The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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WE WEEP WITH THEM THAT WEEP.

A VERY interesting meeting—solemn and mournful in its character—took place in the newly-built large room in the WANDERERS' HOME, Palestine Place, at half-past four o'clock on the afternoon of Saturday, the 31st of last January. It illustrated the Apostolic sentiment:—"Whether one member suffer, all the members suffer with it." About one hundred Hebrew Christians assembled together, amongst whom were two or three Gentile Christian Clergymen, to present an address of condolence to our bereaved brother, the Rev. H. A. Stern, Principal of the Mission to the Jews in England. The proceedings commenced by Mr. N. D. Rappoport, in the name of the Hebrew Christians present, proposing that the Rev. M. Wolkenberg should preside on the occasion. Our reverend brother, on taking the chair, gave out the fourteenth hymn from the Collection used at the Hebrew Services in the Episcopal Jews' Chapel, Palestine Place. With solemn fervour, the whole assembly sang the following hymn:—

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet;
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

At the conclusion of the hymn, the chairman asked Mr. P. I. Hershon to read the ninetieth Psalm. After which, he called upon the Rev. Dr. Margoliouth to engage in prayer. When the congregants rose from their knees, the President addressed them somewhat to the following effect, almost in the following words:—

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"I deem it desirable to offer a few preliminary remarks with reference to the object for which we have met together. The framed memorial, which we are about to present to the Rev. H. A. Stern, has received the signatures of upwards of a hundred Hebrew Christian brethren; most of whom have now come to testify, by their presence, their hearty concurrence with the movement. Such manifestations of sympathy are, I need scarcely say, only in so far deeply gratifying as they are spontaneous, and not prompted by extraneous considerations. If not genuine, if not the true expression of the inmost feelings of the heart, they are worse than useless. What, then, are the motives which have induced us on this occasion to come forward in a body and offer our united condolence to Mr. Stern? I am happy in the feeling of assurance that all who have taken part in the movement, whether present or absent, have done so of their free accord, and in response to their own personal inclinations. It has originated with themselves and has been carried out by them spontaneously, and from a heartfelt desire to manifest their deep sorrow for him who has endeared himself to them by his devoted and self-denying labours on behalf of Israel. To remove all doubt as to the singleness of purpose of all concerned in this matter, I have purposely abstained from all participation in it, either directly or indirectly, so that there should be no appearance even of outward pressure put upon anybody. Of course, a good deal of time and exertion has been required to collect the signatures and the pecuniary contributions, and to arrange for the preparation of the memorial; but for that you are indebted to Mr. N. D. Rappoport, who, in addition to his own liberal contribution, had cheerfully undertaken and carried out the settlement of these details. It is not, I may add, the amount of each contribution which is taken as a test of the value attached by every subscriber to the purpose of the meeting, but the heartiness with which it has been given, and which has been exhibited by one and all. A much larger sum might have been raised without difficulty, had it been deemed necessary for the accomplishment of our object. The end, however, kept in view has been the perpetuation of Hebrew Christian sympathy with Mr. Stern, by as many Israelites as could be got together in such a short time; but particularly by those who are bound to him by ties of gratitude for spiritual benefits received from him. This end has now been attained; we all have the grateful, though melancholy satisfaction of presenting to him, in a permanent form, our genuine and heartfelt condolence. I will, therefore, beg Mr. Stern, in the name of the meeting, to accept the memorial of the same and to permit the reading of the address.

The President read the following address:—

"Reverend and dear Sir,—We Christian believers of the house of Israel desire to express our unfeigned sorrow and deep sympathy with you and your orphaned children under the heavy weight of affliction by which you are bowed down. Many of us whose signatures are ap-

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pended to this written expression of condolence are indebted to your instrumentality for the saving knowledge they possess of that Gospel which alone opens a sure and joyful prospect of immortality beyond the grave. Whether in the Bible class, at the prayer meeting, or in the pulpit, you have always sought to unfold to us the divine purposes of redeeming love; and you have taught us, as pilgrims and strangers, to look daily forward to the blessed realities of Eternity. Even those among us who live at a distance from your immediate missionary and ministerial sphere, but whose hearts desire and prayer for Israel is that they might be saved, have been in the habit of looking up to you as a zealous representative, and an able and affectionate advocate of our cause. Bound together, therefore, by so many strong and peculiar ties of varied and manifold relationship, we naturally long to give expression to the feelings of deep sorrow which your heavy bereavement has stirred up in our hearts; we desire, if possible, to assuage your grief by the assurance that each of us shares in it, and that we bewail your loss as if we had personally sustained it.

"We need not point you to the consolations which the Gospel so richly supplies to believing mourners. Your whole life has been spent in comforting your Jewish brethren under the severe tribulation which almost invariably attends their entrance into the kingdom of God. You have done more. You have shown them a noble example of Christian fortitude under terrible sufferings, endured for their sake and the Gospel's, in the wilds of Africa. Your eye of faith has often pierced through the darkest cloud of sorrow which for a time obscured your natural vision. Thus your own personal and habitual experience has lent additional weight to your repeated admonitions, that we, too, should learn to disregard the things of time and sense, that we should renounce the visible for the invisible, and seek to realise the spiritual joys of heaven. Now, therefore, that you are again passing through the furnace of affliction, we feel confident that you are not without that solid comfort which has been your support under previous trials, and which you know so well how to hold out to others. In this confidence we are confirmed by the calm Christian resignation, the subdued and noble sorrow, which you and yours have exhibited under your bereavement. Such a frame of mind can only be created and maintained by the deeply-rooted conviction that your beloved wife has only been taken from you for a time; that she has exchanged a life of conflict for one of ineffable and never-ending rest, and that when your own earthly warfare is over, you will meet her among the throng of the redeemed, in the immediate presence of the Saviour.

We are, Reverend and dear Sir,

In deep sympathy,

Yours, —— ——"

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Mr. Stern, interrupted by emotions which communicated themselves to, and stirred the heart of, the whole assembly, responded to the address, almost in the following words :—

"My dear Friends and Hebrew Christian Brethren,—Animated by sentiments which I dare not trust myself to express, I rise merely to thank you for your kind sympathy with me in my affliction. You will, I am sure, forgive me if, on this sad and solemn occasion, I do not give vent to the emotions which my heart experiences, but my tongue is unable to utter. I have had letters of condolence from every part of the country, and comforting as they have been—for sympathy is sweet to the sorrowing and bereaved—nothing has afforded me greater satisfaction than your affectionate address. You know that my life, at least a great part of it, has been devoted to the spiritual welfare of our people, and, that these efforts are appreciated, you offer me the most touching proof. I can truly say that your kindness will stimulate me to fresh activity and zeal in the glorious work in which I have been engaged for so many years. The missionary's career is frequently, and it has been more especially so in my case, one fraught with trying and painful vicissitudes. It is true that I have had to experience hardships and dangers which were exceptionally severe. My life has again and again been literally suspended on a hair. I can, however, confidently and without affectation, state that, in whatever circumstances I was placed, even when a death which makes one shudder to contemplate, stared me in the face, I did not waver in the trust which I reposed in Him who is a help and support in every time of need. In the bosom of those near and dear to me, I cherished the fond hope that the past, with its storms and conflicts, would soon be forgotten, and the future, if not altogether free from cares and anxieties, would at least prove calm and smooth. It was not to be so. An inscrutable Providence ordered it otherwise, and I must bow to the Divine will. The dear departed, as was justly remarked, has established a new link of relationship between me and heaven, and this ought to modify, if it does not assuage the pain and anguish the bereavement has inflicted. This is quite true, for, as Christians, we ought not and must not mourn over the graves of our beloved ones as 'others, which have no hope.' Those that sleep in Jesus die not. Their night of conflict is over, and they are now in the land of everlasting light and bliss. A short time ago they were like you and me, but there is a great difference now. They have finished their course, reached the goal, and won the unfading crown. We, on the contrary, have still to fight the battle before we can sing the song of victory and praise. Let us then press forward to our high and glorious destiny, and when our brief day of life comes to a close, we shall be reunited with all whom we loved, and in the homes of immortality constitute for ever the family of our God.

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May this be our portion, and the portion of all near and dear to our hearts."

The Address is beautifully engrossed on parchment, and very neatly framed. It is headed by a pictorial representation of two tablets, on which are engrossed the following texts in Hebrew:—Eccles. vii. 1; Ps. cxvi. 15; and the latter part of Ps. cxxvii. 2.

When Mr. Stern resumed his seat, the chairman gave out the twelfth hymn from the above named Collection; it is the following well-known song of praise. It was sung by the whole assembly most feelingly:—

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

Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

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

Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, man divine,
And crown Him Lord of all.

Sinners, whose love did ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

After which Mr. Wolkenberg called upon the Rev. B. W. Butler, Superintendent of the Operative Jewish Converts' Institution, to read the fifth chapter of St. Paul's second Epistle to the Corinthians. The Rev. J. W. Reynolds, Vicar of St. Stephen's, Spitalfields, closed the solemn meeting with prayer, and the Apostolic Benediction.

THE TEMPLE OF EZEKIEL.

BY THE REV. ALBERT A. ISAACS, M.A., VICAR OF CHRISTCHURCH, LEICESTER.

THE careful and diligent student of the Word of God need seldom fail to discriminate between the mere imagery and illustrations, and the historical facts which may have already been accomplished, or may be still enshrouded in the recesses of unfulfilled prophecy. The more carefully and philologically his investigations are pursued, the more disposed he will be to arrive at the conclusion—that there are very few expressions or forms of speech in the Scriptures which are wholly of a figurative character. He will endeavour to keep before his mind what the state of the world was before the fall, and by a natural sequence what the world is likely to be after the curse of the fall is removed. In the study of this question he will learn how *facts* and *figures* are likely to have a probable, if not a certain, harmony. He will be at least inclined to

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believe that a world on which the all-wise God pronounced the first "very good," cannot be unworthy of the abode of regenerated and sanctified man; and that when the curse is removed, and it be filled "with the glory of the Lord as the waters cover the sea," it may become his permanent dwelling-place, in which he will enjoy perfect communion with the Most High.

Moreover, the axiom laid down by the "judicious" Hooker will ever be remembered; that the nearer we approach the *literal* interpretation of the Word of God, the nearer we approach the truth. In this view he will be strengthened, when he finds, that there was a literal exactitude in every prophecy that was fulfilled up to the time of the coming of our Lord; and that this has always been illustrated in the fulfilment of all those inspired statements of which there is a distinct and acknowledged record.

If these conditions be accepted, I believe that we shall commence our investigation of any difficult portion of the Bible with the assumption that it relates to *literal* occurrences and circumstances: that the Word of God means specifically what it says; and that we are not justified in taking our stand upon any other hypothesis, until it is thoroughly demonstrated that such a position is illogical and impossible. This basis of inquiry will not exempt us from difficulties; but they will be inconsiderable in comparison to the cloud which will envelope us when we take the opposite course. It will make pointed, clear, and practical, a large portion of the Holy Scriptures which would otherwise be unintelligible; and sweep away those weak and colourless expositions which are a reproach to the so-called theology of the day.

Few Biblical statements have passed through a more fiery ordeal of criticism than those which relate to the Temple of which we have such a minute and careful account in the fortieth to the forty-seventh chapters of the book of the prophet Ezekiel. The difficulties which it has presented have led to a variety of conjectures and controversies. To those who have no future for Israel, or no interest in the prophecies which concern the future, it has only presented a highly wrought and even exaggerated picture, which has contributed nothing to the value and the instructiveness of the Word of God. To others it is an unintelligible representation of the Church of Christ. Some conceive it to be the temple which Zerubbabel should have built; but did not. Others go so far as to commit the great and all-wise God to an act of powerlessness, and to a kind of paralysed forecast of the future, by calling it "a lapsed prophecy." On the other hand, those who anticipate its erection in the land of Israel, are in doubt whether it is to be the work of Gentiles or Jews: whether it is to be built by believers or unbelievers: what is to be its extent,—or for what purpose it is to be established. I trust that I shall not add to this confusion of sentiment and exposition in what I am about to write; but that rather, under the teaching of God the Holy Spirit, the readers of the *Hebrew Christian Witness* may obtain some help towards a satisfactory conclusion as to its meaning and object.

The following points demand our investigation:—

I. Its Locality.

II. Its Extent.

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III. Its Form.
IV. Its Object.
V. Its Occupants.

The scene of the prophetical transactions which we have to consider, is "the *land* of Israel." (Ch. xl. 2.) The declarations concerning them were to be made to the "*house* of Israel" (ver. 4); so that the locality and the people are distinctly identified. They come immediately after the great conspiracy of Gog and Magog (ch. xxxix.) against the well-being and security of the tribes of Israel, and the destruction with which those Gentile nations shall be overwhelmed at the great battle of Armageddon. This is followed by a revelation of the divine love to the Hebrew nation, who hear the voice of the Lord declaring, "they shall know that I am the Lord their God which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them for I have poured out my Spirit upon the house of Israel, saith the Lord God." (Ch. xxxix. 28, 29.) The prophet is then conducted by the Spirit of God, and in the visions then vouchsafed to him, is set "upon a very high mountain, by which was as the frame of a city on the south." (Ch. xl. 2.) Here we have a correspondence with the prophecies of Is. ii. 2, 3, and Micah iv. 1, 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." With this also harmonises the words of Zech. iv. and Rev. xi., which concern the re-erection of the Temple of God. The locality is declared to be "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Thus *Jerusalem* and its neighbourhood is the site and situation of this wondrous structure.

II. Its Extent.

All must be prepared to admit that, judged by the ordinary scale of computation, and the proportions of all buildings which have ever been erected by the hand and design of man, the inspired account which is given in these chapters presents grave difficulties. According to the generally received measurement, the reed with which the angel measured was three and a half yards long. It consisted of six cubits, and each cubit was by a hand's breadth longer than the ordinary cubit. The sacred building is described as being equilateral, each side being five hundred reeds, or measuring one thousand seven hundred and fifty yards. This would make seven thousand yards, or a circuit of more than three and a half miles. This, it must be acknowledged, is so far beyond our generally received impressions as to the capacity of structures erected by man, as to render the subject perplexing. Yet it is not impossible nor impracticable. The same intelligence and perseverance; the same mechanical skill and ingenuity, which have in modern times covered large areas with a succession of massive and imposing buildings, might, by the very condensation of effort, promoted by religious zeal and

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holy devotion to the call of JEHOVAH, accomplish such results as are here assigned to the rebuilt Temple. We may acknowledge the difficulty, but there is nothing to justify us in the assumption that it is insuperable, and that it therefore disposes of the opinion that this temple will be material and real. But beyond this, many able scholars contend that this estimate is exaggerated. What we translate "the reed," they affirm is only "the cubit." Thrupp, in his able work on "Ancient Jerusalem," who, as a strong opponent to all the expectations concerning Israel's repossession of their own land, or their national glory, cannot be accused of partiality, is of opinion that the reduced measurement is the correct one, and would hence make the circumference of the walls of the Temple to be a little more than half a mile. Be this as it may, the description given in this prophecy presents no insuperable objection to the literal fulfilment of all its details.

III. ITS FORM.

It must be admitted by all who have ever taken the trouble to compare what is written in these chapters with the records of the temples of Solomon, Zerubbabel, and Herod, that there is no correspondence either in form or proportion. Hence, it cannot be assumed that in any subsequent structure such a correspondence was either attempted or even partially attained. All the arrangements and details indicated a return to the sacrificial provisions of the Mosaic Law, and are so ordered and appointed as to meet the requirements of a large body of worshippers. A close and careful examination will show that there is a remarkable harmony between the majestic character of this Temple, and the perfection with which all its proportions are laid out. Each compartment is set apart for its special object and use, and at the same time all the various offices for which they are designed are made to correspond and to occupy their right place. Many questions arise under this head, but there is a necessary interweaving of matters which are in some respects dissimilar and distinct, which renders it best that I should at once speak of

IV. ITS OBJECT.

Under what circumstances does the Divine will and voice instruct and require such a wondrous Temple to be built? For what purpose is it to serve? What is to be the nature of the worship to be carried on therein? It is here that a variety of considerations present themselves, which have appeared to some so conflicting and opposed to the spirit and intention of the Gospel of Christ, as to have led to the abandonment of all ideas concerning their literality. But I believe that the misconceptions which have been so general, have arisen solely from the impression that this Temple has more than a local and national significance: that it is for the world at large, and not, as I shall attempt to point out, for the tribes of Israel, and for them alone. It is said in ch. xliv. 9: "Thus saith the Lord; No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." There are here no Gentile worshippers. This great and wondrous temple is, in all its details, devoted to the interests and use of the twelve tribes of Israel. If this point be perceived and acknowledged, it will necessarily relieve us of a large measure of the difficulty and ambiguity which have perplexed inquirers.

