come?" The second part, however, was not reached, and some features of the first were to be reconsidered. We are glad to see that so much interest is excited by this great subject, and trust many may be led to study it soberly and with care.

The subject was opened by reading Matt. xxiv. 42 to the end. A brief view was taken of the state of mind of a large number of Christians on the subject of Christ's return. It was generally considered speculative, and as so many differing opinions were held, even by those who ought to be teachers, that even believers were afraid to approach it, the consequence was that it had been kept in the background, and that which should be our highest motive for Christian service and close walk with God, was practically inoperative. Congregations sitting under the sound of a clear Gospel reached a certain stage and then stood still; some, indeed, declined, and many instances could be found in our day where the light, instead of growing brighter, had grown dim.

From the absence of clear and well-defined views, great confusion prevailed in the minds of many, and it was hoped that by a systematic study of the question, based solely on the prophetic teaching of God's Word, greater interest would be taken in it. In this study the question of the Jews must be kept prominently before us. It has been too much the habit amongst Christians to treat the glorious promises made to the Jews as intended for the Gentiles; forgetting that the Gentiles are only grafted on the Jewish root, which will again flourish and blossom as the rose.

How will He come? and in what *manner* and in what *character* will He come?

First, He would come as a MAN. In Luke xxiv. 39, after His resurrection, He says, "A spirit hath not flesh and bones *as ye see me have;*" and in Acts i. 11, the angel says, "He shall come in like manner as ye have seen Him go." Also, at His return with His saints, we shall acknowledge Him as the "Son of Man." (Dan. vii. 13; Matt. xxiv. 27; Luke xx. 69.) God also will judge the world "by that MAN whom He hath ordained." (Acts xvii. 30. Also see John v. 27.)

Secondly, He will come as a KING. When making His triumphal entry into Jerusalem (Matt. xxi. 5), He fulfilled the prophecy of Him in Zechariah ix. 9: "Behold thy KING cometh unto thee, meek and sitting on an ass, and a colt, the foal of an ass." On the same occasion the multitudes cut down branches from the trees and strawed them in the way, crying "Hosannah to the Son of David! Blessed is He that cometh in the name of the Lord. Hosannah in the highest!" This last is part of the 118th Psalm, which was always sung at the feast of tabernacles—the type of the harvest or ingathering, when the Lord shall come with His angels to separate the wheat from the tares. In this connection, also read Matthew xvii. 4, where the Lord assumed for a moment His kingly aspect, and Peter in his surprise and joy exclaimed, "Let us make three *tabernacles*," apparently associating this glorious appearing with the same joyful feast. Another passage was referred to (see Zachariah xiv. 16), where, in the Millennium, the *nations* shall come up to join the Jew in his adoration of the "KING, the Lord of Hosts, at the feast of *tabernacles*."

He will also come as a "thief," and as a "snare,"—figures intended to represent the manner of His coming—that is, unexpected and suddenly.

He will come in glory with His *angels* (see Mark viii. 33); and with His *saints* (see 1 Thessalonians iii. 13); then comparing these passages with Revelation iv. we have the *saints* immediately before the throne, saying, "Holy, holy, holy." In the fifth chapter, "many angels round about the throne and the beasts and the elders, saying, Worthy is the Lamb," &c.

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The saints nearest to their blessed Lord, admitted to the highest place around the throne. The angels next (Rev. iv. 11), the willing *servants* and the joyful witnesses of the glory of those who had been redeemed by His blood.

The Lord comes, first, to catch away His saints, dead and alive, from the great tribulation, and then to return again with them to be partakers of His glory when He shall appear with ten thousands of His saints, and to reign with them on the earth a thousand years.

The usual time of the meeting having expired, notice was given that the second portion of the subject, "When will He come?" will be brought forward at the usual time, the second Monday in February.

Obituary Notice.

The readers of your magazine will learn with deep sorrow that a dark cloud hangs now over the family of the Rev. H. A. Stern, the principal of the London Jews' Society's Home Mission. The first day of the new year witnessed the solution of the earthly ties which united him to his beloved wife; and six days afterwards her remains were consigned to their final resting-place. How manifold and heavy have been the afflictions endured by this deeply tried servant of Christ, and yet how resigned and submissive under them all! Saved as by a miracle from a protracted state of mental agony and physical tortures worse than death, he fondly consoled himself with the hope, that whatever trials awaited him yet in future they would be rendered easy to bear by the cheering presence of her, who had been his faithful and devoted companion for nearly a quarter of a century, and whose intense anxiety for his safety during his captivity formed, perhaps, the bitterest ingredient in his cup of sorrow. And now this hope, too, is dashed and buried in the tomb which has just closed over her! But in the midst of his overwhelming grief, he is sustained by the confident assurance that this chastisement also, however grievous for the present, is designed in mercy, and will result in drawing him nearer to his gracious Redeemer. It will also exert a beneficial effect upon the blessed work in which he is engaged. Already the calm resignation and Christian fortitude exhibited by himself and his family under this heavy bereavement, must have given to his Hebrew catechumens a vivid impression of the reality and power of that gospel which he had expounded and recommended to them. They could not fail to perceive, that, unlike Judaism, Christianity is more than an empty sound without meaning, a shadow without substance. Now especially, they must feel convinced by the testimony of their own senses, that, by savingly embracing the gospel, an Israelite is *not* exchanging one religion for another, but is introduced for the first time in his life into genuine and filial relationship and intimate fellowship with the God of his forefathers, and is inspired with a well-grounded hope for eternity. Whatever the advocates of modern Judaism may say and write to the contrary, no one knows better than they do how utterly the whole system breaks down on the death-bed. At one time or another they must have been struck by the total absence of peace which invariably marks the expiring moments of even those Jews who had been most consistent in their religious observances. What heart-rending shrieks, what agonising groans, what distressing exhibitions of hopeless grief, are not witnessed on such occasions amongst unbelieving Hebrews! The king of terrors reigns supreme, and scarcely a ray of hope pierces the dark cloud which usually hovers over a Jewish death-bed scene. Eternity, in all its appalling mysteriousness, is inexorably present, and there is nothing tangible and reliable to sustain the soul in its passage to it, and to mitigate the intensity of the bereaved's affliction. Ah! Could but our Jewish brethren have watched the peaceful departure of our dear Christian sister, and the calm, subdued, and hopeful sorrow of those who mourn her removal from their midst! They would have been constrained to

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admit, that Hebrew Christians have not followed cunningly-devised fables when they embraced the gospel, and when they seek to make known to their unconverted brethren the power and coming of the Lord.

The funeral cortége was followed for some distance by the children of the Hebrew schools, and the inmates of the Operative Institution and the Wanderers' Home. But a much larger number of believing Israelites, and among them not a few ordained ministers of the gospel, waited at the gate of the Ilford Cemetery to join in the obsequies. Many Gentile Christians, too, were attracted to the spot, who were evidently surprised to find such a large number of Hebrew Christians congregated in one place, and manifesting such genuine sympathy with the survivors. One feeling of deep sorrow pervaded the whole assembly, and hot tears were seen rolling down many a manly cheek. All felt the power and solemnity of our beautiful burial service, as it was read with emotional emphasis by the brother-in-law of the departed. But the deepest impression was produced upon all present when the Hebrew children, standing with their worthy teacher, Mr. Nickeles, at the open grave, sang melodiously:—

"A few more years shall roll,
A few more seasons come,
And we shall be with those that rest
Asleep within the tomb.

A few more suns shall set,
O'er these dark hills of time;
And we shall be where suns are not,
A far serener clime."

This was followed by the equally appropriate German hymn, which was sung by the adult converts with thrilling pathos:—

"Lasst mich gehen, lasst mich gehen,
Dass ich Jesum moge sehen
Meine Seel ist voll Verlangen
Ihn auf ewig zu empfangen
Und vor seinem Thron zu stehen."

The assembly then dispersed, all of them realising the truth of the preacher's declaration:—"It is better to go to the house of mourning than to go to the house of feasting."

M. W.

SCRIPTURE EMENDATIONS.

1 John iii. 14.

"He that loveth not the brother abideth in death."

The translators have supplied "his" without due consideration. By a figure τὸν ἀδελφὸν seems put for τὴν ἀδελφότητα, *the brotherhood*. We read in 1 Pet. ii. 17, "love the brotherhood." This latter word occurs but once more, where it is translated "the brethren."

Lachmann and Tischendorf omit τὸν ἀδελφὸν. Under certain conditions the words seem interchangeable.

The latter clause of this verse, as given above, is a test of the unregenerate as the first part is of them who "have passed from death unto life." The test for the believer is "love for brethren"—the brotherhood; for the unbeliever, "he loveth not the brother," or brotherhood; or simply "he loveth not."

"He abideth in death." Where he was, there he remains. He is of the progeny of Cain, who hated his brother, "because his own works were evil and his brother's were righteous." This is the stamp of reprobation. Cain's hatred was instinctive. The same is seen in nature as in the kingdom of grace. Certain animals exhibit an antipathy for one another, and these are not always far removed in species; the domestic kine cannot endure its wild congener; "lands intersected by a narrow frith abhor each other;" strange but true. The worldling and the Christian are both men; in natural generation the same; in the spiritual, eternally distinct. Hatred is mutual in the natural world; in the spiritual, only on one side, if our great Lawgiver's law is kept. Not only does our loving Saviour tell us to love one another, but He enjoins, "love your enemies." Love is the atmosphere of grace—unfeigned, fervent. "Into the heaven of heavens I have presumed, a mortal guest, and drawn imperial air." So writes the great Milton. Every child of God should be able to re-echo this. "Seated with Him in heavenly places," can we any longer breathe the fetid atmosphere of earthly joys? Can they afford a grateful pabulum

for the newly-born ward of heaven? Can he healthily inhale the dark vapour of his quondam natal sphere? "All things are become new." He is a new creature, and he must have every thing new for his subsistence—new interests, new pursuits, new companions, new affections, new joys.

Verse 15.—Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

If Peter is brother to Paul, then Paul is brother to Peter. If Peter hates Paul he is a murderer, and hath not eternal life abiding in him. The above is a test, not of a believer as such, but of a certain condition of a believer.

What is hatred? Is it that which thirsts for the life-blood of its victim? That is hatred; but it is not a definition. *Hatred is persistent wrath.* "Anger rests in the bosom of fools." There is a holy anger; it is not so if the sun goes down on it. It is not so if self-love cherishes its vigour. "Do not I hate them, O Lord, who hate Thee?" This was consistent once; it is so no longer. All sinners are God's enemies, hating him; under the Gospel they must be sought with the message of love from Him. "Whosoever is angry with his brother without a cause is in danger of the judgment," that is, the judgment on a murderer. Oh, how searching is the law of Christ, under which we are! The law under which Israel groaned was holy, indeed, but its design was not recovery; "it was added because of transgression." The law for all who are redeemed by the precious blood is remedial; but it is "sharper than a two-edged sword . . . . a discerner of the thoughts and intents of the heart." It goes deeper, it aims higher. The law suffered "an eye for an eye, a tooth for a tooth," but the grace that came by Jesus Christ speaketh on this wise, "Resist not evil." Our pen demands to record a confession of failure. How fertile in excuses! how ready in expedients! how crafty in zeal! Weak for good, mighty for evil, is the fleshly mind.

It is a solemn fact that one who is a son of God, a brother of the Lord Jesus Christ, may be an incipient murderer. Under the intensely inquisitorial law of Christ, an evil desire is accounted as the actual commission of the crime (Matt. v. 28). But, one may say, we read that "no murderer hath eternal life." If this were the whole of the divine record, we must give up our thought that a genuine brother is meant; but it is added, "abiding in him." The Greek is yet more suggestive; it is *in himself* (ἀυτῷ). On the ground of genuine faith in the heart, and confession with the mouth, "our life is hid with Christ in God"—eternal life; and "none can snatch out of His hands." But eternal life—the deep, earnest consciousness thereof—does not abide in him; "he has forgotten that he was purged from his old sins." How can he be occupied with these opposites together? Eternal life is his, but of no appreciable value to him. He is an heir of God, a joint-heir with Jesus, but meaner things charm him; ay, perilous things fascinate him, and he has cogent reasons for the pursuit. We first tolerate, then adopt, then defend: we become advocates of the evil to keep ourselves in countenance. That which we accept because we like it, we soon learn to commend and prove to be right. Ah, subtle casuistry! what the heart loves the intellect applauds. If we would like what we do we must not do what we like.

If we would be like Christ we must love like Him. He loves in spite of all the grievous defilements which afflict His church. He is light, and He would have us walk in the light, that there may be no stumbling; but "he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John ii. 11.) Oh, pitiable condition! self-inflicted disability!

Verse 20.—"If our heart know *anything* against us, God is greater than our heart, and knoweth all things."

Verse 21.—"Beloved, if our heart know nothing against us, then have we confidence toward God."

καταγινώσκω is κατὰ, *against;* and γινώσκω, *I know* (Parkhurst). The word has a forensic character, meaning, *I know against, blame, accuse,*

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condemn; so that the translation "condemn" is not wrong, if any prefer it. Those who would not spare their own flesh will go to the root of the matter. When no eye sees, and no ear hears, but His who searches the hearts, *they* would have their inquisition begin where *His* does—"the Lord looketh into the heart." If cognisance is taken of the source, the stream may be directed; defiling affluents may be cut off; or if at the source itself there is evil, it may be filtered out. An evil thought or feeling may be confessed, and the outflow arrested. If we cannot quite destroy the virus of our nature, we can repress the germ from breaking forth. The child of God, the new creature in Christ, should never have to condemn himself, as David. (See Tit. iii. 11.) Even self-judging is not an inevitable obligation; that is, the condition requiring it is not. Self-knowledge is imperative. This will reveal sufficient to take us to the mercy seat, where, alone with God, broken-heartedness will effectually plead the blood which cleanseth from all sin.