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The appointment and observance of sacrifices demand our first consideration. Of these there is a minute and particular mention. The sin offering—the burnt offering, and the trespass offering reappear, with all their accompaniments of first-fruits and oblations. (Chapters xliii. 18-27, and xliv. 27-31.) If all these things were done by the Hebrew nation in a state of unbelief: if these sacrifices were antecedent to their acknowledgment and acceptance of the Lord Jesus as their promised Messiah, it would be possible to accept such prospects without hesitation. But all this is co-existent with the manifestation of the divine glory and presence, and the bestowal of the Lord's blessing. "The glory of the Lord comes into the house by the way of the gate whose prospect is towards the east." "And He said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more despise, neither they nor their kings." (Ezek. xliii. 4, 7.) No language can be more clear and explicit. No expressions could be employed more in harmony with the prophecy of Deut. xxx. 6, 7, concerning the glory of Israel in the latter day:—"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live."

We have thus laid down the following statements: That the tribes of Israel are to permanently repossess their land; that they are to enjoy a glory and a happiness unspeakably greater than had ever been realised since the fall; that, in the land and city to which they are restored, they are to build a Temple of surpassing magnitude and magnificence; that in this Temple the ancient sacrifices are again to be offered; and that, as a pledge and earnest of the divine blessing, the Spirit of the Lord is to occupy this Temple, and it is to be filled with a heavenly glory. I cannot see how these statements can be accepted in anything but their literal sense, and the difficulties seem to me to disappear when we recognise an arrangement that is intended only and entirely to apply to the people of Israel.

And primarily in relationship to the re-institution of sacrifices:—Is it antecedently unlikely or impossible that such should take place according to the Divine will? Many believe that they were offered by our first parents before the fall; that, even in their state of innocence and holiness, they were taught the need of sacrifice for sin, and that it was from the skins of such sacrifices that Adam and Eve were clothed. The voice of prophecy takes up the theme, for when the future glory of Israel is spoken of, we read, "all the flocks of Kedar shall be gathered together unto thee; the rams of Nabaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory." (Is. lx. 7.) It is true that the inspired apostle, when writing to the Hebrews, declared that "there remaineth no more sacrifice for sins" (Heb. x. 26); but who can doubt that he was there speaking of the relationship of the individual believer to God; of the Lord Jesus as the only sacrifice and channel of reconciliation; and not to any national relationship which existed between the Hebrews and the

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Redeemer of Israel. As therefore sacrifices were enjoined by Jehovah as typical and emblematical of the one great Sacrifice which was "in the fulness of time" to be offered on the Cross; so sacrifices may again be presented to God, as *commemorative* of that most sacred offering, the value and power of which can never end.

But it must be admitted that, in all the divine arrangements, both in providence and in grace, a distinct object and intention is always to be traced. There is nothing arbitrary; nothing of a fortuitous character in any of the works or ways of God. It is to the design which, it appears to me, the Lord has before Him in the fulfilment of this remarkable prediction, that I wish to invite special attention.

The Hebrew nation are called God's "peculiar people." Our Lord came "unto His own, and His own received Him not." They recognised those prophecies which testified of the glory and power of their promised Messiah; but they disregarded those that spoke of His previous sufferings and humiliation. They believed that He would sit upon the throne of His father David; but they did not believe that He would die the death of the Cross to make propitiation for sin. The "remnant according to the election of grace," have ever received these truths in their fulness. But *the nation* have continued to deny the Messiahship of the Lord Jesus Christ, and will continue to disavow His sufferings and death on their behalf, until that time arrives when they shall welcome His Second Advent, and exclaim, "Blessed is He that cometh in the name of the Lord." There will then be a fulfilment of all their national expectations concerning His promised dominion and glory. But there will have been no previous acceptance of the Son of Man as the great and only efficacious sin offering of which all the types did testify. It is here, I believe, that the restored sacrifices will come in. They are to be commemorative; but it will be a commemoration of peculiar significance and power to the tribes of Israel. They will enjoy the beneficent government of "the King that reigns on Zion's Hill;" but they will also continually recognise in the sacrifices which they now offer in that wondrous Temple the memorial of that love which led Him to become "obedient unto death, even the death of the Cross." In short, the restored or converted nation of Israel will, by those sacrifices, commemorate the propitiatory offering of the Lord Jesus, and in that commemoration, acknowledge what they would otherwise have, we may say, practically, no other opportunity of acknowledging, that it has been by His precious blood-shedding that all their national as well as personal blessings have been secured. This gives a point, a power, and a meaning to these prospective sacrifices which would otherwise be inexplicable.

I must now speak briefly of the last point in connection with this Temple; viz.:

Its Occupants.

I have already endeavoured to identify it wholly and entirely with the restored tribes of Israel. They are the only worshippers. It is not intended for the Gentiles: it is only intended for them. Within its precincts minister the priests of the Levitical tribe, who have again been sought out and separated according to the Lord's mind and will. Within these sacred walls again shines resplendently the Shekinah of the divine glory. Over all reigns and rules "the Lion of the tribe of Judah," "in

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Zion and in Jerusalem, and before His ancients gloriously." Through the eastern gate enters "the Prince; He shall sit in it to eat bread before the Lord; He shall enter by the way of the porch of that gate, and shall go out by the way of the same." (Ezek. xliv. 3.) But who is the Prince? He cannot be "the Lord of glory" Himself, for He is among those whose duty it is to present sin offerings and all the other services of the sanctuary. (Chap. xlv. 9, and xlvi. 12.) He is Himself a worshipper (chap. xlvi. 2), and He is in the midst of the people when they go in and when they go forth. (Ver. 10.) I can only infer from this, that he will be the lineal descendant of the house of David, and that while the glorified Messiah personally reigns over His people, this Prince becomes His vicegerent or representative, and conducts and guides the people in all the sacred duties of the sanctuary. He exercises an authority and a supremacy which is recognised by the tribes of Israel, who render to him their oblations and reserve for him the divinely appointed portion in the holy land.

To summarise the points which I have endeavoured briefly and imperfectly to state: this Temple is to be built in the latter times; it is to be built by the Hebrew nation on their restoration to their own land; it is to be built by them as believers in the great Redeemer of the world. In this Temple, sacrifices are again to be offered, *commemorative* of the one perfect and all-sufficient sacrifice for sin once offered on Calvary's Cross. But these sacrifices are to be presented by Israelites alone, who are the sole occupants and worshippers in this sacred edifice, and are appointed in order that they may nationally and continually acknowledge that He who now reigns over them in glory, once suffered and bled and died in order that they might be saved. Over this Temple presides a Prince, and not a High Priest. He is neither a sovereign exercising supreme authority, nor is he a High Priest making an atonement for sin. All these functions are the prerogatives of the great Head of the Church, the High Priest of our profession, the King of Glory. From this holy house a living stream flows through the chasm rent in the Mount of Olives by the second coming of the Son of God; and this stream is the channel of life and fertility wherever it goes. Such an exposition of the probable future may appear to some like the rebuilding of "the middle wall of partition," between Jews and Gentiles, which the Gospel of Christ has for ever overthrown. But this question has nothing to do with that spiritual relationship by which believers, be they Jew or Gentile, belong to the same redeemed family. These views may seem to be "carnal" to others whose expectations partake more of the unreal than the sublime. But all the works of God's hands are good. He can hallow the material universe, and make all things the receptacle of His presence and blessing. Thus we may anticipate that the renewed and sanctified earth shall regain all that was lost at the fall, and be dignified and rendered glorious by all that is holy and acceptable in the sight of God, and all that can minister to the boundless happiness and enjoyment of man.

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THE LANGUAGE OF CHRIST.

BY THE REV. J. B. GOLDBERG.

No. II.

HAVING shown in a former paper (No. I.), from the circumstances of the Jewish nation, their history and literature, their mode of thought and state of feeling, and from the contemporary testimony of their historian (Josephus), that at the time of the coming of the Saviour, Aramaic and not Greek was the language of the nation, we now proceed to the production of proofs out of the Gospels themselves.

It will be easily conceived, that, since the Gospels have at an early date been published in Greek; and since the inspired writers were not under the necessity of rendering their Master's sayings *verbatim et literatim*, but were moved and guided by the Spirit *what* to put on record, and *how* to put it, we are not to look for numerous passages testifying to a Hebrew or Aramaic origin. Nevertheless, we are not left altogether without evidence. Divine Providence has graciously so ordained and constituted matters, that the primary and original language of the Saviour, here and there appears, with more or less distinctness. To some of these, therefore, we will now turn our attention.

An angelic being having announced to Joseph the conception of the blessed Virgin, proceeds to give directions as to the name of the child. "And thou shalt call His name Jesus, for He shall save His people from their sins." * Evidently the heavenly messenger made his communications in the Hebrew, in which tongue the name ישוע (yeshooa), and the verb יושיע (yosheea) bear close relation to one another, not only in sound, but also in meaning. In the Greek, the noun and verb have no connection whatever.

Again, another angel appears to Joseph in a dream, and orders him to return to the land of Israel, "for *they are dead* which sought the young child's life." † Now the verse preceding tells us that it was Herod *only* who died, but, we see here an idiomatic phrase peculiar to the Hebrew. A case perfectly analogous to it, we find in Exod. iv. 19. There likewise, it was Pharaoh *alone* who died, but, the declaration of God to Moses, is "Go, return into Egypt, for all the men *are dead* which sought thy life." ‡

The address of the angel Gabriel to the Virgin Mary (Luke i. 28), gave rise to different interpretations, because the original of the address has been overlooked. The Greek word κεχαριτωμενη (kecharitomenee) is the exact rendering of the Hebrew חנונה (khanoonah) which is the passive participle of the verb חנן (khanan), and signifies one that has found or obtained grace and favour. That this is its true meaning, is confirmed by the angel himself, who, in order to calm her mind, which was disturbed by his appearance and salutation, adds (ver. 30), "fear not, Mary, for thou hast found favour with God." So are the words, "the Lord is with thee," a Hebrew mode of salutation from a superior to an inferior. It was the salutation of the angel of the Lord to Gideon (Jud. vi. 12), and of Boaz to his labourers (Ruth ii. 4). "Blessed art

* Matt. i. 21. † Ibid. ii. 20. ‡ Exod. iv. 19.

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thou among women," is no less a Hebrew declaration of esteem, found in Judges (v. 24) and other places; and even the word "hail" (in Greek χαιρε, chaire) is a translation of the Hebrew שלום (shalom).* The entire discourse of Gabriel was clearly therefore in Chaldee, the vernacular of Mary.

The several hymns, or grateful outpourings of pious souls, recorded in the first two chapters of St. Luke's Gospel, by their parallelisms and the use of cognate nouns and verbs, bear evident marks of their Hebrew original. It certainly is one of the strangest notions, that those extemporaneous productions of Jewish minds, had been made in the Greek language. Can any one with a modicum of common sense imagine, that the wife of a humble Jewish carpenter was an eloquent Greek poetess? that Zechariah and his wife, were ready composers in the foreign tongue? or that the aged Simeon was conversant with Greek sapphics? But we can understand that a godly person, acquainted with the word of God, having her heart overflowing with love and gratitude, would pour out her soul in strains like those of Hannah, or Deborah, which she was in the habit of reading from her childhood. The fact that the first chapters of St. Luke's Gospel are different in style from the others, and contain many more so-called Hebraisms than the rest of his Gospel, has been observed by many learned critics. The explanation generally given is, that the evangelist either rendered existing Aramaic documents into Greek, or that he derived those facts from the testimony of the mother of the Lord herself; that though he was well versed in the elegant use of the Greek tongue, he endeavoured to represent the original as nearly as possible. Whichever of the two we take to be the true cause of the difference in style, it is clear that Greek was not the language of the Jewish people.

From the beginning of St. John's Gospel, we obtain also some hints, as to the language in use amongst the children of Israel. Among the different dialogues recorded there, we read (i. 38), "They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?" Again (ver. 41), Andrew tells his brother, "We have found the Messias, which is, being interpreted, the Christ;" and in the next verse, the Lord Jesus says, "Thou shalt be called Cephas, which is, by interpretation, a stone." A little reflection will show us, that neither the Lord Himself nor His apostles could have used the formula, "which is, being interpreted." The fact that ever after this, the Evangelist uses the word rabbi without its interpretation, is quite sufficient to show us that these explanations were inserted by him for his Greek readers. The conclusion follows most naturally, that the speakers themselves, who introduced no such interpretations, simply conversed in Hebrew or Aramaic.

The preaching of the Baptist must likewise have been in the vernacular of his country. He warns those that came to be baptized of him, not to trust to the bare fact that they were by nature children of Abraham, for "that God is able of these stones to raise up children unto Abraham."† Here we have a pointed hit at that of which the Jews often boasted—

* The LXX actually render so the Hebrew word, in Isa. xlviii. 22, and lvii. 22.
† Matt. iii. 9.

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that they were the seed of Abraham—and which they used in their disputations with Christ Himself. * The Baptist gives a turn to the word they were so fond of, and tells them God is able of these אבניא (Abnaia, stones) to raise up בניא (bnaia, children) unto Abraham. This paronomasia, or turning of kindred words into different meanings, is congenial to the Semitic languages; it is considered a great elegance, and is used by Hebrew writers both in poetry and prose.†

The Saviour Himself also uses expressions which tend to the same conclusions. In the first year of His ministry He comes to Nazareth, where He had been brought up. He enters the synagogue, and, having a book given to Him, reads a portion of the prophet Isaiah. The reading was doubtless in Hebrew, for *no reading* in foreign languages was permitted in synagogues. ‡ An address followed, and the question arises, in what language was it delivered. We have no record of the address, but we have a few words which throw light on our inquiry. The Saviour says to his fellow-citizens, "Ye will surely say unto me this proverb, Physician heal thyself." § Now, it is required in Oriental proverbs, that they should contain not only a forcible and striking saying, but should also be clothed in words which have affinity and relation to one another. These requirements are fully borne out both in the Hebrew and Aramaic. In the one it is רופא רפא את עצמך (rofè refa eth atsmecha), in the other אסיא אסי יתך (oseo asè yathach), but in the Greek, the noun and verb belong altogether to different roots.

We will now direct attention to the Sermon on the Mount. We have in that sublime discourse, not anly idioms and phrases which owe their origin to Hebrew or Chaldee, but also words preserved in their primitive form and original condition, as רקא (raca), גהנם ‖ (Gehenna), ממון (mammon), &c. But let us first examine the question, To whom was the sermon delivered? Who were the multitudes that listened to it? We have no hesitation in saying that the audience was *a Jewish audience*. This will become evident, when we call to mind that the Lord Jesus Himself never held intercourse with Gentiles. He distinctly declared, that He was not sent but to the lost sheep of the house of Israel. Even at the end of his ministry on earth, when certain Greeks asked for a private audience, He declined seeing them, as may be gathered from the context.¶ Had our blessed Saviour been preaching to, or holding intercourse with Gentiles, there would have been, in after times, no necessity for a vision to teach the Apostle Peter not to refuse to preach the Gospel to Cornelius. Nor could they of the circumcision have contended with Peter for doing that which his Master, and theirs, had done before—teaching the Gentiles the way of life. It is clear, therefore, that before the heavenly vision was vouchsafed to Peter, nothing had been done, either by the Lord or by His apostles, for the instruction of the Gentiles.

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* John viii. 33.

† Judg. xv. 16. החמור חמור חמרתים (hachamor chamor chamorathaim). Zeph. ii. 4. עקרון תעקר (ekron teaker).

‡ Hence arose the custom, or rather necessity, after the return from the captivity, of having a Targumist (or interpreter) with the reader, who interpreted into the vernacular what was read in Hebrew. Hence, also, those rules we meet with in the Talmud for the guidance of the interpreter.

§ Luke iv. 23. ‖ In the English version, "hell." ¶ John xii. 20, &c. (see Alford).

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This conclusion is still further confirmed by the whole tenor of the sermon. The beatitudes could not have been addressed to the Gentile world; they would scarcely have understood them; the Jews alone, who had the word of God, might have learned from the Psalms and the prophets, what poverty of spirit and meekness of heart really signified. The expressions, "the kingdom of God," or "the kingdom of heaven," must have been equally strange and unintelligible to the former. How could the words "Ye have heard that it was said to them of old time," be spoken in the ears of such as never heard of the commandments of the law before, or were most probably ignorant of the very existence of the law of Moses? Our best commentators admit, therefore, the meaning to be, "Ye have heard" by the reading of the law in the synagogues (where the Jews were wont to assemble), and the exposition of the scribes. Again, were the heathen likely to swear by Jerusalem, that our Lord should deem it necessary to warn them against it? Or would the Saviour have said to a heathen, or even mixed multitude, "Use not vain repetitions as the heathen do," or used the terms, "for after all these things do the Gentiles seek?"

The audience, then, being a Jewish audience, nothing is more natural than that the language used was the Jewish vernacular, the Aramaic. We have seen above, that even in our Greek Gospels, there are words left in their Aramaic form, in the Sermon on the Mount. These have therefore been undoubtedly uttered by the Saviour in Aramaic; why should not the remainder of the sermon have been spoken in the same tongue? This would be historically analogous to another extant work, of about the same age, which exhibits the same features. Josephus' books on the Jewish War, are extant in Greek only; certain words are left in them in Aramaic, and the author himself tells us, that he wrote his books in Aramaic, but afterwards translated them into Greek, for the benefit of the Gentile world, the Greeks and Romans.* Surely the parallel is very exact; there is nothing derogatory in it, nor the remotest approach to that, but falls in with the wants of those times; that our blessed Saviour taught in the Aramaic tongue, and that His apostles were guided by the the Holy Spirit to render his teaching into Greek, for the benefit of the Gentile world.

That there were Jews in Decapolis is a fact beyond all possibility of doubt. We have the testimony of holy writ that there were Jews and synagogues at *Damascus*, one of the cities of that confederation. In Scythopolis (the capital of the district), we are informed by Josephus, there were 13,000 Jews; in like manner he speaks of the calamities that befell the Jews living in Hippos, Gadara, Gerasa, all cities of Decapolis. He also records the better treatment which the Jews of Tyre and Sidon met with at the hands of their fellow citizens.† Of course. these Jews knew something of the Greek, to be able to carry on daily intercourse with their fellow townsmen, but they knew much more of the Aramean language. For this statement, that they knew more of the Aramean, we might give several reasons, but two will suffice. First, they were within the borders, or, at least, in the neighbourhood of their beloved country, and were in constant communication with their

* Preface to Jewish Wars, i. 2. † Jewish War, Book ii. ch. xviii. 3, 5.

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brethren in Palestine, who spoke the Aramaic. Secondly, there is abundant evidence that neither in Syria nor in Mesopotamia, was the Syriac tongue superseded by the Greek. The latter became the fashionable language of the great and noble, but the Syriac continued, as ever before, to be spoken by the middle and lower classes. This would greatly assist and help the Jews in the preservation of their tongue, which is very nearly related to the Syriac. When therefore our Lord delivered his discourse on the Mount, in the Aramaic, the Jews, who came from those Gentile cities, understood him perfectly well. We shall feel the correctness of these statements more deeply, if we glance at an analogous case from our own times. There are many English people living in the French town of Calais, who, of course, speak the French language. If some of these were to come over to their own country, to listen to the addresses of a famous bishop or archbishop of their own nation, they would undoubtedly understand every word which would fall from his lips, though his speaking or preaching should be in a language different from that of the locality in which they live. The same we may, with confidence and truth, affirm of the multitudes which from Decapolis followed the Saviour, and of those which came to hear him (as St. Luke tells us) from the sea coast of Tyre and Sidon. They fully understood the Aramaic of the Saviour, even if it had not been the language of the localities from which they came.

While treating on the subject of the Sermon on the Mount, we desire to advert briefly to the question of the identity of that sublime discourse recorded in Matt. (v. vii.) with that given in St. Luke; but only so far as it bears on the *language* in which it was uttered. We agree with those learned men who think that there are many and good reasons for believing that the two are substantially the same. Now, we ask, how will those Hellenists, who hold that our blessed Saviour taught and preached in Greek, and who boast that, according to their theory, our Greek New Testaments contain *the very words which proceeded out of His mouth*—how will they account for the different phrases, words, and expressions, we meet in the sacred record of the two Evangelists? On the supposition, that Christ always used the Aramaic, we can see sufficient reason for these variations. The apostles proclaimed the Gospel, in the first place, to the Jews. After the lapse of several years, the door of faith was opened also unto the Gentiles. The time soon arrived, when the narratives of the life and death of the Divine Redeemer, were to be committed to writing. The Greek language was selected, as the language which was understood by some persons in almost every country; who, in turn, would render the gospels into the vernacular, for the benefit of their countrymen. The evangelists were under the especial guidance of the Holy Spirit, in putting on record the doctrines, the instructions, the wonderful deeds and miracles, &c., of their heavenly Master; but, like the prophets of the Old Dispensation, were left to the selection of their own words and phrases, and to the development of their own manner and mode of utterance. Hence, naturally, arose different expressions on one and the same subject, varying in words but not in sense and meaning. But on the newly promulgated opinion, that they are the very words of the Lord himself which the different Evangelists give us, it is obvious they cannot, and ought not to differ even in

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the slightest degree. He could not, while discoursing, have given utterance to different expressions at one and the same time.

These remarks apply with equal force, to the various Aramaic words preserved in our Greek Gospels. Each evangelist has not recorded the same words in that tongue, "Talitha cumi," is given by St. Mark, while St. Luke has only its Greek equivalent. "Raca," is preserved in St. Matthew's Gospel, but not in the others. "Hosanna" is recorded by three evangelists, but not by St. Luke; and so they differ in the preservation of other Aramaic words. Our explanation of this diversity is very simple. Each evangelist had in his mind's eye, the benefit of his readers, and each retained the original words, or gave their translations, as he judged to be most for the edification of those for whom he intended his Gospel. But on the assumption that the Son of David taught and preached in Greek, that the words in the Gospels have been handed to us, just as they fell from His sacred lips, the difficulty appears to us inexplicable. Why is it that each of the evangelists did not introduce into his Gospel *all* those Aramaic utterances? How did it happen, that all of them did not deem it a sacred duty to immortalise those words which had come from the blessed Master's lips, if, as the Hellenists assert, such Aramean expressions occurred from time to time, in our Saviour's Greek language, and were *therefore* preserved?

We must now hasten on in our remarks. Neither time nor space will allow us to dwell on the sending forth of the apostles (Matt. x.), the commission which their Divine Master gave them, or the rules which He prescribed for their conduct. They are all delivered in such terms and abound in phrases which, to say the least, show them to be nearer the Hebrew than the Greek. Nor will we proceed to the examination of the wonderful "cycle of parables" (Matt. xiii.) which so beautifully illustrate the scenery and products of Palestine, and would doubtless, on examination, not be wanting in hints as to the vernacular in which they were originally uttered. But we hasten to the closing scenes of our blessed Redeemer's life on earth. We take the majestic event of the Transfiguration, which forms, as it has been well observed, the solemn installation of our Lord to His sufferings. Moses and Elias are with Jesus on the mount, conversing with Him. We ask reverentially, in what language did the two representatives of the *law* and the *prophets* talk with Him? Our answer very naturally is, in the same language, which these Old Testament saints used while on earth. Peter's exclamation, "Lord, it is good for us to be here," &c., was in the same Jewish tongue, and so was the voice from heaven, "This is my beloved Son." This being the case, we can understand how the evangelists on rendering the utterances into Greek, adopted various equivalents for the same Hebrew words; Matthew representing Peter as saying, Κυριε (Lord), Mark, Ραββι (Rabbi), and Luke Επιστατα (Master), besides some other little variations. But on the assumption that we have in the Gospels "*the very words*" which proceeded out of the speakers' mouths, we cannot see why three different words are given, when one only could have been used by the apostles.

A similar variation, but of more significance we meet with further on. (Matt. xxii.) Our blessed Saviour having triumphantly answered the captious questions of Pharisees, Sadducees and Lawyers, proposes on

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His part a question for their solution. "What think ye of Christ? whose son is He?" He shows them the unsoundness of their declaration, that Christ is only the son of David, since David in spirit calls Him Lord, &c. The report of our Lord's remarks varies in each of the evangelists, and is therefore inconsistent with the notion, that we have in the Gospels, not the version of Christ's sayings, but the *very Greek words and sentences* which fell from His lips.

The triumphal entry of Christ into Jerusalem, was hailed by the people with the well-known Hebrew chorus "Hosanna to the Son of David," and with the ancient, but still used welcome ברוך הבא * (Blessed is he that cometh &c.). It is surely natural to conclude, that Jewish children sung in the temple in their own vernacular, and not in the despised and hated foreign tongue. We think, also, that we are not going too far, in holding that the Saviour's reply to the enraged priests and scribes, by a quotation from the book of Psalms, was made in the original Hebrew, and not in Greek.

Our remarks on the concluding scenes of the Gospels, the awfully solemn and mysterious facts, of the sufferings and death of the Lord of glory, must be few and brief. They are not subjects to be handled too freely, by the cold hand of criticism. We will, therefore, only call attention to the exclamation, "My God, my God, why hast Thou forsaken me?" † which all know to have been uttered in Aramaic. The conversations which the Saviour held with His disciples, after His resurrection, appear to have been in the same language. He gives them repeatedly the customary Jewish salutation שלום לכם (peace be to you).‡ Mary addresses Him with the old familiar term, רבוני (master),§ and Thomas, when rebuked for his obstinate incredulity, makes his confession in words essentially Hebraic אדני ואלהי (my Lord and my God.)‖ Lastly, when He appears to Saul of Tarsus, on his way to Damascus, and turns the persecutor into an Apostle, it was in the Hebrew tongue that the Lord Jesus spake to him. ¶

Let us now briefly sum up. We have seen that the angelic beings who spoke to Joseph and Mary, made use of Hebrew words and phrases; that the inspired effusions of Mary and Elizabeth, Simeon and Zacharias, &c., were delivered in the same language; that the Baptist's preaching (there is reason to believe) was in the vernacular of his country; that the Saviour addressed the people of Nazareth in Aramaic; that the Sermon on the Mount could not have been uttered in Greek, and consequently must have been delivered in the other language, Aramaic; that the words and expressions used at the scenes of agony and woe, bear the characteristics of the same tongue; that the language used after the resurrection, is tinged with the same colour; and that Paul was addressed by the Lord Jesus from heaven, in the Hebrew tongue. These put together form a chain of evidences, which no mere assumptions, or specious argumentations can affect: they give abundant reason for believing that our blessed Saviour spake, taught, and preached in the Aramaic.

The fact we have just mentioned, that Christ spoke to Paul in Hebrew, deserves the deepest consideration of those who lay the greatest stress

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* Matt. xxi. 9, 15. † Ibid. xxvii. 46. ‡ John xx. 19, 21, 26.
§ John xx. 16. ‖ Ibid. xx. 28. ¶ Acts xxvi. 14.

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upon the fact, that we possess the Gospels in the Greek language. Here we have the narrative, or history, of the conversion of St. Paul recorded in the 9th chapter of the Acts, in the Greek language; again we have it in the 22nd chapter, in the same tongue, and yet Paul himself tells us that the Lord spoke to him *in the Hebrew language*, therefore not in the language in which we have it recorded. Surely we are perfectly justified in believing that other utterances of the Saviour were likewise delivered in the Hebrew language, notwithstanding that we now possess them in the Greek tongue.

One point more we desire to adduce here. The Holy Ghost was poured out, on the day of Pentecost, upon the Apostles, and they began to speak with other tongues. The foreign Jews that were staying at Jerusalem were all amazed, and marvelled, saying one to another, "Behold, are not all these which speak Galilæans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."* Now, according to the Hellenistic theory, Greek was prevalent in Rome, in Egypt, in Syria, in Palestine, and most of the other places named above; we ask, therefore, What was it that so much astonished and confounded the multitude? Jews that knew Greek, were speaking in that language to other people, who understood that tongue! Would *we* think it very extraordinary, if a Frenchman who was bilinguous, knowing English and French, were to address a multitude in English? Was a pouring out of the Holy Spirit necessary for such a purpose? Certainly not. But, according to our belief, that the great body of the Jews in Palestine were *not conversant* with the Greek tongue; that, out of Greece, that language was only known to the literati and the higher classes; then we see, in the facts quoted above, the wonderful power of God—that the Apostles were enabled to speak in tongues they had never known before,—Greek, Latin, Persian, Arabic, Coptic, &c. &c. Then we also apprehend the full force of the question, "Are not all these which speak *Galilæans?*" who were not expected to know Greek, or any other of these languages.

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 75.*)

AT the death of Richard in 1199, his brother John succeeded to the throne of this realm. The minute details of that reign, which my

* Acts ii. 7-11.

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ancestor, Elias Paltiel, has recorded in this scroll, are so extensive that I must ask you, remarked our noble narrator, to bear with a digest of the reign of King John, which I have made on the authority of the documents preserved in the venerable chronicle before me, as well as from the works of the monkish chroniclers of the time.

I wind up this evening's narrative with the reign of one who has acquired an unenviable notoriety in the political history of this country—one who is well known as a disobedient son, an unnatural brother, and a savage monarch—one who disregarded the rights of all men—one, in short, who trampled under foot all laws, both divine and human.

What could the Jews expect from such a character? The natural effect of the cruelties to which they had been subjected during the last reign, under Richard Cœur de Lion—a monarch who, though generous, was yet rash and romantic, which was the cause of their very great sufferings—I say, the natural effect would have been to deter our people from attempting to accumulate any more wealth in this country; and it was to be apprehended that on the accession of such an unprincipled man to the throne, and the semi-barbarian state of the then people of England, who were continually quarrelling amongst themselves, and were ready at all times to plunge the sword or the lance into the breasts of each other, the Jews, under such circumstances, instead of resorting to England, as holding out to them inducements for the acquirement of riches, might have been expected to have quitted this island altogether. It was well put into the mouth of a Jewish maiden of that age, "Such is no safe abode for the children of Israel. Ephraim is an heartless dove—Issachar an overlaboured drudge, which stoops between two burdens. Not in a land of war and blood, surrounded by hostile neighbours, and distracted by internal factions, can Israel hope to rest during her wanderings." * It was to have been imagined that the Jews would have betaken themselves to Spain, where their brethren were just then highly honoured, and in the enjoyment of great favour at the Spanish courts. But John was artful as well as wicked.

The law which his brother Richard enacted, relative to the Exchequer of the Jews, permitted the king to exercise unlimited power over the properties of the Jews. This circumstance afforded him great facilities for obtaining supplies to a large amount, upon any emergency.

John wanted money continually, in consequence of his incessant disagreements with his people. He saw it necessary to devise some expedient measure which would have the effect of allaying the fears of the Jews; and he therefore began his reign with pretended kindness towards them, holding out to their view the expectation of greater security in future.

Accordingly, King John, in the first year of his reign, to show the Jews that they would not be molested by reason of any antipathies which he entertained towards them on account of their creed, granted them permission to nominate a person to the office of chief Rabbi of England, and confirmed the appointment by the following charter:—

"The King to all his faithful, both to all the Jews and the English, greeting. Be it known, that we have granted, and by our present charter confirmed, to Jacob the Jew, of London, Presbyter of the Jews, the juris-

* Sir Walter Scott's "Ivanhoe."