If we know nothing against ourselves we are not hereby justified (1 Cor. ii. 3). We can, then, however, in the uprightness of our hearts, invite the searching eye of God; because there is not only not that which would provoke His displeasure, but there is that which would meet His loving heart,—the lowly desire of His child to please Him by a still higher standard than he has attained unto.

Let this thought also be a comfort. God does not set up His knowledge as the arbiter of our confidence, but our own heart's knowledge. "God is greater than our hearts, and knoweth all things." How might this confound and destroy all hope! To prevent this it is immediately added, "Beloved, if our heart know nothing against us, then have we confidence toward God." If this be so, God knows (γινώσκει) nothing against us, although He knows all things. What grace! This supposes a willingness in us to search, and a readiness to be faithful to Him and to ourselves. If judging is needful, let us not spare; if putting away, with godly sorrow, will suffice, let us praise Him. Our Father is too tender to give us needless pain; much less to let others know what we blush at in His presence. To apprehend something of the awful holiness of God and of the fatal character of sin, let us to the Cross: there infinite love makes them meet—welds them together, for "He hath made him to be sin who knew no sin."

Our foes are sleepless. They faint not in their efforts. If a child of God, a servant of Christ, by his wariness foils the enemy so that he toucheth him not, this enemy can and does stir up those to whom their brother's welfare should be as dear as their own.

It is high time to awake out of sleep, for see, the day breaks, the shadows flee away.

Clifton. W. Howell.

"IN SIMPLICITY AND GODLY SINCERITY."

[When we perused the following simple, almost uncouth, narrative, forwarded to us by a Hebrew Christian brother, who may be described as answering the Apostle's description, "Not slothful in business; fervent in spirit; serving the Lord"—that Apostle's words, in his second Epistle to the Corinthians, at once sprang to our lips:—"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."* What our Brother Paul addressed to the Corinthians, we say to all our brethren of the house of Israel.

The following narrative speaks for itself, and requires neither prologue nor epilogue from our pen. We have sufficient *bona fide* materials, of the two years' anxious solicitude, to fill a volume, but we prefer at present to give our brother's tale in his own words; the moral it points is in glorious relief, namely that, "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."†]

Some little time after it had pleased God to bestow His mercies

* 2 Cor. i. 12. † 1 Cor. iv. 7.

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on me and my family, to bring us into the fold of Christ our Lord, and to enable us to understand the truth that is in Him, I used frequently to see a porter at the London Bridge station, whose appearance was that of a foreigner. He seemed to me a respectable and educated man; he was always particularly civil and ready at any time to label my merchandise which I had with me.

My curiosity became excited to know what countryman he might be; on inquiry I was told that he was a Belgian. The information did not satisfy me. I inquired of himself, and then I learnt from him that he was a German. From that time, I knew him as a German, but not as a Jew.

At that time, I felt a burning desire to work amongst my Jewish brethren, and to tell them of Christ and His salvation. I wanted them to share with me the joy that I experienced in Christ my Saviour. It is especially to the Jews that Jesus came; why should they be ignorant of Him?

I had to go once to London, and before starting, I went on my knees to beseech the Lord to send me some one of my Jewish brethren whilst on the way, in the train, or in the street, and to give me the opportunity to speak to the same about Christ, and to make me His instrument to bring forth fruit in the Lord Jesus Christ. Not for gain, not to make a business of it, and not for me to glory in it, but only for God's own glory I offered myself to the Lord. In this way I pleaded with the Lord. When I rose from my knees, I experienced an assurance that the Lord had heard my prayer; I felt sure that the Lord would send me, on the journey, one of my brethren to speak to. As I went to the station, I looked about for him that God was going to send to me; I could see none in the train, there was none. At every station the train stopped I looked for the new passengers, peradventure there might be amongst them, the Jew; but none came. So I arrived in London without having seen one; still I was sure the Lord would send me one. Yet, even in my business transactions I met with none. I had no opportunity to speak to any Jewish brother, though the greatest part of my transactions that day was amongst the Jews. When I had made all my purchases, I returned to the station, always expecting the Jew that God was going to send to me.

On arriving at the station, I met the above named porter, and as my train was not yet ready, he got into conversation with me. He asked me how I liked Croydon, and if there was a synagogue there. I told him that I did not belong to the synagogue. He then asked me if I were not a Jew? I said I was a Christian Jew. This he could not understand, and so I told him that I was a Jew who believed in Jesus Christ. When he heard this, he dropped his head, and spat out with the exclamation, "A German Jew! and such a fool! I am also a German Jew, but never would I believe such nonsense! A German Jew must be above this nonsense."

Up to that time I did not know that he was a Jew. When I heard that he was one, it made me recollect that the Jews spat in our Lord's face, and He suffered it patiently. This encouraged me to speak more to the angry man. I cannot exactly remember the burden of my communication. At any rate, it led him to tell me the following anecdote:—

A very rich man had an only son, whom he loved more than his own life. This young man had a very intimate friend, whom he loved not less than himself. One morning this young man went out for a walk, and came to a deep river, where he, to his sorrow, saw his friend struggling in the water, and was very near to be drowned. Without hesitation he was about to plunge into the water to save his friend, even if it were at the peril of his own life. Whilst on the point of putting the rash resolution into practice, his father came, and drew his son back, and said, "What a fool thou art to risk thy life. I can save thy friend without jeopardising anything."

As the unbelieving Jew was telling me this, I prayed to the Lord that

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He might put an answer into my mouth. I knew that the man meant, God can save without requiring that Christ should give His life for sinners. I asked him what he thought divided the Red Sea? Whether it was God or Moses' rod? He said, "God." "Well," I said, "could not God have done it without the rod?"

My train was starting, so I bade him good-bye. I was very much grieved to see him in unbelief, and I prayed, all the way home, for him. I told this to my wife, and we have made it a rule to pray for him in our every prayer, at home or in public, to beseech the Lord to open his eyes that he should see the truth that is in Christ our Lord, and to be converted. We also asked of many of our friends to pray for him, too.

The next week, when I went up to London, I took a book with me, to give it to him to read. On that day I could not speak much to him; but the following week I saw him, and he laughed at that book, and said, "What fool has written that book?" he, the porter, could write a better one. I had another short conversation with him, and I offered to write to him; so I wrote several letters, in which I endeavoured to point out to him the error that our nation was in. Even their daily prayers teemed with errors. I pointed out to him the places where the errors were, for which I had a good guide in a book from the pen of the Rev. Dr. Margoliouth, "The Fundamental Principles of Modern Judaism Investigated." I brought him so far as to convince him that the Jews believed one thing and prayed for another; they confessed in their prayers what they did not believe; they professed to believe that God had sent the Prophets and had spoken by them, but they did not believe that He had fulfilled His promises, and so they made Him a liar. When I was as far as that, he asked me to get him an Old Testament in Hebrew, with an English translation. I applied to Miss E. for a copy, and she got one. I took it to him, he paid for it, and was very much pleased with his acquisition. Before I gave the sacred volume to him, I prayed to the Lord to bless him, and show him the truth from His own word. When I handed the Hebrew Bible to him, I asked him that whenever he was going to read it, to pray to God to teach him the truth that is in it, and to pay no heed to what I was telling him, except so far as he found what I told him to be in agreement with the word of God; and if he found it correct, to believe it. "O! never, never," he said, "will I believe it." I went home sorrowful, and prayed for him.