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diction of all the Jews throughout all England; to be had and to be held by him during his lifetime, freely and quietly, honourably and entirely, so that no one may presume to molest, or trouble him in any way. We wish, therefore, and firmly command, that the same Jacob, Presbyter of the Jews of all England, may live secure, shielded, and peaceably defended. And if any one shall presume to impeach him on that account, that without delay you cause amends to be made (our interference to be procured for our protection), as also for our Dominican Jews, whom we keep in our special service. We also prohibit any plea to be entered in, concerning any thing that belongs to him, unless before us, or before our chief justice, as it is appointed by our brother Richard."

Highly flattering as this appointment must have been to the Jews, the king complimented them still more by granting Jacob, who was their first chief Rabbi, a charter of safe-conduct throughout his dominions, honouring him in the record with the highest terms of love and respect, and commanding all his subjects to regard his person with the same reverence and affection as they were bound by their allegiance to pay to the king himself.

As this was the first time that the Jewish nation had been so honourably mentioned, and so carefully protected, a perusal of the whole charter may not be unacceptable. The original is a mixture of Latin, Saxon, and French.

"John, by the grace of God, &c., to all his faithful subjects, to whom these letters may come, as well beyond as on this side the sea. You are commanded and enjoined, that through whatever village or place our well-beloved and intimate Jacob, the Presbyter of the Jews, may pass, that you allow him and everything belonging to him to pass safely and freely, and that you do not suffer any injury, trouble, or violence to be offered to him any more than to ourselves; and if any one should presume to injure him in any wise, that you cause redress to be made without delay."

In furtherance of the same purpose of conciliation, the king also, in the second year of his reign, granted two other important charters: the one extended to the Jews of Normandy, as well as to those of England; the other was confined to England alone. By these charters it was, amongst other things, granted to the Jews, that they might live freely and honourably within the king's dominions, and hold lands, and have all their privileges and customs, as quietly and honourably as they had in the time of Henry I.: that if a Jew died, the king would not disturb his possessions, provided he left behind him an heir who could answer his debts and forfeitures; that they should be at liberty to go where they would, with all their chattels and effects, without restraint or hindrance. Certain regulations were also prescribed for the adjustment of any differences which might arise between the Jews themselves, or with the Christians; as between themselves, all disputes were to be settled according to their own laws; if any Christian had a plaint against a Jew, it was not to be tried in the ordinary manner, but by a jury of Jews, and before particular judges, as will be seen by the following literal translation of the same great charter of the Jews:—

"John, by the grace of God, &c. Be it known that we have granted to all the Jews of England and Normandy to have a residence freely and honourably in our land, and they are to hold all things of us, which they

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held of King Henry, our great grandfather; and all those things which they now lawfully hold in land, bonds, and mortgages, and their chattels. That they may have all their liberties and customs which they had in the time of the said Henry, the grandfather of our father, in a better and more quiet and more honourable manner.

"And if complaint shall arise between a Christian and a Jew, let him who shall have appealed against the other procure witnesses to substantiate his plaint, viz., a lawful Christian and a lawful Jew. And if a Jew shall have a writ concerning his plaint, his own writ shall be his witness. And if a Christian shall have a plaint against a Jew, the plaint shall be tried by the Jew's peers. And when a Jew dies, his body shall not be detained above the ground; and let his heirs have his money and his debts, so that he be not disturbed thence, that is to say, if he have an heir who would be responsible for him, and do justice as touching his debts and forfeitures. And let it be lawful for Jews to buy everything offered to them, and to receive them, except such things as belong to the Church, and crimson cloth.

"If a Jew be summoned by one without a witness, let him be free from such a summons by his single oath taken on his book; and if he be summoned concerning things which belong to the Crown, let him likewise be free by his single oath on his roll. If a difference arise between a Christian and a Jew about the lending of money, the Jew should prove the capital, and the Christian the interest; that a Jew may lawfully and quietly sell a mortgage made to him, when he is certain that he held it a whole year and a day, that the Jew should not be entered into any plea, except before us, or before the keepers of our castles, in whose bailiwicks the Jews reside. That the Jews, wherever they are, may go whither they please, with their chattels, nor may any man detain or hinder them; and we ordain that they should be free throughout England and Normandy, of all customs, tolls, and modiations of wines, just as much as our own chattels are. And we command and order you to keep, defend, and protect them; and we prohibit any one from impleading them in opposition to this charter, touching the things mentioned above, under pain of forfeiture, as the charter of our father, King Henry II., did reasonably command."

And as a particular encouragement to the English Jews, John granted, moreover, by another charter, dated the same day, that all differences among themselves, which did not concern the pleas of the crown, should be heard and determined by their rabbis, according to their own law: a privilege which must have been of great importance to them, as the Jews consider it strictly unlawful to go to judgment before Gentiles.

In return for these Charters the Jews paid the sum of 4000 marks.

The synagogues which were sometimes closed—such as that of Bury St. Edmund's, Dunstable, and other towns—were re-opened. Again three times a day, morning, noon, and evening, were they frequented by Jewish worshippers.

The Jews, encouraged by such extraordinary marks of respect and kindness, fancied once more that they had found in England a home, and great nunbers began to come over from the continent. The royal favour, however, tended to excite the envy of their Gentile neighbours, who began again to accuse the Hebrew financiers of various crimes, such

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as crucifying children, and falsifying the coin, &c. In the fourth year of this reign, a Jew of Bedford, Bonefand by name, was indicted for a crime of a very incredible nature; which alleged crime, however, could not be proved, and the Jew was, therefore, honourably acquitted.

In the fifth year of this reign, the Jews were subjected to many ill-treatments and indignities from the citizens of London; but the King still continued to show a desire of affording his Hebrew subjects protection. They petitioned him to interfere his authority, and obtain some security from a recurrence of like grievances; whereupon he immediately wrote a sharp letter to the mayor and barons of London, in which he told them that, "as they knew the Jews were under his special protection, he wondered that any ill had been suffered to come upon them;" and after committing the Jews to their guard and protection, concluded with saying, that if any fresh injuries should be allowed to befall them, he should require their blood at the hands of the citizens.

The measures of conciliation had the desired effect: the Jews, placing reliance in the protection thus offered them by the king, again applied themselves, with full confidence, to the acquirement of property; and before ten years of this reign had passed away, their increasing wealth rendered them capable of affording a rich harvest to the Crown. When the fickle tyrant found that this was the case, he did not any longer keep the mask of kindness on his face: he began to throw aside the disguise he had assumed, and by every means which lay in his power he endeavoured to reap the advantages which his policy had placed within his grasp.

It clearly appears that the reason he lavished so many privileges upon them, was for the sinister purpose of alluring them into his power, that he might plunder and oppress them at pleasure. It was aptly said by a French historian, that the Jews were used like sponges, allowed for a time to suck up a large amount of wealth, which was wrung out, when filled, into the coffers of the Crown.

In the year 1210, he laid a tallage upon the Jews of 66,000 marks, and enforced payment by imprisonment, and by the infliction of various modes of bodily torture. He commanded all the Jews of both sexes throughout England to be imprisoned, till they would make a discovery of their wealth, which he appointed officers to receive in every county, and return to his exchequer.

The generality of them had one eye put out, which may be the origin of estimating riches by the price of a Jew's eye. One Jew, of Bristol, who resided on the Broad Weir, Abraham by name, who hesitated to pay the sum at which he was assessed (no less than 10,300 marks of silver), is stated to have been condemned to the cruelty of having one of his teeth torn from his head each day, until he had discharged his quota. For seven days he submitted to the torture: on the eighth day, having lost all his teeth but one, he produced the amount demanded of him.

The many wars King John was engaged in about that time, pressed him very hard for money. He not only waged war against France, Ireland, and Wales, but also against his own barons. Money was indispensable, and the poor Jews were the sufferers.

The next year a further tallage was levied, in which one Jew alone paid 5,500 marks. In the sixteenth year of his reign, John imposed another

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heavy tax, and compelled its payment by imprisonment and other measures of violence. Some of the Jews of Southampton were rather backward in their payments; they were ordered to be imprisoned and sent to the Castle of Bristol.

Besides the sums that were thus raised upon the Jews by means of taxes affecting their whole community, the king derived considerable advantages from appropriating the property of individuals amongst them.

Was he desirous of making a handsome wedding gift to any one, he did so by sending the favoured one a full receipt of all the debts owed by the *protégé* to the poor Jew, as was the case with a certain Robert. In some instances he would seize upon their houses, and grant them away, as was the case with Isaac of Norwich, who had a house in London, which the king, without ceremony, presented to the Earl of Ferrars. But the mode he more generally adopted to turn their acquisitions to account, was to enter into agreements and compromises with their debtors—either releasing in full the sum which was due, or discharging the interest payable upon the amount.

It would appear that the right which the king thus assumed of treating the debts due to the Jews as his own, although it brought considerable advantage to the Crown, was found, in some instances, to be grievous to the people in general; it placed all persons who were under engagements to the Jews, in the same situation as the debtors to the king, and thereby subjected them to liabilities much more extensive than those to which, in common cases, they would have been exposed. When, therefore, the barons forced from King John the great charter of liberty, they included in it two several clauses, which had for their object the regulation of the claims in respect to these debts, and the twelfth clause in Magna Charta declares—"If any one have borrowed anything of the Jews, more or less, and dies before the debt be satisfied, there shall be no interest paid for that debt, so long as the heir is under age, of whomsoever he may hold; and if the debt fall into our hands, we will take only the chattel mentioned in the charter or instrument." The thirteenth clause further declares, "If any one shall be indebted to the Jews, his wife shall have her dower, and pay nothing for the debt; and if the deceased leave children under age, they shall have necessaries provided for them, according to the tenement of the deceased, and out of the residue the debts shall be paid, saving, however, the service of the Lord."

The barons, who had assembled with the view of compelling the king to grant this charter, collected part of their forces in London; and whilst they remained there, imitated the king's conduct, and broke into the residences of the Jews, and pillaged them of whatever valuables they could find; and then, pulling down the houses, carried off the stones of which they were built, and used them for the purpose of repairing the walls of the city.

About two hundred and seventy years ago, when Ludgate was rebuilt and enlarged, a very large stone was discovered with the following Hebrew inscription :—

MATZABH R. MOSHEH BEN HARABH R. YITZCHAK. CH. W.

"The tombstone of Rabbi Moses, the son of the Rabbi Isaac the wise and learned."*

* The absurd criticism of Dr. Tovey on the above epitaph has been already refuted by Dr. Jost. See "Geschichte der Israeliten." Vol. vii. p. 405.

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There were some, however, in this reign who were interested in the spiritual welfare of the poor persecuted Jews.

The king himself was indeed an infidel, and cared for no religion, and loved no God but the god of money, and, therefore, cared for nothing but the treasure of the Jews. There was, however, a Prior, Richard by name, of Bermondsey, who, A.D. 1213, built a house for the reception of Christian Jews, and called the building, "The Hospital of Converts." The Prior did it in honour to St. Thomas.*

The last act of King John towards the Jews, was to employ them in a barbarous deed, to execute which he could not compel any of his Christian subjects. Having taken a great part of the Scotch army prisoners at Berwick, who assisted the barons, he determined to inflict such a variety of cruel and inhuman tortures upon them, that he could find none, except the Jews, whose obedience he was able to command. The Jews in the neighbourhood were, therefore, reluctantly obliged to become the executioners of those prisoners. It is not to be supposed that the Jews lamented much his decease, since even a modern Jew can yet exclaim at the mention of his name, "Thank God that there was only one King John."

THE TALMUD.

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

INTRODUCTION. (*Concluded from page* 31.)

THE connecting link may not be unnecessary as regards a certain class of readers of the *Quarterly*. The sparkling writer of the over belauded article on *The Talmud* had evidently taken the measure of his admirers' acquaintance with the contents of the New Testament. The sequel proved that his measure was not unjust; hence he dared make frequent allusions to the sacred volume, and that in the most flippant manner, feeling confident that he would have some readers that would pin their faith to everything that he thought proper to say, upon whom his lucubrations would "come with the force of a revelation." The connecting link which I am about to point out between the Saviour's withering invectives, when He for the last time addressed a congregation in the Temple, and the immediate events of the previous few days, will clearly show the character of the great bulk of the Pharisees, as sketched in the New Testament. The connecting link will demonstrate by whom "the wholesale denunciations of 'Scribes and Pharisees' have been greatly misunderstood."

In the twentieth chapter of the Gospel according to St. Matthew, we have an account of the Redeemer's quitting Jericho for His last visit to Jerusalem, in the time of "His great humility." Whilst on His way, and a great multitude following Him, "two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David." This was on a Sunday, the Redeemer's last Sunday on earth before His crucifixion. The evening and night of that Sunday Jesus spent at Bethany, when He was anointed by Mary. On Monday He triumphantly entered Jerusalem. There was no "Palm Sunday;" it was on a Monday that the great demonstration took place. The excitement and enthusiasm which

* It appears that there was an institution of that kind in the city of Oxford. See Wood's "History of the University of Oxford."

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characterised Jerusalem on that day has no parallel in secular history. The multitude not only spread their garments for the Saviour to walk on, but they cut down branches from the trees and strawed them in the way. Moreover, palm branches which formed part of the grand Ritual of a later Festival—the Feast of Tabernacles, the type of the great spiritual Harvest—waved like the incoming tide of the ocean, or like a forest shaken by the voice of the Lord. The multitude shouted "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest." In short, the whole city was moved. The Redeemer goes then direct into the Temple—His Father's House on earth—and drives out the traders in religion. The children's cry, "Hosanna to the Son of David," echoed and re-echoed throughout the Temple. The chief priests and the scribes remonstrate. "And Jesus said unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" A quotation from the eighth Psalm of David. "And He left them and went out of the city into Bethany." So much for Monday. Now for Tuesday.

What coalition schemes and plots were not hatched at Jerusalem on that Monday night. Political and religious opponents seemed for the nonce reconciled. The Pharisee, Herodian, and Sadducee—hitherto at deadly feuds—exchange terms of alliance with each other. They effect a sort of fusion. They make arrangements for offensive and defensive measures. If one party is defeated, another is to make an assault from a different position. The first attack is made by the chief priests and elders:—"By what authority doest Thou these things? and who gave Thee this authority?" The previous day they were too much cowed and confounded to ask any such question; but they had time to get over their surprise. "By what authority doest Thou these things? and who gave Thee this authority?" The chief priests alone had this authority; but who art Thou? The assailants were utterly defeated by the Saviour's counter question about "the baptism of John, whence was it? from heaven, or of men?" By what authority do I these things? Have you forgotten what took place at the river Jordan, where the Baptist spoke of me as the Baptizer with the Holy Spirit, as the Lamb of God; where a voice from heaven declared me to be God's beloved Son, in whom the Father was well pleased? The questioners were baffled and confounded. Our Lord followed up their confusion by two parables of profound import, that of the two sons, and the Householder and the vineyard, which He wound up by quoting another Psalm of David:—"Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"* The parable of the marriage of the King's son comes next. The invited, their treatment of the invitation and the messengers, the substituted guests, the one without the wedding garment, are respectively brought into bold relief. This He sealed with the solemn revelation, "Many are called but few are chosen." The defeat of the questioners was most signal.

The Pharisees and Herodians consequently take counsel together "how they might entangle Him in His talk." They ply Him with the very crafty question, "Is it lawful to give tribute unto Cæsar or not?" The Saviour makes "the tribute money" the means of the disastrous defeat of unholy alliance. The effect upon them was that "they marvelled and left Him, and went their way." Now for the next assault from the Sadducean contingent. The whole thing turns upon the question whether there be a hereafter or not. Suppose the idea of a future existence is proved to be absurd from the law of Moses itself, as it must be demonstrated by the supposed case of the seven brethren having to marry in succession the same woman. There was a fine display of a knowledge of the Pentateuch. But mark the crush-

* Matt. xxi. 42.

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ing rejoinder: "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine."*

The Pharisees now return to the charge; they were *not* pleased, but disappointed at the defeat of the Sadducees. Political and theological factions then, as now, would coalesce with any one who would help them to gain a point. Well, the Sadducees having been proved culpably ignorant, the Pharisees make the last onslaught, and their arrogance receives the death-blow. Their mouthpiece, who was a lawyer, asked, "Master, which is the great commandment in the law?" The lawyers had discovered six hundred and thirteen precepts in the law;† oh, if they could but get Him on a subject in which there was room for difference of opinion! But again defeat was the assailants' experience. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."‡ There could be no two opinions on the subject, notwithstanding that the lawyers tabulated the first and great commandment as the 418th in the 613 precepts.

But the great Teacher and Preacher had also to propound a great question, an all absorbing question:—"What think ye of Christ? Whose Son is He?" The Saviour was determined to take His audience back to the contemplation of the things which happened on the previous days, at Jericho, which the "great multitude" who "followed Him" must have narrated, at His triumphal entrance into Jerusalem. The Redeemer now brings His Temple congregation face to face with the most wonderful Messianic Psalm in the whole of that Prophetic collection, the 110th Psalm. "If David call Him Lord, how is He his son?" Do you still wonder at the blind men at Jericho having been inspired to cry, "Have mercy on us, O Lord, Thou Son of David!" Do you still wonder at the multitudes in the streets and the children in the Temple having been inspired to sing those glorious Hosannas which are prescribed in a subsequent Psalm? (cxviii. 22-26.) Do you still persist in your insolent question:—"By what authority doest Thou these things? and who gave Thee this authority?" "What think ye of Christ? Whose Son is He?" That Psalm which begins with "The LORD said unto my LORD," tells you that the Messiah is not only David's Lord, but also a Priest for ever. I have, therefore, the best possible authority to do these things, to order about in this Temple, to drive out the desecrators and mercers of religion from this holy place. Is it to be wondered at that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions?" Is it to be wondered at that His enemies of every political faction and theological school—with whom the Temple was then crowded—should have listened, cowed and daunted as they must have been, in unprecedented submission to the most terrible denunciations, on the part of the gentle Jesus! as recorded in Matt. xxiii.? How He ruled in the midst of His enemies, as David in spirit said of Him in the 110th Psalm! How in conclusion of that withering and lacerating address He endorses the cry of the multitude, and owns that He is that Son of David, and that Lord! "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,

* Matt. xxii. 29-33.
† See our vol. for 1873.
‡ Matt. xxii. 37-40.

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even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."*

I ask Mr. George Grove, and all who think with him, by whom have the Scribes and Pharisees been misunderstood? By our Lord and His Apostles, or by Mr. Deutsch? But I have already demonstrated how Mr. Deutsch and Mr. Deutsch differ. The grandiloquent defence of the Pharisees furnishes another illustration of the contradictory characteristic of that expounder of the beauties of the Talmud. Thus does the Talmudist of the *Quarterly* proceed to explain himself touching his clients, on the same page, part of which I have already quoted:—"But that there were *very many* black sheep in their flock—many who traded on the high reputation of the whole body—is matter of reiterated denunciation in the whole contemporary literature. The Talmud inveighs even more bitterly and caustically than the New Testament against what it calls the 'Plague of Pharisaism,' 'the dyed ones,' 'who do evil deeds like Zimri, and require a goodly reward like Phinehas,' 'they who preach beautifully, but do not act beautifully.' Parodying their exaggerated logical arrangements, their scrupulous divisions and subdivisions, the Talmud distinguishes seven classes of Pharisees, one of whom only is worthy of that name. These are—1, those who do the will of God from earthly motives; 2, they who make small steps, or say, just wait a while for me; I have just one more good work to perform; 3, they who knock their heads against walls in avoiding the sight of a woman; 4, saints in office; 5, they who implore you to mention some more duties which they might perform; 6, they who are pious because they *fear* God. The real and only Pharisee is he 'who does the will of his father which is in Heaven *because he loves Him*.' Among these chiefly 'Pharisaic' masters of the Mishnic period, whose names and fragments of whose lives have come down to us, are some of the most illustrious men, men at whose feet the Christians sat, whose sayings—household words in the mouths of the people—prove them to have been endowed with no common wisdom, piety, kindness, and high and noble courage: a courage and a piety they had often enough occasion to seal with their lives."

So that, according to Mr. Deutsch himself, only a seventh part of the Pharisees—whether it was the largest or the smallest in point of numbers, the Essayist does not inform his readers—were entitled to respect. I shall, D. V., in my essays on the Talmud, demonstrate that the seventh class of Pharisees was not only the smallest, in point of numbers, but that almost every one belonging to that class owned the claims of Jesus to the Messiahship of Israel.

I have endeavoured to give in this introduction, a digest of the first half of the romantic essay which, as I have shown, consists of a tissue of platitudes and fine spun verbosity. The second half, which professes to deal with the very subject the essayist set before himself to illustrate and expound, consists of superficial padding, in the shape of legend and fable, which no genuine Talmudist would think of palming off on such a class of readers as patronise the *Quarterly Review*. I shall have many an opportunity of exposing its flimsy texture and its transparent shallowness, in the body of my work on the Talmud. I shall not therefore increase the number of my introductory pages, by an analysis of the second half of the superficial essay. If Mr. Grove had not been a partizan, at all hazards, of the essayist on THE TALMUD, in the *Quarterly*, he would have acquiesced in the just estimate which the writer on the same subject in the *Edinburgh* put upon Mr. Deutsch's performance. Moreover, if Mr. Grove, or any other scholar, will deal with the essay which I now have in my crucible, impartially, and eliminate from it all that is irrelevant to the subject, he will scarcely have a page of relevant matter left. I reiterate that it was

* Matt. xxiii. 37-39. "The connecting link" proves to be a leaf out of our own book. See our vol. for 1878, pp. 561-3.

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Mr. Grove's indiscreet zeal, which challenged the exposure of his friend's presumptuous mastery in Talmudical lore.

The way I propose to answer the portentous question, "What is the Talmud?" will be to give a digest of each treatise separately; to separate the wheat from the chaff, and thus give the English reader an accurate idea of the proportion of either to other. I shall studiously eschew all German, French, or English dilutions on the subject. I shall make the Talmud speak for itself as much as it dares. I say at once that there is much, too much, which it dares not give utterance to in the English language, by reason of Lord Campbell's salutary act *in re* obscene literature. I am determined such of the English reading public as care for the subject shall have an opportunity of reading a fair and impartial account of the voluminous work from the pen of A TALMUDIST OF TALMUDISTS.

At present I furnish the following statement in brief, by way of solution to the problem, "WHAT IS THE TALMUD?":—After the destruction of Jerusalem, and the dread calamities which befell the Jews in Alexandria, in the second century, Jewish learning found a retreat partly in Judea, and partly on the borders of the Euphrates. The learned Jews of Judea established a school at Jamnia, which, at a subsequent period, was removed to Tiberias. The descendants of the celebrated Hillel presided over that school, in lineal succession, under the title of NASIE, or Prince. About the beginning of the third century—*circa* A.D. 230—Rabbi Yehudah, now called *Nasie*, now termed KADOUSH *saint*, compiled the opinions, utterances, assertions and expositions of about one hundred and seventy Rabbis on the various precepts and enactments contained in the Pentateuch. This collection the compiler designated MISHNAH, or DUPLICATE.

About a century afterwards, a disciple of that school, Rabbi YEHOCHANAN by name, then the Principal of the same, collected the various opinions of about two hundred Rabbis, explanatory of the MISHNAH. This compilation goes by the term G'MARA, or *completion*. Rabbi Yehochanan added his collection to the MISHNAH, and denominated the whole TALMUD YERUSHALMY, the *Jerusalem Talmud*.

The Jews who settled on the borders of the Euphrates and Tigris established three schools there; one at Nahardea, another at Pumbeditha, and a third at Sura; all in the dominions of the Kings of Persia. These Persian or, as they were commonly called, Babylonian schools, would not at first accept Rabbi Yehochanan's production. In the sixth century, about A.D. 512, therefore, RABINA and RAB ASHY compiled the opinions, expositions, sagas, legends, fables, and many other things after their kind, of about thirteen hundred of their learned men. These the compilers also called G'MARA; they added the same to the MISHNAH, and called the whole TALMUD BABLY, BABYLONIAN TALMUD. An appropriate designation for more reasons than the two editors conceived. It is a most extraordinary miscellany of some valuable truths, borrowed from Christian teachers, and other few subjects worthy of attention, but its ethics, political economy, astronomy, logic, metaphysics, jurisprudence, are so entangled, enmeshed, and enmessed in such mountains of rubbish—very frequently unsavoury rubbish—as to make me very reluctant to approach the bad odoured heaps, notwithstanding that I have been brought up and educated,

A TALMUDIST OF TALMUDISTS.

(END OF THE INTRODUCTION.)

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Notes.

THOUGHTS ON REALITIES OF THE FUTURE LIFE,

IN ACCORDANCE WITH THE REVELATION OF GOD'S WORD, AND CONSISTENT WITH REASONABLE DEDUCTIONS, RESPECTING IMMORTALITY, HEAVEN AND HELL, THE INTERMEDIATE STATE OF THE SOUL, THE MILLENNIAL, AND THE EVERLASTING LIFE.

BY THE REV. W. STONE, M.A.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, even the deep things of God."—1 Cor. ii. 9, 10.

CHAPTER I.

INTRODUCTORY, ON THE GENERAL SUBJECT.

So many vague notions are abroad in society at the present day concerning the soul and body after death, the intermediate state between death and the resurrection, and the general condition of the righteous and the wicked in the life to come, that the fact seems to call for some interposing statements of the truth, in accordance with God's holy revealed word, which may help to throw some light on subjects of deepest interest; on which some have thought very little, and others have thought vaguely, for want of patient investigation and reflection in a right direction.

Better not think or write at all on the "deep things of God," than to think wildly and wantonly, and write things contravening the clear teachings of sacred writ and the unmistaken sentiment of antiquity in the voice (almost) unanimous of the Church. Agreement on mysteries of the Faith, with apostles and prophets, martyrs and saints, is far safer than divergencies from the "old paths," to modern innovations. These divergencies are wont to win considerable success in beguiling the unstable and misleading the simple, from the undoubted talent of most propagators of new and strange doctrines, their worldly tact, mixed up with apparent piety, amiability and zeal, with adoption of many of the essential Articles of the Church's Creeds.

The honeyed sop is all the more seductive, and the poison underneath all the less suspected, when the cake is presented with sweetness and ornamentation. The soul has to be most on its guard against the Tempter when he comes with the smile of Innocence, and conceals his dragon-fangs under the garb of an "Angel of Light."

Among other false notions, dangerous to sound Doctrine, and injurious to the faith and hope and peace of the true children of God, may be mentioned the following, which are held largely in the present day, and even by some of whom better things might be expected, on account of their early education, and profession of the Truth:—

1. The sleep or unconsciousness of the soul, between death and the resurrection of the body.

2. The destructibility of the soul, its materialism, and non-immortality.

3. The annihilation of body and soul, of some of the wicked, and the limitation of future punishments to others.

4. No first resurrection, no millennial rest nor blessedness, no reign of Christ in person, no national restoration of the Jews—nor their distinction above others.

5. The terrors of the law and "judgment to come," a fable.

6. Communications between the living and the dead kept up by spirit-rapping, and spiritualism,—consulting "familiar spirits" concerning future events,

Such opinions and practices, it will be shown, overstep the proper bounds of the faith once delivered to the saints, and foster speculations opposed to the plain tenor and reasonable interpretation of the sacred text. In too many instances it is feared they lead to much restlessness of mind on matters of greatest moment, and draw onward to the deadly gulf of Deism, Rationalism, and Infidelity. Anything that detracts from the finished atoning work of Christ upon the cross—from the

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complete redemption of soul and body, or, from the assurance of immediate happiness to the redeemed after death; which makes heaven less glorious, and hell less dreaded; which takes the mind off from the revealed and perfect will of God, and the regenerating influences and office of the Holy Ghost, the Comforter, and to derive comfort instead from presumptuous, self-willed, and therefore forbidden intercourse with "familiar spirits," must, of course, be highly dangerous to the faith and injurious to the soul's purity, safety, and peace.

It may be allowed, that a strong and growing desire is manifested in the present inquiring age to know more of the Future State of departed spirits, of the paradise of "the blest," and the destinies of "the lost," both in the Intermediate period of separation between soul and body, and in the further off future of the Resurrection, the Reunion, and the general judgment. Such inquiry is perfectly natural and quite legitimate, under certain restrictions. Those restrictions are, that the investigation must not be indulged in for the sake of vain curiosity or in a speculative spirit, nor regardless of the voice of Holy Scripture and antiquity. Within such proper bounds the inquiry may not only be lawful and reasonable, but most interesting and useful.

In this spirit, and within these limits, we hope to pursue the present inquiry. And, believing that the best mode of refuting error is by plain and unvarnished scriptural statements of truth, consistent with reasonable deductions, we shall not call upon our readers to follow us through long lines of argumentation, which have been ably thrown out by others in past times; but we shall ask them candidly to consider and weigh the amount of evidence on the side of the revealed Word, as far preponderating, and even overwhelming, against the value of trivial, speculative novelties in the opinions on the opposite side.

Every age of the Church, we know, has witnessed heresies and strange doctrines. From the earliest propagation of the Gospel of the kingdom, according to the warning and prediction of its Great Founder, the enemy has been most busy in sowing "tares" among the good "wheat;" and in the present age of rapid interchange of thought, when the prophecy in Daniel's last chapter seems fulfilling—"many are running to and fro," and "knowledge" of all kinds, good and evil, is on the swift "increase"—the *evil*, alas! is threatening society, hurrying on to a fearful extent, because it is of man's depraved nature and bent to receive it, and the *good* is in danger of being left behind, despite all the powerful agencies of the Church of God to instil truth and counteract error.

Mind, now more than ever, acts quickly upon mind; and physical agitation to and fro has a deteriorating influence on solidity of thought and stability of character. Hence, old and safe Rock-foundations of faith are often deserted for some new theory, some speculative and sandy basis. Religion must have something highly sensational and exciting to be largely attractive to the fast thinkers and actors, and general literature must be crowded with idle tales, that touch the passions and defy sober reason and Scripture, in order to draw round it the giddy host of light readers, who flit like evening moths about a newly-lighted candle. Further than this, the doors must be forced open into the invisible world of spirits, to get help and information from the dead; it being too tame and common a thing to learn from the ever-living Word, and ever-present Spirit of God, the things which belong to faith, hope, and duty, to inward joy and peace in believing.

A work called "Gates Ajar," by an American lady (Miss E. S. Phelps), should rather be styled "Gates thrust Open:" it goes far beyond *revelation*, and often contradicts it, implying that departed spirits take the place of ministering angels, and even of the Holy Comforter.

In certain remarks by the editor of A. Barron's "Glimpses into the Supernatural," there is some discernment shown as to the causes of the present dangerous spread of Materialism and denial of the soul's immortality. "The stupendous achievements of mechanical skill with which we are surrounded;

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the spirit of commercial enterprise, mainly impelled by the engrossing pursuit of material prosperity, and the expansion of sensuous demands; the marvellous development of physical and physiological science, threatening even the philosophy of the mind in the physiology of the body; the open unbelief of hundreds of philosophers and men of science, who feel themselves constrained to deny altogether the existence of a soul as a principle distinct from the mere functions of the brain, and by consequence, its life beyond the grave; the semi-scepticism prevalent among the people, thousands of whom, absorbed in the 'cares of this world, and the deceitfulness of riches,' have insensibly outgrown their ancestral creeds,—these circumstances can only serve to deepen the interest concerning the peculiar importance and significance of the soul's immortality. There is this one favourite and boasted point which may be conceded to 'spiritualists;' that they stoutly maintain the doctrine of the soul's future everlasting existence."

"In all ages," says a modern writer, "there has been an irresistible longing in the human mind to penetrate into the unknown—into the future. Very few are content in living on, day after day, without a thought beyond the present life; and most of those who are looking forward to heaven as their eternal home, would like to be informed as to the kind of place it is. For wise, irrefutable reasons, the Almighty has not satisfied these cravings." The writer goes on to say that if we were to obtain one of these glimpses, it might so dazzle us as to unfit us for every-day duties.