I wrote another letter to him with several explanations of some Biblical passages. I did so because I had but little time to converse with him at the station. The next time I came to London Bridge I felt desirous to know what impression my letter had made upon him. I inquired of him what he thought of the contents of the letter. "O!" he said, "it is a very nice letter; I am not learned enough to dispute about it. I have therefore made up my mind that my children shall take their own course, and choose to be what they like; I will remain what I am. I will not teach them any religion at all." I tried to make him understand that if he took that course, his soul could not be saved; to which he said he did not care to hear any more about it, and he would request me neither to speak nor to write any more to him about it. When I heard that, I left off speaking to him for a time.

Some time after the last named occurrence he asked me, "How do you feel? Are you happy?" I asked him what he meant by "happy?" He said, "Well, when you think of what you have been at home; trained up in the Jewish religion, having been one of the Jews; and now, in a strange religion! Does it not grieve you sometimes?" "No!" I said. "I am happy that I gave up my old religion, which was no religion at all. It was not the religion ordained by God, but by men. I am happy now that I can serve God according as He has ordained His worship by His holy Prophets. As for being a Jew, I have never ceased to be one!" "How is that? You are a Christian!" "Yes," I said; "but Christianity belongs to the Jews. All the Jewish Prophets prophesied respecting the Christian

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Dispensation to come." I pointed out to him Jeremiah xxxi. 31, where the Lord promised that He would make a new covenant, not like the old one. Also that Messiah was to be born of a virgin; that He was to be called THE LORD OUR RIGHTEOUSNESS, &c. &c. "Now," I said, "I am a real Jew; now I am in the real faith of our father Abraham, in the real Law of Moses, obeying that Prophet of whom Moses prophesied, that whosoever would not obey Him, the Lord would require it of the same."

When I spoke thus to him he seemed to be very attentive, and was rather surprised, or pleased, to hear that I have not ceased to be a Jew. I had several similar conversations with him after this; he having begun to search diligently in the Old Testament respecting the correctness of what I said to him. He began to ask me lots of questions, which I answered according to the best of my ability, God helping me. Once and again he cried out he would never believe in Christ! I almost began to despair of any good result of my speaking any more to him. So I left it in God's hands to do the rest.

I was not a little surprised one day at London Bridge, when he came up to me, and said that he had something to tell me, and he went with me a little distance from the station and told me of his conviction of sins, and that he had commenced a God-pleasing life; honest to *all* men. "I am glad to hear that," I said; "but it is very far from pleasing the Lord; as long as you do not believe in Christ, it can't please the Lord." "But He was only an impostor," he said (rather hesitatingly). "If he had been an impostor, what did He gain then by His imposture?" I asked. "The people wished to make Him a king, and He refused their offer. He had not where to lay His head. What purpose could such an imposition have served Him?" He could not answer me, and so we parted. About two or three weeks after that, he again said to me he had something to tell me, and away from the station again we went. He then confessed to me that he believed that Jesus was the Christ, and the Son of God.

That day I can consider to be the happiest one in my life; I praised the Lord for His goodness. I had the privilege one Sunday in the month of last July to see him, with his sister, baptized at St. Andrew's Church here at Croydon. Thank God, he grows in grace day by day.

About two years intervened between my first interview with him and his baptism. L. L.

"YE SHALL BE GATHERED ONE BY ONE, O YE CHILDREN OF ISRAEL."*

THE above promise, spiritually considered, is, now-a-days, realised almost continuously. Almost every Christian congregation in the metropolis or in the provinces has, now and then, an opportunity of witnessing the fulfilment of that promise in a spiritual sense, and to certify themselves that God hath not cast away His people, by seeing the children of Israel "gathered one by one" into the fold of Christ. On Sunday, the 18th ult., the Congregation of the Regent Square Presbyterian Church had the privilege of witnessing such an ingathering. The restored one was Mr. J. Adler, a namesake and near relative of the chief Rabbi of England.

When we had written thus far the following letter reached us from an esteemed brother, which we give *in extenso*:—

"Bible Stand, Crystal Palace,
"London, S.E.
"January 20th, 1874.

"Dear Dr.,

"Mr. J. Adler made a public confession of his faith in the Lord Jesus Christ, before a very numerous congregation, assembled in the Presbyterian Church, Regent Square, on Sunday last. The Rev. Dr. Dykes commenced the service by prayer, singing of hymns, and reading the Scriptures. He then delivered a very lucid, eloquent, and interesting discourse on Romans iii. 27-30. After which the Rev. Theod. J. Meyer gave a most impressive and affecting address, which was listened to by the people with profound attention. He en-

* Isaiah xxvii. 12.

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deavoured especially to impress the Convert that his becoming a Christian was not the going over from one community to another—the abjuration of one creed for another—but that in his case, that of a Jew by birth, he, confessing the Christian faith, was only exchanging the shadow for the real substance, &c.

"When the address was over, and Mr. Adler had replied satisfactorily to the questions relative to his belief in the fundamental truths of Christianity, he received, by the hands of the Rev. Theod. J. Meyer, the ordinance of baptism, when he was by that rite introduced into relationship with Christ's Church on earth. May his example lead many more to come out from error and confess THE TRUTH!

"Mr. Adler's case is an encouragement to all such as 'sow beside all waters.' Mr. A. was presented with a copy of the New Testament in German at the Bible Stand, 1862, which was then placed opposite the International Exhibition in Hyde Park. Subsequently he came from time to time to the present Bible Stand at the Crystal Palace. Here he was pointed to 'the Lamb of God, that taketh away the sins of the world.'

"Last summer he expressed a desire to receive regular Christian instruction. For that purpose I sent the Rev. Theod. J. Meyer to visit him. The ministrations of our able and worthy brother, as well as the teaching of his coadjutor, Mr. Friedberg, have been of great benefit to Mr. Adler.

"'Cast thy bread upon the waters, for thou shalt find it after many days.'

"Yours sincerely,

"J. ALEXANDER."

Another letter informs us:—"Notwithstanding the bad weather, the large church was completely filled; a good number of Jews—converted and unconverted—were present. Dr. Dykes evolved from his text, in the clearest possible manner, that the Israelites, notwithstanding their peculiar advantages and position, were obliged—by the very *monotheism* and Law which they professed to be guided by—to seek salvation through faith in God's mercy only. Mr. Theod. J. Meyer, whilst addressing the restored penitent, changed the impious words and prayers of our fathers—'His blood be on us and on our children'—into 'His blood is on you.' He pointed out to the newly baptized believer his, the believer's, altered position towards God, towards God's Law, and towards Israel's Hope; upon which our Rev. Brother founded appropriate exhortations. The general congregation, who were pathetically exhorted with regard to their duty towards Israel, were deeply impressed with the solemn service."