What would the followers of Swedenborg say to this? for their Emanuel professes to have had thirty years of almost uninterrupted communication with very bright angels in the invisible world of spirits!

The *excessive* cultivation of the spiritual faculties has almost always a deteriorating effect on the natural and physical frame and health. *Within appointed limits*, remembering that we are mortal, the same is proper, dutiful, and healthful. These boundaries are well defined in Holy Writ, and through the teaching of the Holy Spirit. We are not to be wise above that which is written. Paul was not allowed to record what he saw, by supernatural vision, when he was "caught up to the third heaven." (2 Cor. xii. 2.) But, in the scene of the "Transfiguration," when a transitory glimpse of the majesty of Christ, as He shall appear in His future glory on earth and in heaven, was allowed to the disciples, they exclaimed how good it was to be there, and they wanted it to continue; but surely this did not unfit them for apostolic ardour in preaching and suffering for Christ's sake.

Now, the object of these remarks is not to tempt people so to pry into the realities of the future state as to unfit them for the duties of the present; but just the contrary. The intention is to give such an insight as revelation leads us to indulge, in order to brighten hope, to animate desire, and quicken our steps in the gain of the celestial prize and crown set before us; just as when a distant view is gained from a lofty mountain height, of the city and home to which the traveller or pilgrim is anxiously tending, and is presented to his eager gaze as the bourne of his heart's ambition, he is animated with new vigour to press onward, and thus he obtains a better knowledge of the journey before him, and of the gain awaiting him if he perseveres to the end:

"While he surveys the much-loved spot,
He slights the space that lies between;
His past fatigues are now forgot,
Because his journey's end is seen:

"Thus, when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize."

(*To be continued.*)

THE EPHESIAN STATE OF THE CHURCH IN ENGLAND.

When the sober minded Christian student of our Ecclesiastical history contemplates the present condition of the Church in our isle, and contrasts it with that of her state in her earlier days, he feels anxious to ascertain whether sacred Church history can furnish a parallel to our own

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experience. This problem exercised my thoughts for a considerable time. I think I found the parallel. With permission, I submit the result to the readers of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

The parallel I found is furnished in the history of the Church which was at Ephesus, in the days of yore. The following is the warning which the beloved disciple was enjoined to write to that church in her latter days:*—"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "Nevertheless, I have *somewhat* against thee," would seem to imply to us in this generation—with our present acceptation of the word—as if the church to whom these words were written was in a good position, that she was on the whole prosperous, zealous, and commendable, and that there was only some little trifling thing, some "root of bitterness," that needed amendment—wanted taking up, in order to her becoming perfect and without blame at all. To us it might read in some such form as this:—

"I know thy high standing, thy holiness, thy patience—there is but one little thing I have against thee: remove that 'somewhat,' and thou wilt be in a good and healthy state."

But this is very far from the true meaning of the solemn words addressed to the angel of the church of Ephesus. Most learned commentators agree that in the original Greek, there was no word used in any way whatever corresponding to this "somewhat:" that if we would read it correctly we should leave that word out altogether. That this is true, and that it is also most important, will appear as I proceed with my analysis. In days gone by, when the end of the Ephesian Church was fresh in the minds of men, it did not perhaps require such a strict rendering of the text of Holy Scripture to enforce its truth; but with us "upon whom the end of the world is come," especially in this our day, when we are too apt to lull ourselves to sleep with the cry of "Peace, peace, when there is no peace:" to us standing as we verily do in an almost exact counterpart of the Ephesian condition, the strict rendering of the words of inspiration must be all important; for they were "written for our learning."

Let us then study the sad history brought before us in the words of Jesus just adduced, taking them in their original rendering: "Nevertheless, I have against thee, because thou hast left thy first love." The Ephesian Church was, I may say, an exact counterpart of what the Church of England is at the present time. She was most highly favoured: she had learned to shine as a bright light in this weary world; she was full of labours of love and patience; and she "could not endure that which was evil:" to her St. Paul wrote that beautiful epistle in which, as every careful reader well knows, not one word of fault-finding occurs; to her he could write: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all saints, cease not to give thanks for you, making mention of you in my prayers." Of her he writes that she was "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

It was for this Church that St. Paul "bowed his knees unto the Father of our Lord Jesus Christ, that He would grant unto them, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, and that Christ dwelling in their hearts by faith they might be able to comprehend with all saints what was the breadth and length and depth and height, and so to know the surpassing love of Christ, that they might be filled with all the fulness of God." And so advanced were they in Church doctrine, so matured in the "deep things of God," that he hesitated not to write to them of that mystic unity when he says: "There is one body

* Rev. ii. 4, 5.

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and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

But it was not long ere St. Paul with prophetic vision observed a "root of bitterness," which was destined to spring up and yield deadly fruit; even, in the very words preceding those just quoted, he seems to hint at what would be the cause of the fall of that church. These are the words, "Endeavouring to keep the unity of the Spirit in the bond of peace." And it was here that the Ephesian Church failed; it was here that she fell. She did not keep united; sects rose up in her midst: instead of remembering the ONENESS of the body, she broke up into parties and sections; one said, "I am of Paul; another, I am of Cephas; another, I of Christ"—She resisted authority: she did not abide in the old paths. She who had once been so famed for unity and love, began to fall away from her high standing.

St. Paul saw all this, and it pained him exceedingly. He wrote, "This I know, that after my departure shall grievous wolves enter in, which shall not spare the flock; also of your OWN SELVES shall men arise speaking perverse things to draw away diciples after them." The apostle saw all this long before, he had instructed them well in Christian doctrine, he had demonstrated to them the power of the Spirit; the hollowness of mere form; he had exhorted them "to fight the good fight of faith, and lay hold on eternal life;" to "take unto themselves the whole armour of God," that in "the evil day" they might be able "to stand," and "having done all, to stand." But his words did not avail, and so he sends to them Timothy, he ordains him as their Bishop, hoping, no doubt, by these means, with God's blessing, to cure their heresies, and keep them steadfast in the true fold of Christ; and in his epistle to Timothy, we find how well he instructed his son in the faith. He wrote to him; "I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge them that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

St. Paul saw too clearly the last perilous times dawning upon the Ephesian Church. When he ordained Timothy as their bishop, he knew too well "that evil men and seducers would wax worse and worse, deceiving and being deceived." No doubt he hoped fervently that Timothy, by his sound doctrine and holy life, would be enabled, under God, "to turn their hearts back again." Alas! it was not so; neither Paul nor Timothy could prevail. So St. John, the beloved disciple, was sent unto them. It was an especial *lack of love*—this was the sin of the Ephesian Church. "She left her first love," and so the apostle *of love* was sent to her to win her back, if that were possible; when he was so infirm that he could not walk, he was carried into the church at Ephesus, and there delivered his pathetic sermon, "Love one another; my little children, love one another." But all was of no avail: "Diotrophes" still "loved to have the pre-eminence," and would not receive the exhortation.

And now what could be done for this far gone church? She had in turn rejected S. Paul, S. Timothy, and S. John. What can be done more by the Lord, for this His vineyard? He has sent His most learned and skilled husbandmen to dress and watch over it, and call it to repentance: yet, when He looked for grapes, it brought forth only "wild grapes." What more could be done? With man, it seemed impossible to do any more; but not so with God. Loving His people at the first, He loves them to the end; nor will He let them go into the pit of everlasting perdition without frequent and strong efforts to save them from eternal ruin.

And so it was with the Ephesian Church, though Paul and Timothy and John have each tried, and each failed, yet shall they have one chance more. JESUS Himself will speak to them from heaven, and so by the mouth of His aged apostle, He thus

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addresses them as a last appeal to win their heart back again :—

"Unto the angel of the church of Ephesus, write : These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks : I know thy works and thy labours and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars ; and hast borne and hast patience ; and for My name's sake hast laboured and hast not fainted. Nevertheless, I have against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly and will remove the candlestick out of his place, except thou repent." Our loving Jesus did not forget the former high standing of this Church—her former good works, nor is it to be thought that even then, at her worst state, there was not a small remnant of faithful and true men, who walked on still in the old paths serving the Lord their God.

It is very comforting to know that Jesus forgets nothing ; every act of love and obedience is treasured up in the heart of Him who said, "Whosoever shall give to drink a cup of cold water in the name of a disciple, shall in no wise lose his reward." Thus much for its comfort : now for the warning. If men will persist in "leaving their first love ;" if a church as a church, and as individuals, will not repent and turn to God, she will in the end be cut off ; the deep depth of Christ's love cannot save her ; by the very compassion of the Saviour, will she stand condemned.

Mark the words spoken to the Ephesian Church : "Remember from whence thou art fallen, and repent." And these words were spoken to members of Christ's Church—baptized into Him. After all, they needed the Baptist's cry of "Repent ;" with all their far advancement in religious knowledge, yet they had gone back. So far back had they gone, that the Saviour comes and bids them begin again, even "do their first works." But the loving Jesus could not prevail any more than his ministers to bring them to repentance—proving a striking commentary on the word,—"If they hear not Moses nor the prophets, neither will they be persuaded though one rose from the dead." They even refused to hear Him who spake from heaven, and they went on to ruin.

And now, my friends, where is the Ephesian Church ?

Recent Christian travellers say that they visited Ephesus, and found there but two or three Christians, and even they were in a very dark and ignorant state with regard to the vital doctrines of the Christian faith, May we not say, "How are the mighty fallen ?"

And now, may God give us grace to lay to heart the application of all this to our country, our Church, and ourselves.

As we traced out the state of the Ephesian Church, we must have been struck with its almost exact likeness to that of the Church of England in the present time. Are we not rift into parties and sects ? Do any two pulpits of our land agree in a certain sound ? On one side, is there not the extreme ritualist who forgets that form is but the husk or shell which should enclose as a kernel the spirit of love and holiness, rather than be the *sine qua non* of religion ?—who would take us back to the darkness of Rome rather than increase our Gospel light ? And on the other hand, are there not those who reject form altogether, pass by the apostolic injunction, "Let all things be done decently and in order ;" who pave for themselves salvation's road, making smooth (as they think) their path to heaven ? Surely in each of these extremes there wanteth not sin. Each is in an Ephesian state. To such is the warning voice now sent, "Repent ;" "thou hast left thy first love, be zealous, therefore, and repent, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Oh, may we all learn from the sad fate of the Eastern Church—whose candlestick was verily removed—whose light became darkness, that

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the same fate will befall the Western unless she repent.

My friends, as the Church of Christ is made up of many members, so this call to repentance becomes a personal call, and it must penetrate into each separate heart of each sheep of Christ; and as each hears and repents and does first works, so will the whole Church be repenting and turning to God.

Would to God that the sound from all our pulpits was one of "repentance toward God, and faith toward our Lord Jesus Christ." Would that our clergy considered the one important message they had to deliver, instead of preaching up a system or a sect! Would that the call in our Churches was to holiness of life and spirituality of mind at home, in the world, as well as in the Church. Would that a real, loving, pure Gospel teaching took the place of the cold, speculative, self-sufficient theology of our times.

Let us one and all arouse ourselves, lest, sinking into the Ephesian state, we rush headlong to destruction. The word of repentance is still preached to us; to us the Gospel is still sent; and we have the words of the Prophet Jeremiah sounding in our ears, urging us to shun the evil and cleave to the good.

"Shall I not visit for these things, and shall not my soul be avenged on such a nation as this? Go ye up upon her walls, and destroy: but make not a full end; take away her battlements, for they are not the Lord's."

May England's Church escape the fate of the Ephesian. Remember that we are exalted very high. "What nation is there that hath the Lord their God so nigh unto them?" Let us guard against pride, against self-will, against heresy, against party spirit on one side or the other; let us each remain in our appointed place, not going hither and hither with itching ears, ever desiring to see or hear some new thing; let us abide where God has placed us; let us walk on in the good old paths which our forefathers have trod before us, and let all our religious zeal be directed after the attainment of that "holiness, without which no man shall see the Lord."

Let the battle with our own inward corruptions and temptations be our greatest struggle. Let others wrangle as they will about a creed, a posture, or a vestment; let our battle be within, against those ever opposing truant thoughts, desires, and affections that are of the earth earthy, and ever tend to mar the work of grace in our souls.

While we "earnestly contend for the faith once delivered to the saints," and uphold steadfastly "the truth as it is in Jesus." Let us at the same time remember the grand and noble character by which those who bore our name in the ages gone by were known; even this—"See how these Christians love one another." Thus let our love abound ever more and more; love to God, love to Christ, love to the brethren, love to sinners, love to souls; a love that will lead us to pray for all those that hate us, to do good to those who despitefully use and persecute us; a love in short which, proceeding from the throne of God, shall lead those in whom it dwells to the presence of God for ever and ever.

And may we also be found ever in the attitude of prayer for our Zion, that God will be pleased to bless us, to deliver us from wicked, double dealing, and crafty men, preserving us evermore in the true faith and doctrine of His most holy word.

Taking our stand thus, by hearty repentance and true faith and fervent love, we shall be doing our part to draw down God's blessing and avert His curse.

And, the more we study the state of the Ephesian Church, and the sad end to which that state led, the more we shall see what a vivid comparison may be drawn between their state and our own at the present time.

A great attainment of holiness is no safeguard against an ultimate fall; hence the need of the exhortation, "Let him that thinketh he standeth, take heed lest he fall."

We, as a Church, have made a vast attainment in holiness, and we have arrived to just that critical point when we shall either go back

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and perish, or on towards greater perfection.

Oh may one and all press onward! "Onward, Christian, onward go!" Let this be the motto of each member of the English Church; let our watch-word be "Onward and upward!" and then we need not fear; holding fast the form of sound words which has been handed down to us, confounding not the unseen with the seen, not putting the form before the spirit, we shall be in a safe condition: and should our Church in these perilous times in the great majority of her members fall away (which God forbid), yet we shall be safe among that remnant whom the Lord our God shall call.

But large hearted charity will never let us rest on prayers for the "whole state of Christ's Church." Ever shall we fervently pray that "every member of the same in his vocation and ministry may truly and godly serve Him." And we may surely take courage from Abraham's pleading with God for Sodom, and from the "one wise man," who, by "his wisdom saved the city," that the remnant of the faithful (small though they be) shall prevail in their prayers before God, and that a great repentance shall take place, a doing of "first works," which, in God's mercy, shall draw down his love in showers of blessing, so that the candlestick of our Church shall not be removed out of his place.

With these thoughts then, let us make our earnest prayers to God, and take for our encouragement the language of the psalmist.

"The Lord of hosts is with us, the God of Jacob is our refuge."

Perhaps the most hopeful sign in these latter times is the ten days' London Mission, where we see men of all parties blended together, shoulder to shoulder, heart to heart, in one harmonious whole, to cope with the sin and wickedness of our great city (the army of the mighty God of Jacob going out to fight with the hosts of Satan), all agreed to sink differences —all agreed on one glorious point, all longing to bring about one glorious end, i.e., the conversion and salvation of immortal souls.

This to my mind seems an earnest, such an one as has never been vouchsafed before of the eventual fulfilment of the Saviour's prophetic prayer—"That they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us, and that the world may believe that Thou hast sent Me."

May every success attend the mission, and may it lead to a greater manifestation of the missionary spirit through the length and breadth of our land, then shall not be far distant the fulfilment of another prophecy:—"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know Me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 34.)

May the Lord hasten this blessed consummation in His own time. Amen.

MARCUS H. LEWIS.
Reader of St. Mary's,
Speenhamland, Newbury.

"IN SIMPLICITY AND GODLY SINCERITY."

IT affords us much pleasure to lay before our readers some particulars of development anent to the narrative under the same heading in our last issue. The development has the advantage of having the very names of the children of Israel gathered into the fold of Israel's Shepherd plainly set forth. When we received the following communications, we asked whether we might make them known to the readers of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR; with the very names of the writers attached to the letters. The answer was to the effect that the writers were neither ashamed nor afraid of their return to the God of their salvation, and saw therefore no reason for withholding their names. Let the writers now speak for themselves:—

"Rev. Sir,—I enclose a letter from Mr. Blitz. We are full of joy about

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Mrs. Blitz's conversion. I know that you take much interest in this people, therefore I send you it. Yesterday Blitz and his wife were here. We all went to church together. She is very earnest. I cannot tell when or where she will be baptized. We praise the Lord that it has pleased Him to make us instrumental to preach the Gospel to the family, by which means the Lord has turned their hearts to Him.

"Rev. Sir, will you mention this family in your prayer, and ask God for a blessing, spiritual and temporal, on this people, as they are really in need of it. Trusting that the Lord will comfort them and be merciful to them, I remain, yours faithfully,

"LEOPOLD LOUIS."

"Dear Mr. Louis and Mrs. Louis:—I send you a glad tiding, yes, such is indeed a glad tiding, a blessing in Christ. Last night about eleven o'clock, before we retired, my wife said to me, 'Shall I tell you something?' I said, 'Yes; what is it?' 'I believe in Jesus Christ! blessed be His Holy Name!' was the reply! I was taken by surprise and joy at the same time, for we had been talking about Christ. As I heard that a Jew would be baptized next Sunday,—I had asked her before if she would do me the favour to see the Rite, for I could never get her to enter a church yet; she said NO—I asked her now whether she would go to witness the baptism? 'I shall go, and I don't mind if they baptize me!' was the reply. I felt at once a shake in my heart. She kept on saying, 'Now I believe and love Christ.' We then prayed together. I was full of joy; and I said, 'I will write it to my friend at Croydon.' 'Yes,' she said, 'do.' I know you will take part in my joy; here you can plainly see the working of the Holy Spirit. I should think it was Satan who kept her back, and seeing he could not prevail he left her with a shrug.

"There she is in a pure belief, and loving Christ. I will praise the Lord for it, and you will do so with me, because I know you are my real friend. I cannot help thinking of the Hebrew Bible I had of you. I was so obstinate and ignorant, that I would not believe in our Blessed Saviour. But the Spirit of the Lord made me read that blessed Book, and however indifferently I opened it, the word concerning HIM stared me always in the face. My eyes were opened, and I could see what I could not perceive before. Blessed be the Holy One of Israel who had pity on us: we do not deserve it; for we mocked at His Holy Son, and would take no knowledge of His kind words.

"Here is a plain proof of His great love, that even those who are most wicked He loves. Yes, we will praise Him for ever and ever.

"There, Mr. Louis, I send you this message because I know you will be glad. May the Lord strengthen us in Jesus Christ our Saviour. I remain, your friend,

"M. C. BLITZ."

We are right glad of the permission to publish the above interesting correspondence, for more reasons than one. The two letters prove the constraining power of the love of Christ—in every truly converted man, especially so in every Hebrew Christian—to extend that knowledge of salvation, which has proved so rich a blessing to his own soul, to others. They prove that genuine Hebrew Christians are not ashamed of the Gospel of Christ, which is the power of God unto salvation. They prove that the true Christian is a living epistle, read and known of all men. Would to God that the Hebrew Christians of influence and power, in the councils of the State, acted in a like spirit! The above letters prove the great difference which exists between the God-chosen instruments and the human-appointed agents. Respecting the latter, we shall have much to say at the right time and the right place. Many other are the reasons for which the publication of the foregoing correspondence makes us glad, but we have no space for enumerating them at present. We shall simply mention just now that the publication of the letters may, under God, have the effect of checking the disreputable tendency, on the part of certain professionals, to build on

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other men's foundations, and take the credit due to the true Master Builder and His chosen instruments to themselves. To this gross abuse of the Lord's work we purpose, God willing, before long, to devote a leading article. We should not deserve the designation of HEBREW CHRISTIAN WITNESS, if we did not testify against every species of abuse in connection with the promotion or propagation of the Gospel amongst the Jews. To us the narratives which we have headed "IN SIMPLICITY AND GODLY SINCERITY" are infinitely more interesting than the voluminous reports produced by stipendiary agents.

"GOD HATH NOT CAST AWAY HIS PEOPLE."*

WE have just had another proof of the truth of the great Apostle's asseveration respecting Israel, sustained by an argument as cogent as St. Paul himself employed. Last Sunday evening we were enabled to attend the Trinity Presbyterian Church, in Kensington Park Road, when we had the privilege of witnessing the admission of another penitent Jewish brother into the Christian communion, by the sacred ordinance of Baptism. It is always a great spiritual treat to us to listen to the unctuous and impassioned addresses of our gifted and pious brother the Rev. Adolph Saphir, the minister of that Church. His exposition on the interesting occasion—of John i. 35-49—was as impressive as it was eloquent. The baptismal rite was not administered by Mr. Saphir. A missionary officiated, on a sort of raised permanent platform, situated between the nave and the chancel. On that platform were seated during all the ordinary service,—consisting of hymns, prayers, reading of Scriptures, and exposition, which lasted about an hour,—to be beholden of all beholders, the candidate for the sacred rite, his friend who had first directed him to seek Him who had "obtained eternal redemption for us," the "missionary," and his "assistant," and two other gentlemen. The newly baptized brother is a native of Holland, and has evidently lived in this country some years. It was mentioned in the course of the pre-baptismal address, that Mr. Alexander, the manager of the Bible stand at the Crystal Palace, was the Hebrew Christian who first directed the attention of Edward Hymans* to search the Scripture, if haply he might find Him of whom Moses in the law and the Prophets did write. We have seen some of the letters which Hymans addressed to his spiritual benefactor; they evince earnest gratitude, as the following extracts from those letters will show:—

[Dated January 27, 1874.]

"I am pleased to state that in three or four weeks, D.V., I myself will have the privilege to make a public confession of our dear Redeemer Jesus Christ.

"I recall with heart-felt gratitude that it was you who first directed my mind to Christ. The voyage to the Continent, on which I first made your acquaintance, is still fresh on my mind, and will always remain so.

"Nor shall I ever forget our subsequent meeting at the *Exposition Universelle* at Paris. I do not now look upon that meeting as accidental. Surely, my great desire to see the Bible stand must have been more than accidental. I recall those meetings with you there and at the "palace" with gratitude, because our conversations led me to seek the Messiah, whom I have now found.

"What a blessed privilege is yours, to be endowed with the means and mind to further the cause of Christ amongst our benighted (and also too often prejudiced) Jewish brethren! To me, it seems the most noble purpose to which means or mind can be devoted.

"I trust that in my next I shall be able to acquaint you with the exact time when I shall be baptized. Trust-

* Rom. xi. 2.

* Some fussy person found fault with us for having published the name of a former Israelite who was baptized; he must have forgotten that he had himself published it in the presence of a large congregation.

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ing to be honoured with your presence, the Lord sparing you, I remain, yours very truly.

"EDWARD HYMANS."

[Dated February 2nd, 1874.]

"You will no doubt be pleased to hear that the time for my baptism is fixed for Sunday the 22nd inst. I look forward to that event with the greatest joy, in which I am happy to see, by your kind note, you share.

"Always remembering that you were the first servant of Christ who directed my mind to Him as our Blessed Messiah, I confidently look forward to your presence on that occasion.

"As you so kindly offer your good services, I beg that you will continue to remember me in your prayers, that the Lord may continue to strengthen me in faith, and that He may enable me to show to other sons of Abraham that pearl of great price which I have found in knowing the Lord Jesus Christ.

"The Baptism will take place at Mr. Saphir's Church, Kensington Park Road, Notting Hill, at the evening service. I remain yours, faithfully, "EDWARD HYMANS."

We frankly own that we prefer the solemn simplicity of the Church of England service on such important occasions. The baptismal service was somewhat stagy; the shaking of hands on the raised platform, before a large congregation, with the newly baptized brother, struck us as painfully out of harmony with the solemn service and Mr. Saphir's heart-searching address. The Baptizer's addresses, both before the baptism and after it, were—notwithstanding the sensational little episode introduced—heavy and dull. The questions addressed to the candidate were but a poor substitute for the beautiful Baptismal service as prescribed in the Liturgy of the Church of England. The post-Baptismal address was not only tedious, but in bad taste, if not something worse; since it was persisted in after the Minister of the Church gave out the last hymn.

It occurred to us, whether it would not be worth while for the United Presbyterian church to re-consider the propriety of stationing a missionary to the Jews in London, where two great and active societies are at work, with large staffs of able missionaries; especially as the three last Jews that were baptized by their "missionary" were all led to the "Truth as it is in Jesus," by Mr. Alexander, who is no stipendiary missionary at all.

THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

(COMMUNICATED.)

THE Bible Readings at Mr. Grantham's of Croydon, of which we gave a short sketch in our last number, were continued on the 9th ult. On the previous occasion the first division of the subject, "How will He come?" occupied the whole of the evening; the division now to be considered being, "When will He come?"

The passage read was from 1 Cor. xv. 20-28; these in a few words seemed to sketch out the leading features of the amazing transactions which were to mark the Lord's dealings with His people, and His own personal participation in them. First, the Resurrection, "Christ the first-fruits;" then, "every man in his own order;" "afterwards, they that are Christ's at His coming." Here we arrive at the period now to be considered.

It was of the greatest importance not to approach this subject with our own preconceived views; we must refer everything to the test of the written word. It was always more difficult to eradicate error than to inculcate truth.

A few simple definitions would much assist in clearing away difficulties; for instance, the *day* of judgment, the *day* of Christ, the last *day*, evidently did not mean a literal day of twenty-four hours; it meant a period longer or shorter as the events or the context seemed to indicate. See Gen. ii. 4; John viii. 56; Zech. xii. 8, xiv. 1; Psalm xc. 4, or 2 Peter iii. 8. An *hour* also was so used, John v. 25; in this, an hour signifies the periods when dead *souls* would hear the voice of the Son of God and live; compared with the *hour*, as in verse 18, when at the

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resurrection, men would hear that voice, and would come forth with their bodies from their graves.

Again, we are not to look for the exact time of His coming, but we are earnestly exhorted to watch for *signs*. Many of these were relative in point of time with other events, the principal of these being the restoration of the Jews to Jerusalem and their own land. See Luke xxi. 24-27.

Our Lord and the apostles, though often referring to His coming as the strongest motive for Christian service and watchfulness, warn disciples that many events must happen first; to show this, passages from Matt. xxiv., 3, 11, 23, were referred to; also 2 Thess. ii. 3; 1 Tim. iv. 1: 2 Tim. iii. 1; and again, our Lord's parable, Matt. xxv. 14-19. "For the kingdom of heaven is as a man travelling into a *far* country;" and again, "after a *long* time the lord of those servants cometh and reckoneth with them."

The restoration of the Jews in connection with this subject was briefly alluded to, but considered too wide to be then taken up, and it was understood that a special and separate evening would be devoted to it.

An animated discussion followed, in which post-millennial views were brought forward in opposition to those which had been advocated, and which were now generally received, viz., a literal interpretation of those passages which indicate that our Lord will come when the world is not expecting Him, and *precede* the one thousand years, or reign of peace, that period of glory which is referred to in Rev. xx. 6.

The allotted time of the meeting having expired, it was thought well to postpone the full exposition of the post-millennial view till the next month, when one gentleman undertook to bring forward the arguments in support of it.

SCRIPTURE EMENDATIONS.

John xv. 1-8.

There is a little amendment to be made in the translation.

The words "purgeth," "taketh away," and "clean" have all the same root meaning.* The main idea is *removal*. Hence the second verse may be, "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He taketh from it that it may bring forth more fruit." Ver. 3: "Ye are already clean through the word which I have spoken unto you." Ver. 4: "Abide in Me, and I *will abide* in you." Ver. 5: "For apart from Me, ye can do nothing."

The meaning "clean" seems very different from the renderings of the other words which have the same or allied root; but in reality, it is a very legitimate sense. The fact is stated and not the act; the result, not the process. This is the true and prescribed office of adjectives: verbs even have this force, frequently with no idea of time whatever. Whilst "clean" would not be congruously applied to vines after pruning, it very aptly describes the condition of branches of the heavenly vine after this care of the vinedresser, because this taking away benefits the part remaining. The vine, like all other types, is insufficient to set forth in severe conformity the conditions of that which it prefigures.

There are two opposite parties here; that is, in one respect they are opposite; but more strictly the same under different conditions: these are, 1st, those who are taken away; 2nd, those who have something taken from them. These are likewise set before us as those which abide in the vine and those which do not.

But, before proceeding to expound these conditions, let us consider the nature of the vine. All may observe, "when its branch is yet tender, and it putteth forth leaves," that at the same insertion there are a bud and a branch; this branch is called in gardening phrase "a lateral shoot." This lateral shoot is a non-fruit-bearing branch, and is taken away for two reasons: 1st, because it bears no fruit; 2nd, because it would injure

* This is fairly open to adverse criticism. It is assumed here that αἴρει, καθαίρει, and καθαροί have the same root ἀίρω or ἀιρέω and κατὰ. Authorities differ.

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the bud close to it that will bear fruit. The process of taking away these lateral shoots, simple as it may appear, requires skill; in unskilled hands this also would injure the tender bud. Our Father is the husbandman—the vine dresser. In due time—that is, the succeeding year, these buds put forth their strength; but, if there had been no taking away from the fruit-bearing branch, two evils result—(*a*) the ripening may be incomplete, and (*b*) the vigour of the branch is impaired; the issue of which would be either no fruit at all, or a very meagre produce. We admit the skill, the wisdom of our Vinedresser; can we trust Him? The uninitiated perhaps marvel at the ruthless knife of him who prunes the natural vine; their knowledge is at fault; let us bow the head and worship when our heavenly Vinedresser seems mercilessly to cut away so that we bleed at every pore. Is the Vine no sufferer? "In all their afflictions He was afflicted, and the Angel of His presence saved them."

Two theories have been advanced concerning this taking away:—

1st. That we should read, "every branch that beareth not fruit in Me He taketh away." This involves the absurdity that a branch not in Christ may bear heavenly fruit. Hence it must be rejected.

2nd. That this taking away, means that such are removed from the earth. This theory is contrary to facts; they are not taken away. Hence we reject this also.

Of the two different parties, it is said that one bears fruit, has something taken from it, and bears more fruit, abiding in Christ. Of the other it is said to bear no fruit, is taken entirely away, and so abideth not in Christ.

The meaning of this taking away must be gathered from the consideration of what abiding in Christ is. "Abide" is a precise rendering of the original, and it means "continue to dwell." Now one cannot continue where he has never been; therefore, one in Christ is here contemplated. But in what sense is it that Christ says, "Abide in Me?" Does it mean, "Go not away from Me into perdition?" Not so; "I am persuaded," says Paul, by the Spirit, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord." Then it must mean something else, and we think that *abiding in Christ* means keeping His commandments, maintaining communion with Him, delighting ourselves in Him. It is the resulting peaceful, happy state, then, from which the Father takes away; this secondary abiding in Christ—as it may be termed—cannot be maintained except we bear fruit. It might be objected that it is rather a consequence of our conduct than a decree of the just God. God is the author of consequences as well as of causes. "I will harden Pharaoh's heart," said God, but the hardening was the natural issue of disobedience.

This abiding in Christ has certain privileges. He searcheth hearts, and thus knows the mind of our spirit, and maketh intercession accordingly. He knoweth the mind of the spirit of one who is "fervent in spirit, serving the Lord:" there is much perhaps that such know not, but He knows and pleads effectually, not forgiveness, for there is no commission of sin probably, but for loving favour towards these upright ones; whereas for those who bear no fruit, there are no "kisses of His mouth," but intercession between them and the just displeasure of His Father and their Father; and this perhaps only until the afflicting rod can no longer be withheld, but to the great loss of the offender.

"Every branch in Me that beareth fruit, He taketh from it that it may bear more fruit." Here it is important to observe that the part taken away is itself fruit-bearing; so that what the heavenly Husbandman takes away is not what is evil, but what is good; still, more good results from the taking away than from being left. To use again a gardening expression "it is stopped back." By this "taking from," then, we are to understand the various kinds of

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afflictions with which our Father is pleased to visit us, as sickness, loss of effects, &c.: thus is our fruitfulness increased.