ANOTHER HEBREW CHRISTIAN ADDED TO THE MINISTRY OF THE CHURCH OF ENGLAND.

ON Sunday, the 21st of last December, the Lord Bishop of London admitted, at St. Paul's Cathedral, amongst others, Jerusalem Gedeliah—the second son of the Rev. Dr. Myers, the venerable Vicar of all Saints', Dalston—to the holy office of Deacon. It is a cheering picture to contemplate the aged father and his two sons, of the stock of Abraham, ministering in the name of Jesus Christ, our Redeemer, the Lord of Hosts. We look upon the numerous returns amongst our people to the Shepherd and Bishop of our souls, and on the activity amongst Hebrew Christians in the Lord's work, as the most significant signs of the times.

THE FRIENDSHIP OF THE "JEWISH WORLD."

THE juvenile Anglo-Hebrew print has just somewhat startled us by its unwonted civility, we might almost have said uncommon suavity, towards the Christian religion. A filthy, vile, obscene, blasphemous *Hebrew Brochure*, concocted in the middle ages, under the title of *Toledoth Yeshu*—founded on passages scattered over the *veracious* Talmud and other *reliable* Rabbinical works—has just been translated into the vernacular jargon spoken by Russian and Polish Jews.

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It is printed and published in London, for the special behoof of our Russian and Polish Jewish brethren; especially for such of them as have had their minds awakened to inquire into the glorious FACT that Christ is "made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption." The work has been translated into Latin, in the seventeenth century, by Wagenseil, in his learned work, *Tela Ignea Satanæ*. In these days, in this country, where there is a stringent law against obscene literature, no Jew—no, not even Nathan Meyer ——, M.P., himself,—though he evidently wrote his articles entitled *Panchristianism* under its inspiration*—would have dared to translate the *brochure* into English. Lest the Russian and Polish Jews residing in this country should not know whence to order the tract—for the title page gives no information on that point—the friendly *Jewish World* supplies the required particulars, in one of its leaders, printed in large type, of the 16th ult. How the afflicted writer was affected by the publication may be gathered from the strain with which the said leader opens. Here is the preface:—

"LIFE AND DEATH OF CHRIST.

"We have lying on our table, a new work just issued from the Hebrew press by a foreign co-religionist, named Abraham Silberstein, *residing in Partridge Court, Gravel Lane, Houndsditch*. It purports to be a translation, in the dialect current among the Polish and Russian Jews, of some old work treating of the 'Life and Death of Jesus Christ.' Our mind is filled with the most poignant regrets at seeing a book of this unwholesome and scandalous character circulated among our foreign brethren."

Who can fail to estimate, at its right value, the mind thus "filled with most poignant regrets!" But another question starts up. If the writer would rather not have "a book of this unwholesome and scandalous character circulated amongst our foreign brethren," why furnish the residence of Abraham Silberstein, which the translator himself withheld, where this unwholesome book may be obtained? This consideration, we confess, staggers us, and suggests to us the idea that the writer in the juvenile Jewish print rather patronises, and does not censure, Silberstein's performance.

The writer calls upon the chief Rabbi to use his influence "in urging the immediate suppression of this abominable 'Life of Christ.'" If the writer means what he says, he need not appeal to the chief Rabbi, he can do it himself by prosecuting Silberstein for vending obscene literature. If neither the managers of the synagogue press nor the Chief Rabbis prosecute the breaker of the law, they must not feel surprised if they are looked upon as *participes criminis, in re* the publication. As for ourselves, we feel convinced that what St. James said (iv. 4) respecting "the friendship of the world" generally, is especially true with regard to the *friendship* of the *Jewish World*—it "is enmity with God."

We shall give the history and some of the characteristics of the book in a future number.

* See our Volume for 1872, p. 99.

Poetry.

Rom. xi. 25-26:—"I would not, brethren, that you should be ignorant . . . that blindness in part is happened to Israel until the fulness of the Gentiles be come in, . . . and so all Israel shall be saved."

Rev. xix. 1, 2, 3, 4, 5, 6.

LIST! as that sound melodious fills the air!
The shout triumphant is in language rare.
Hark! "Alleluia!" 'tis the ancient tongue!
That in which Moses wrote and Miriam sung;
Nay! that in which God's awful voice was heard,

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While to the depths the hearts of thousands stirred.
Yes! "Alleluia!" 'tis the Hebrew cry,
For ages heard Messiah to deny;
But now, from heaven's high arch, the sounds are poured,—
"Salvation, power, and glory to our Lord!"

And wherefore now ascends that Hebrew strain?
Is it that now to them God's ways are plain?
They knew that God's omnipotent decree
To HIM alone adjudged their fealty,
While that foul Church, who, in His Name, had reigned,
And, from all nations, had her subjects claimed,
Was false to HIM whom they from aye adored,
Cancelled His statutes, and denied His word,
And to the "stumbling block," from whence they fled
(A GOD INCARNATE, who for them had bled),
Added the worship of the senseless stone,
Adored a deity of bread alone,
And brought before the iconoclastic mind
Foul image-worship of the vilest kind.

But from her throne has Babylon been hurled!
That baneful Church, which once enslaved the world,
Has forced herself on God's indignant eye,
And those who heard the heaven-directed cry.
"Come out of her, my people!" now behold
With awe the fearful doom by holy men foretold.

Yes! Babylon is fallen, her glory gone;
The eternal Son rides forth to claim his own,
And Hebrew voices swell the joyful strains
In "Alleluia!" to the Lord who reigns!
Who reigns! to scatter vengeance on His foes!
Who reigns! to avenge his servants' bitter woes!
To judge the apostate harlot's cruel reign,
And at "her hand" demand his martyrs slain!
Now "Alleluias" from *His people* rise;
The voice of multitudes ascends the skies!
Like rushing water swells the joyous strain,
Praise to our God the Lord!—
The Omnipotent doth reign!

AGATHA.

Correspondence.

THE LEAST IN THE KINGDOM.

To the Editor of the Hebrew Christian Witness and Prophetic Investigator.

DEAR SIR,—In last year's December number you kindly inserted an article on the above heading, in which I stated that *humility* was *the* grace in which John the Baptist surpassed all them "that are born of women;" and I have since found that idea corroborated by Professor Lange in his celebrated Bible-work. In the Gospel by Matthew, under the heading of "Dogmatic-christological ground thoughts," No. 10, p. 34, he says:—"The greatness of the Lord appears in its whole majesty when we see Him coming forth at the side of the great Baptist, the greatest of all woman-born in the Old Testament. The greatness of John, however, consisted above all in the almost *unparalelled humility*, by which from the beginning he could designate his great—the whole nation agitating—work only as a forerunner-work, and wherewith he could forthwith subordinate himself to the spirit of the greater One."

A SUBSCRIBER TO YOUR
London. WORTHY MONTHLY.

IMMANUEL'S LAND.

DEAR SIR,—The present condition of the Jews scattered amongst the nations, and by many, even to this day, grievously persecuted, as well as their past history in their own land, surrounded and harassed by enemies during their brief tenure of it, afford convincing proof, as the Rev. J. B. Goldberg has shown, in his paper on "The Future Division of the Land," that the Lord's covenant with Abraham and his posterity, whether as to the everlasting possession or extent of the promised land, has never yet been fulfilled, but waits a still future accomplishment; for faithful is He that has promised, and He will surely perform it.

But, whilst rightly insisting on its still future realisation, does not Mr.

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Goldberg himself greatly circumscribe the promise, with regard to the *full extent* of Israel's inheritance? For, though he accurately defines the *breadth* of Immanuel's land as extending from the Mediteranean and the Nile to the Euphrates; does he not greatly restrict the limits of the vast territory assigned to them, by indicating the range of the Labanon as its northern boundary, and the southern point of the Dead Sea as its border to the south? True, this comprised all the territory actually occupied by Israel of old, that is, from Dan to Beersheba; but is it not distinctly stated, "This shall be your *north* border, from Mount Hor, ye shall point out your border unto the entrance of Hamath,"* i.e., from Mount Cassius at the mouth of the Orontes, which is the entrance unto Hamath; the south border extending to Ezion-Geber, on the north point of the Elanitic Gulf, where "King Solomon made a navy of ships,"† and he reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt,‡ the extensive sovereignty exercised by him (but so soon after lost to Israel) typical of the glorious reign of a greater than Solomon, "who shall have dominion from sea to sea, and from the river to the ends of the earth .... yea, all kings shall fall down before Him, and all nations shall serve Him." Then, and then only shall "the prayers of David the son of Jesse be accomplished."§ But (excepting for the brief period of the more extended sway of David and Solomon) the extent of the land as *actually* possessed by Israel, and that which was promised in the everlasting covenant, and still remains to be possessed in perpetuity by Abraham's posterity, may be stated as follows:

"The latitude of Beersheba is 31° 15′; that of Dan 33° 15′; i. e. a distance of about one hundred and fifty miles; whereas the latitude of the north point of the Elanitic Gulf is 29° 31′; and the mouth of the Orontes, or 'the entrance of Hamath,' is 36°; and that of Beer or Berotha, on the Euphrates, 37°; so making the length of the land upwards of seven degrees, or five hundred instead of one hundred and fifty miles as of old.

"The breadth of Immanuel's land, instead of its formerly contracted span, from the Mediterranean sea on the west, to a few miles on the east of Jordan, stops not short of a navigable frontier every where and on every side. The longitude of the river Nile, is 30° 2′; that of the Euphrates as it flows into the Persian Gulf, 48° 26′; i.e., nearly eighteen degrees and a half, or more than 1100 miles. In round numbers therefore, the average breadth of the promised land is six hundred miles, which multiplied by its length five hundred miles, gives an area of 300,000 square miles, or more than that of any kingdom or empire in Europe, Russia alone excepted."*

A clear definite view of the full extent of the promised inheritance of Israel, is indispensable for the correct distribution of the tribes in their respective localities, in the order assigned to them in Ezekiel, involving, as it does, a question of much interest, regarding the Sanctuary and holy oblation, upon which we may perhaps be allowed to enter at some future time.

Meanwhile it is interesting to notice that the two countries, to which the borders of Israel are to extend, viz.: Egypt and Assyria, once her haughty and bitter foes, in the day of their power, are nevertheless especially named as partakers of her future blessing: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."†

Whilst faith anticipates the fuller blessing to be realised at His coming whom all shall serve and obey, the children of faith, animated by His Spirit, and watching the indications of His will, hasten to testify to His love and grace wherever He opens a door of entrance for them, though in the midst of much trial and opposition; and now, even in Egypt and Assyria, so long closed against them, their influence for good, both temporal and spiritual, begins to be felt. If the introduction of railways in those lands be deemed "the crown-

* Num. xxxiv. 7, 8. † 1 Kings ix. 26.
‡ 1 Kings iv. 21. § Psalm lxxii.

* Mimpriss' Treasury Harmony of the Evangelists.
† Isa. xix. 19-25.

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ing sign of the times,"* strongly corroborative as this physical sign no doubt is of the approaching end, may we not confidently affirm that "an altar raised unto the Lord in the midst of the land of Egypt," and the increasing zeal of the Israel of God to proclaim in the lands of their former captivity the truth which has made them free, is a still more significant sign, confirming their claim to be identified with the people once a curse amongst those nations, but now made a blessing to them" (Zech. viii. 13); a passage therefore which Mr. Wilkinson "very *unsatisfactorily*" brings forward to disprove that claim.† Neither does the fact of our having kings and princes "acknowledging the Holy One of Israel" militate against the truth of our identity with "the tribes of Jacob," who were to be raised up on the failure of Messiah's mission to *Judah*, when He is heard to complain, "I have laboured in vain, I have spent My strength for nought;" but committing His work to His God, He is comforted with the assurance that Jehovah's purpose could not be frustrated by Judah's unbelief: "And now saith the Lord that formed me from the womb, *to bring Jacob again unto Him*, that Israel may be gathered,‡ and I may be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is a light thing that thou shouldest be My servant, to raise up the tribes of Jacob and restore the preserved of Israel; I will *also* give thee for a light to the Gentiles, that thou shouldest be My salvation to the ends of the earth"—implying *not* (as preconceived theories have led many to conclude) that the Lord's work amongst the Gentiles was to precede the raising up of the tribes of Jacob, but rather, that the Gentiles among whom they had been cast out, should be made partakers of the glad tidings of salvation sent after "backsliding Israel" toward the north; "the isles where they were to be found" and to "renew their strength," called to give ear to the solemn but joyous proclamation of the Lord's purpose concerning the raising up of those tribes, "the preserved of Israel," now to be received back by Him whom "the *nation* abhorred," even "His own to whom He came." But though rejected of them, "kings should arise and *worship*, because of the Lord, that is *faithful*, the Holy One of Israel, and He shall choose thee."

Yes, faithful is the covenant God of Israel. If Judah reject Him who came to her in divine compassion and love, He sends after "backsliding Israel," to betroth her unto Himself in faithfulness. Therefore the long-forsaken tribes of His inheritance are sought after and restored—the localities, so clearly foretold, where they were to be found and brought "into the bond of the covenant," being the very countries occupied by the Teutonic race, beyond the limits of the four great Empires whose successive dominion constitutes "the times of the Gentiles," now fast approaching their close. These empires have ever been the foes of our race, as of Israel of old; long trodden down, harassed, and persecuted by them, but upheld and raised to power and eminence, when their kings and princes, doing homage to the God of Israel, and called by His name, shook off the galling yoke of the oppressor, to proclaim the supremacy of the oracles of God committed unto them, acknowledging allegiance in matters divine, to no other but to Him alone—a confession to the Messiah of Israel, as "the blessed and only Potentate, the King of kings and Lord of lords, the One only Mediator between God and men," which has been nobly and boldly renewed at this day by kings and princes of our race, in reply to the arrogant assumption of that evil and blasphemous power, who, in his self-constituted authority of God's Vicegerent on earth, claims the homage due to God only.