Another and an amazing privilege is thus expressed by our Lord, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done for you." (Ver. 8.) O, amazing grace! What will you? To succeed well in business? To prosper in any worldly undertaking? To get a good living? These are all promised in that word, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." There are, however, many good things in the life of a child of God summarised under "the fear of the Lord." For these good things ask boldly, and "you shall receive," says our Lord, "that your joy may be full." There was an earthly sanctuary recognised by Jehovah, so there are earthly joys sanctioned by Him: these we may ask for, and His delight is to give, but we must trust Him for the time, the manner, and the measure.

To walk with God is no holiday pastime. It involves great trials of faith and patience, but it has joys all its own—"joy unspeakable." If any will walk with God, let him make no conditions of exemption from sorrows, from thorns which rend the flesh, from wounds which mortify, and appliances which cauterise. If he plans, there is disappointment; if he builds, there may be ruin; if he plants, there may be blight. Leave all to God, but do what He bids; and then one may say with David, "I shall not be moved."

Clifton. W. Howell.

THE FANCIED MOUNT SINAI.

The following short article, which appeared in *The Globe* of the 18th ult., is so thoroughly in accordance with our own view, that we gladly reproduce it, by way of warning to our readers not to be easily led astray by the reports of the so-called discovery.

"Startling news has come to us from Cairo. According to the telegraph, Dr. Beke, the Eastern traveller, has at last discovered 'the true Mount Sinai.' Others before him had gone on the mission, and with the same result. They all discovered 'the true Mount Sinai.' It is true Dr. Beke's mountain is accurately described, and we ought to have no doubt that Dr. Beke has at length solved a question long in dispute among travellers and biblical scholars. The 'true Mount Sinai' is one day's journey north-east of Akaba; it is called by the Arabs Jabel el Nur, or Mountain of Light; its height is 5,000 feet. The fact that the mountain the Doctor has seen, is 5,000 feet high, and only a day's distance from Akaba, is in itself in favour of Dr. Beke's view. That this mountain should be called the Mountain of Light by the people in its neighbourhood should be conclusive. Unfortunately, however, when we heard Dr. Beke had started from England to discover the true Mount Sinai, we knew beforehand he would accomplish what he had set his mind upon. Those who have done so before him have regarded themselves as equally fortunate. The search of a man predetermined to succeed in such a matter is invariably successful. The truth is, notwithstanding the distance of the mountain from Akaba, and its height, and the name it goes by, and the remains of sacrificed animals found on its summit, the telegraph should have informed us, not that 'Dr. Beke has found the true Mount Sinai,' but that Dr. Beke has seen a mountain he resolved to regard as 'the true Mount Sinai.' Before the claims of the sacred Mount that for centuries has attracted pilgrims from all parts of the world can be disallowed in favour of another, a hundred miles distant, the world will require proofs impossible to be now given."

THE DEATH-BEDS OF CHRIST REJECTING JEWS.

We would rather not have made the awfully solemn scenes of this heading the subject of an article. The presiding genius, however, of the *Bell Lane Jewish Free School Organ*, of the 20th ult., has been indulging his splenetic virulence against a statement of positive truth on the subject, alluded to in our last issue by one of our ablest and most accurate contributors. We feel compelled therefore to take up the implied challenge—notwithstanding the vituperative diatribes and coarse language in which it was thrown down—to furnish, God willing,

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in our next issue, a full and particular account of the teaching of modern Judaism about death, purgatory, transmigration of souls, the subterranean rolling to Jerusalem for the resurrection, prayers for the dead, &c. &c. &c. The information will be as much for the benefit of our Gentile Christian readers as for such ill-informed Jews as conduct the Bell Lane Free School print.

We shall at the same time take the opportunity of pointing out from the statements of that *veracious* (?) Weekly the truthfulness of another of our correspondents respecting the "one idea" of a certain class of Jewish unbelievers.

THE JEWISH REPRESENTATIVES IN THE NEW HOUSE OF COMMONS.

IT is a somewhat, interesting coincidence that the Israelitish members of Parliament recently elected consist of equal numbers of Hebrew Christians and nominal Jews. Only the former count the first Lord of the Treasury at their head.

Correspondence.

ST. STEPHEN'S SPEECH BEFORE THE SANHEDRIM.

22, Westbourne Square,
Feb. 19th, 1874.

DEAR SIR,—At the suggestion of my friend Mr. McCaul, I write for your mind on a passage upon which I am now engaged, i.e., St. Stephen's speech before the Sanhedrim.

In Genesis, we read that Jacob bought a piece of ground of the sons of Hamor, &c. Now I understand by "the father of Shechem," the *lord* or *founder* of Shechem, taking Shechem as the name of a place; and that for these reasons: (1) It is tautological to speak of the sons of Hamor and then to mention Shechem if he had been one of these sons. (2) It is not the wont of the Hebrew writers to name a father from a son, but a son from a father. It is David the son of Jesse, Abner the son of Ner; not Jesse the father of David, Ner the father of Abner. (3) In the first book of Chronicles, chaps. ii. and iv., *passim*, "father of" is used in the sense of the lord or builder of a place; and so I take it to be here.

Then arises another question: Who were the Beni-Hamor? My belief is, that it is but another name for the Amorites. In support of this theory I note that Josephus and the LXX. call Hamor Ἐμμωρ, not Ἐμμωρ. On the other hand whilst the Egyptian tablets speak of Cheta and the Amor, the Hittites and the Amorites, cuneiform inscriptions spell this latter name Hamor. Stronger evidence still is the last verse but one of Joshua: though the Hebrew reads, "Children of Hamor the father of Shechem," the LXX. reads, "the Amorites who dwelt in Shechem." I may add that Lachmann, on purely critical grounds, reads the verse in the Greek, τῶν υἱῶν τοῦ Ἐμμωρ τοῦ ἐν Σηχεμ—a place and not a person.

My object in writing to you is to obtain your judgment on my theory, and to ask you especially as to the Targum on Joshua, and whether it supports the view of the LXX. or no; and whether you, out of Rabbinical stores, can throw any light on this. If Beni-Hamor be Amorites, then if Abraham bought land in Shechem, he must have bought it of them, the same as Jacob afterwards did. Pray forgive my troubling you.

I am, yours truly,

WM. DENTON.

Replies.

THE LAND OF SINIM.

MY DEAR DR.,—In attempting to meet the wishes of your correspondent, T. H. B., we shall submit for his consideration, the different views entertained respecting the country termed סִינִים by the prophet Isaiah, xlix. 12. Jewish tradition supposes that country to be the south land of Egypt, *Pelusium*, which means *marsh town*: the Arabic name, *Tena*, signifying a *marsh*. Had Pelusium been meant by the prophet, we may safely conclude that the translators of the Septuagint version of the Bible, who were Jews resident in Egypt, would have known that Pelusium was meant by Sinim, and not "the land of the Persians," as rendered in their version. There were cities not far distant from the residence of the prophet, bearing the name of סִין *Sin*, but none of them is agreeable to the context. Dr. A. Clarke renders the word *bushes*: "And from the land of bushes!!" To say the least of it, this is a most unsuitable version, and

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unsupported by critical authority. The Hebrew word for bush is a distinct word, סְנֶה, *seneh*, a *thorn-bush*, a sense which cannot be admitted here.

Lexical authors of the highest critical authority, seem unanimous in taking the אֶרֶץ הַסִּינִים, the land of Sinim, to be China. "The land of Sinim, supposed to be China, which is in the East, in opposition to רְחוֹק, which appears to imply the West." (S. Newman, Heb. Lex., p. 331.) An authority of considerable weight in the decision of this question is that of Dr. Gesenius, whose able note we quote *in extenso* from his Hebrew Lexicon. "The land of Sinim, Isa. xlix. 12, where the context implies a remote country situated in the eastern or southern extremity of the earth. I understand by Sinim, the Sinenses, Chinese, and their country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name, *Sin*, *Tchin*, *Tsini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis, as it were, of all Asia. This name appears to have been given to the Chinese by other Asiatics; for the Chinese themselves do not employ it, and seem indeed to be wholly destitute of any domestic name, either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, as *Tchung-Kue-tchin*, people of the empire in the centre of the world. But when this name was thus given them by other nations, and whence it was derived, is matter of question. If the opinion of those writers be correct, who suppose the name סִינִים, *Sinim*, *Senenses*, to come from the dynasty *Thsin*, which ascended the throne in 246 B.C. (see *Du Halde, Descr. de la Chine* t. i. § 1; *Abel Remusat, Melanges Asiatiques*, ii., p. 334, seq.), then a Hebrew writer even so late as the age of Cyrus could not have mentioned this name. But to say nothing of the people called *Tschinas*, and spoken of in the laws of Menu,* the authors of the above opinion themselves concede that the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. Nor are there wanting other methods of explaining the name. In the Chinese language *Tchin* denotes *men;* why, now, may not foreigners have applied to them the very name by which they have designated themselves and other men? and especially so the Hindus, among whom the name *Tchina* is found in the books of the Buddhists.— *Klaproth's Asia. Polyglotta*, p. 538."

Since this question has been so ably discussed by Dr. Gesenius, most of the commentators, as Delitzsch affirms, and also such orientalists as Langles (in his *Recherches Asiatiques)*, Movers (in his *Phœnicians)*, Lassen (in his *Indische Alterthumskinde*, i. 856-7), have decided in favour of this opinion. "The name Chĭn," says Newman, the eminent Sinologist, "did not obtain currency for the first time from the founder of the great dynasty *Tsin;* but long before this, *Tsin* was the name of a feudal kingdom of some importance in *Shen-si*, one of the western provinces of the Sinese land. *Foi-tse*, the first feudal king of Tsin, began to reign as early as 897 B.C. It is quite possible, therefore, that the prophet may have heard of the land of the Sinese in the far east, and this is all that we need assume; not that Sinese merchants visited the market of the world on the Euphrates (Movers and Lassen), but only that information concerning the strange people, who were so wealthy in rare productions, had reached the remote parts of the east through the medium of commerce, possibly from Ophir, and through the Phœnicians." We assume it to be highly probable, through the aid of philology, that there had been commerce between China and India at an early period. The Hindustani word for sugar is chĭn-i, this produce being evidently named from chĭn, china, whence it seems to have been first brought to India; as sugar-candy is called *misr-i*, apparently from *Misr*, Egypt, whence it had been brought.* In the old Sanscrit language,† chĭna means, not only the people of that distant land, but

* The objection raised to this view on the ground alleged—that the name China was derived from the *Thsin* dynasty, which commenced 246 B.C., is disposed of by the fact that *Chîn*, China, is mentioned in the Institutes of Menu, which were composed twelve hundred years before Christ (Sir W. Jones), or at the lowest computation, nine hundred years B.C., about the age of Homer (Mr. Elphinstone). The name, therefore, must have been known by other Asiatics long before the times of the prophet.

* Vide Shakespear's Hind. Dict.

† Vide Benfey's Sanso. Dict., *sub. voc.*

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cloth is so named, perhaps from its being brought from China to India.

It is stated by an objector* that "the seer on the streams of Babel certainly could not have described any exiles as returning home from China, if he had not known that some of his countrymen were pining there in misery, and I most positively affirm that this was not the case." In the first instance, this rationalistic objector appears from these terms to assume that the seer had been what his school is pleased to term the pseudo-prophet Isaiah, who has clothed his history with a prophetic garb. This is an example which may be classed with what are termed "unhistorical fictions," of which the rationalistic school is so prolific. The prophet Isaiah had in vision the *future* spread before him, and saw, in prophetic vision, many of his countrymen scattered among the isles of the west, and in the countries of the far east, and predicted of their return to their own father-land. As to the negative conclusion arrived at by Egli and so decidedly stated, it is equivocally expressed. It may mean, that there were none of the sons of Israel in China, which sense would ignore all historic notices we have of many of that people having dwelt for ages in that far distant land; or we may take these terms to mean, that there were some of that people dwelling in China, but not "pining in misery." And such was the case: during a long period of their exile they were not "pining in misery," so far as outward circumstances were concerned; but, no doubt, there would be an inward longing to return to their father-land. And who does not know the greatness of that love the Jews have for their own country,—the land of the Lord, which was the glory of all lands? The feeling is natural, and to encourage their hope the prophet gave utterance to the prophecy under discussion.

It is almost needless to state, that many of the sons of Israel are at present residing in China and Malabar. Doubtless many English readers have read of the visit of Dr. C. Buchanan to their settlements in that far country. He found them divided into two classes, the *black* and the *white* Jews. The former had become dark, perhaps, from long residence in the country, and partly, no doubt, by mixed marriages with the natives. It is ascertained from the records of their own history and of their nation, that their settlement in that distant land had been from the time of the Babylonish captivity to a comparatively recent period. The white Jews date their removal to China, among their dusky brethren, from the time when Titus destroyed Jerusalem and the Temple. The account given of their wanderings to the far east seems not in the least improbable, when we consider that many of that unhappy people fled into Egypt during the Babylonish captivity, where they received an asylum from King Pharaoh; and that many of them took refuge in Arabia, and settled there. Others were brought by Nebuchadnezzar, during the siege of Tyre, and settled in Spain; others fled into Persia, and through Persia to the far east, where they are at present to be found in considerable numbers. Whether their records originally engraven on copper plates, &c., are true or fictitious, it does not ignore the fact, that many of that exiled people are residing in Cochin China, and have been there for ages, whose numbers have been increased by certain tribes of Jews from Spain and other places from time to time, who had heard of their prosperity.

In conclusion, to satisfy the inquiries of your correspondent, so far as our limited space will allow, we beg to inform him, that in that most interesting research to discover the local habitation of the lost ten tribes of Israel, the American Indians have been fixed upon as being identified with that long lost people, but upon the slightest and most inconclusive grounds. In the absence of all authentic historic testimony as to the origin of a people, if there be any linguistic remains left by the primitive settlers in their adopted country, these may in most cases supply us with a clue to the country whence they had emigrated. This is just the kind of proof we are supplied with from the alphabetic characters employed in the ancient monumental writings found in Central America. On a review of all the ancient alphabets employed among the primitive Oriental nations, we find the completeness of the identity between the ancient American alphabetic characters and those of the hieroglyphics of Egypt, supplies strong presumptive evidence of one common origin of the two peoples. I remain, yours faithfully,

East Pontop. T.

* Egli.

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Literary Notice.

The Banner Unfurled: Choice Selections from Christian Writers. By E. A. H., Author of "Things Touching the King." London: Partridge and Co., &c. &c.

THIS volume consists, as its title clearly indicates, of "choice selections from Christian writers," on a great variety of subjects of the highest moment to believers. The extracts from the works of the most valued dead and living authors are short and pointed, and very suitable for reading aloud at Dorcas meetings, and when persons are prevented from attending places of worship. To those who are engaged in Missions of Mercy, and who are often at a loss for a suitable subject to speak on, it will prove an invaluable help. There is added a copious index of subjects and authors, which greatly enhances the value of the book. It is printed on toned paper, and the binding and get-up generally are admirable. We should add that the proceeds arising from its sale will be devoted to the purposes of educating one of Miss Macpherson's band for mission work in China. J. A.

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 Jan., 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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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 several Literary Notices, communications, &c., to a future issue.

There will be a paper on Prophecy, in our next number, from the pen of the Rev. F. Whitfield. Also, Stanzas on Isaiah ii., by E. S. G. S., will appear in next number.

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.

Theod. J. Meyer.—The announcement of the name of a Jew at baptism, before a crowded and mixed congregation—such a name is already most effectually published.

Charles Vincent.—We intend to treat of the subject of Missions in a future number.

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.

Harrison Hayter, Esq.; Mr. Geo. Hearn; Henry Davidson, Esq.; Marcus H. Lewis, Esq.; Revs. W. Denton; Dr. Rosenthall; A. A. Isaacs; J. B. Goldberg; H. H. Miles; R. A. Taylor; J. B. Salter, &c. &c. &c.

PUBLICATIONS RECEIVED.

Warsaw.: הפודה ומציל

Aus Guten Stunden, von Paulus Cassel-Gotha.

Expository Lectures on the Epistle to the Hebrews, by the Rev. Adolph Saphir, B.A. Part I. London: John F. Shaw & Co.

Die Gerechtigkeit aus dem Glauben. Von Paulus Cassel-Gotha.

&c. &c. &c.

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