True, alas! there are rebels in our midst, as in Israel of old; but our God will purge out the transgressors,* and give them none inheritance in the land, when Israel's King returns to take His ransomed Bride to Himself, and makes her children princes in all the earth."† Then, and not till then, will "the tabernacle of David, which is fallen down, be built up again (on the re-union of Judah with Israel), that the residue of men may seek after the Lord, and *all* the Gentiles *on whom*

* HEBREW CHRISTIAN WITNESS for Dec., 1873.

† "Israel's Rejection and Restoration," by Rev. J. Wilkinson. HEBREW CHRISTIAN WITNESS, Jan., 1874.

‡ See marginal reading of Isaiah xlix. 8.

* Ezek. xx. 38. † Ps. xlv. 16.

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His name is called;"* this great harvest of souls from amongst the Gentiles, or nations called by His name, waiting the united testimony of all Israel, in the millennial day, under the righteous Sceptre of David their King; whilst "a first-fruits," the Church, "the Bride of the Lamb," has been gathered during this dispensation, through their instrumentality also—first, by the election out of Judah, in Apostolic times; and then by the elect of all the tribes of Israel, "sealed"† and appointed to this glorious work by Him who is emphatically Jehovah's "elect Servant," the Head of Israel, as of the Church, so indissolubly united with Him in the covenant of grace, that what is true of Him is said of them also whom He vouchsafes to call into fellowship with Himself. But though Jew and Gentile are one in Christ, and partakers together of "all spiritual blessings in heavenly places," God's purpose in the call of Israel to be "a peculiar treasure unto Him above all people,"‡ and "the measuring line of His inheritance,"§ has never been altered or frustrated, however "this mystery" may have been undiscerned even by themselves; yet when fully known and declared, will they indeed exclaim, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"‖ seeing then many things which now they observe not,¶ though perfect in the Lord's sight, who is well-pleased for His righteousness' sake; for "this people hath He formed for Himself, that they should show forth His praise"—"His witnesses," whom He will cause to be so acknowledged by all nations,** whom He has made them to encompass, that they might take out of them a people to His name; giving them power and dominion and influence in all ends of the earth—such power and means of doing good as were never promised but to Israel. But, unlike Judah in their separate position and calling in the former dispensation, or their disowned and dishonoured condition in the present; unlike, too, the four great Gentile monarchies, ever opposed to God and His truth and people; our race, though "having the strength of an unicorn, eating up the nations His enemies, and piercing them through with His arrows"* (no millennial work, surely, under the reign of the Prince of Peace), have, at the same time, been God's chosen instruments to carry with them the saving truths of the Gospel to "all nations, kindreds, tongues, and people"—their kings and princes doing homage, as we have already seen from Isaiah xlix., to "the Holy One of Israel," protecting and defending His servants, and increasingly so as the time draws near for their restoration to their own land, there more fully to proclaim "the everlasting Gospel" before His coming.

But if, in opposition to what we have here said, Mr. Wilkinson, following in the track of other opponents to the identity of our race with Israel, points to the fact that, instead of all this honour and dominion, ruled by kings and princes of our own race, "they were to abide many days without a king, and without a prince, and without a sacrifice,"† &c. (as the Jews continue to do to this day), may we not rather say that it is they who confound things that differ, by their one-sided and partial views of truth, neglecting the distinctions, not to say the contrasts, which the Scriptures so clearly and repeatedly make between the two houses? For whilst Hosea iii. unquestionably depicts the present condition of the Jewish nations, only to be "converted after restored," as Mr. Wilkinson observes, the details concerning the rejected wife of the preceding chapter, are as manifestly *inapplicable* to the Jews; for *they*, delivered from idolatry on their return from Babylon, have continued ever since, in all their dispersions, faithfully, however ignorantly, to worship the God of their fathers; whilst the unfaithful wife, of Hosea ii., is represented, on the contrary, as persisting in her idolatries, "content to be as the families of the countries where they were driven out," serving idols of wood and stone,‡ till the Lord hedges up her way with thorns, and after visiting on her the days of Baalim, betroths her to Himself, teaching her to call Him "Ishi," and no more "Baali," and that "in the *wilderness*," as in Jer. xxxi. So consistent is the testimony of all the prophets, whether Hosea, Isaiah Jeremiah, or Ezekiel, concerning the

* Acts xv. 16, 17. † Rev. vii.
‡ Ex. xix. 5. § Deut. xxxii. 7-9.
‖ Rom. xi. 25-33. ¶ Isa. xlii. 18-21.
** Isa. xliii. 8-11, 21.

* Num. xxiv. 8. † Hosea iii.
‡ Ezek. xx, 32; Jer. iii. 8, 13.

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receiving back of Israel into Divine favour *while cast out of their land*, very different from the repentance and conversion of Judah *on their return to it;* Ephraim and the tribes of Israel his companions, caused to rest from the fierce contests, oppression, and turmoil, such as we know marked the early history of our race in the isles and once barren, desolate countries of the north, where they obtained a permanent footing; there converted to the Lord, who declares His purpose "to sow them unto Himself in the earth" —a fructifying "seed of blessing among the nations, instead of a curse, as they had been." And with regard to this, we would further, in reply to Mr. Wilkinson's objections, quote his own remarks with reference to "the unity of the nation in God's purpose," in support of which he refers to the sacrifices offered in Ezra's time for the *whole of the twelve tribes*, though, as he correctly states, only a few thousands of two tribes, with a few priests and Levites, had returned to Palestine from Babylon.

If such was the case when by far the larger portion of the nation, the house of the Ten Tribes, were wholly given up to idolatry and continued so for many centuries, confounded with the populations where they dwelt; if even then, the unity of the nation in God's purpose was unaffected by the diversity of their circumstances: Judah restored and retained under the first covenant, so that the Lord could challenge them "to produce the bill of their divorcement, or say to which of His creditors He had sold them,"* while He as distinctly declares that "He had put away backsliding Israel and given *her* a bill of divorce,"† because of her shameless idolatries. Since such was incontrovertibly the case in the past, why should it be otherwise at present, if on the rejection of Judah because of her unbelief, Israel, as so clearly and repeatedly foretold, was restored to Divine favour; the former still "a curse, a by-word, and a reproach," as Israel too had once been, till, having obtained mercy of the Lord, they became the messengers of His grace and mercy to others.

But if the Scriptures we have adduced concerning Israel, in contradistinction to Judah, have not been fulfilled in our race, it behoves our opponents, instead of mere denial, or ex-parte statements, to show how, where, and at what time and in what other people, they can find their accomplishment. The earth has been well nigh ransacked in search of these "tribes of Jacob to be raised up," on the apparent failure of Messiah's mission to Judah; but who else among "the chief of the nations," "in the isles far off," and "in the north country," can claim to be so accounted, except the once formidable Scythian, Gothic, or Teutonic tribes—"a people terrible from their beginning"—as much so on their appearance in Europe, as when the terror of Israel fell on the nations of Canaan whom they were to displace; so that their name was as much a curse and a reproach amongst the polished Greeks and Romans and the countries they invaded, as that of the Jew has and will continue to be, till converted to the knowledge of Jesus and His saving grace, as these once formidable barbarians have been; and but for their steadfastness to the truth and their faithfulness in maintaining and proclaiming the gospel of the grace of God, no testimony to it would have remained in the midst of a corrupt and apostate Christendom whose judgment is at hand; whilst to the "Israel of God," increasing opportunities are given to raise the solemn cry, as with a voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."* Such has been, and will continue to be their testimony against the great Babylon of the age, till He come who will then openly acknowledge them as "His people Israel" indeed.

ZETA.

January, 1874.

* Isa. l. 1. † Jer. iii. 8.

Queries.

PSALM lxix. 8:—"I am become a stranger unto *my brethren*, and an alien unto *my mother's children*." Is this verse corroborative of the New Testament? In Matt. xiii. 55, 56, we read:—"Is not this the carpenter's son? Is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? and His sisters, are they not all with us?" Some have sought to prove that by the brethren and sisters here named COUSINS are intended: is the interpretation fair and

* Rev. xviii. 4.

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simple that they were the younger brothers and sisters of our Lord, the children of Mary and Joseph after the birth of Christ?

They are mentioned after the marriage in Cana as going down with *his mother* to Capernaum. (John ii. 12.) They came WITH HIS MOTHER to speak with Him. (Matt. xii. 46; Mark iii. 31; Luke iii. 19.) The only place in the Gospels where they are spoken of without Mary is John vii. 3-10; but there it is added, "They did not believe on Him," which could not be said of her. Psalm lxix. is eminently a Messianic Psalm. The phrase, "An alien unto *my mother's children*," allows but of one meaning. The virginity of Mary the Jewish maiden before the birth of Christ is a great truth taught by God Himself, her perpetual virginity afterwards is a superstitious figment.

T.

SHOULD the Palestine Exploration Society search the ruins of Samaria, may they not find the lost genealogies of the ten tribes? MARAH.

Literary Notices.

Records of the Past: Being English Translations of the Assyrian and Egyptian Monuments. Published under the Sanction of the Society of Biblical Archæology. Vol. I. London: Samuel Bagster and Sons.

SUCH of our readers as are interested in Oriental antiquities, but whose lot is cast far away from the metropolis, and who have not therefore the opportunity of basking in the light which some of our great institutions in this great city throw upon the subject—such as the British Museum, South Kensington Museum, Biblical Archæology Institute, &c. &c.—will have reason to be grateful to the eminent publishing Firm for undertaking to issue the *Records of the Past* in English translations.

The volume before us is, in itself, a rich mine of valuable literary ore; a mine now made accessible to such students of Eastern antiquities as are incapable of investigating the original materials. Such students as had no opportunities for acquiring a knowledge of the vast amount of lore to be found in the arrow-headed and cuneiform inscriptions discovered, under ground and above ground, on the remains and monuments of Assyria and Egypt. But the value of the work before us is greatly enhanced when we are led to look upon it only in the light of an instalment, an earnest of richer things yet to come. We cannot give a better idea of the work than by quoting here Dr. Birch's opening observations in his preface to the volume before us:—

"The present volume of translations of Babylonian and Assyrian inscriptions, in the cuneiform or arrowheaded character, is the first of a series intended to place before the public the important results of the study and interpretation of these and Egyptian monuments, by English and foreign students. The value of these translations, to those interested in Biblical history and archæology, cannot be estimated too highly by all who have turned their attention to the language, literature, and history of the nations of the East contemporaneous with the Hebrews, and conterminous to the land of Palestine. As many of the texts are of the most remote antiquity, they derive from that fact alone the greatest importance, detailing contemporaneous events which had hitherto escaped notice, been lost, or less imperfectly transmitted by secondary sources"

We shall at some future period, give a critical analysis of the work. At present we can only afford space for the categorical table of contents, which is the following:—

Inscription of Rimmon-Nirari. By the Rev. A. H. Sayce, M.A.

Inscription of Khammurabi. By H. Fox Talbot, F.R.S., etc.

Monolith Inscription of Samas-Rimmon. By the Rev. A. H. Sayce, M.A.

Bellino's Cylinder of Sennacherib. By H. Fox Talbot, F.R.S., etc.

Taylor's Cylinder of Sennacherib. By H. Fox Talbot, F.R.S., etc.

Annals of Assurbanipal. By George Smith.

Behistun Inscription of Darius. By Sir H. Rawlinson, K.C.B., D.C.L.

Babylonian Exorcisms. By the Rev. A. H. Sayce, M.A.

Private Will of Sennacherib. By the Rev. A. H. Sayce, M.A.

Assyrian Private Concert Tablets. By the Rev. A. H. Sayce, M.A.

Legend of the descent of Ishtar. By H. Fox Talbot, F.R.S., etc.

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Assyrian Astronomical Tablets. By the Rev. A. H. Sayce, M.A.

Assyrian Calendar. By the Rev. A. H. Sayce, M.A.

Tablets of Assyrian Weights and Measures. By the Rev. A. H. Sayce, M.A.

Lists of further Texts, Assyrian and Egyptian. Selected by Geo. Smith, and P. le Page Renouf, F.R.S.L.

We consider the volume to possess points of great interest, notwithstanding that we are convinced that some of the translations might yet be rendered more in accordance with the spirit of the original, and therefore more accurate.

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 Proprieter 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 compelled us to postpone the monthly instalment on the *Talmud* (with the permission of the author, H. C. OXONIENSIS), till our next issue.

"The Ephesian State of the Church of England" in our next.

Several *Literary Notices* are also unavoidably postponed.

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.

Our answer to M. P., and others, is the same which we gave last month to 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.

His Grace the Archbishop of Canterbury; Lord Arthur C. Hervey, Bishop of Bath and Wells; Lieut.-General Sir Arthur Lawrence; Revs. Dr. Rosenthall; A. A. Isaacs; J. B. Goldberg; R. Chester; R. Gascoyne; H. H. Miles; M. H. Lewis; R. A. Taylor; General Bell; H. J. Hirschberg; J. B. Salter; The Countess of Carrick; Lady Harriet Kavanagh; Lady Sophia Phipps; &c. &c.

PUBLICATIONS RECEIVED.

דאס לעבען אונד טאדט פאן ישוע הנוצרי: לאנדאן תרל"ד:

Records of the Past: Being *English Translations of the Assyrian and Egyptian Monuments.* Published under the Sanction of the Society of Biblical Archæology. Vol. I. London: Samuel Bagster and Sons.

An Appeal in Behalf of the Philo-Judæan Society, Including the Forty-fifth Annual Report. London: The Book Society.

&c. &c. &c.

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