The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

אתם עדי. "*Ye are My Witnesses.*"—Is. xliii. 10.

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SOME TOKENS OF GOD'S BLESSING UPON OUR TESTIMONY.

OUR heart is full of joy and gladness! From the abundance of the heart the mouth speaketh. Gratitude for the wonderful tokens of mercy, from the hands of our God and Father in Christ Jesus, constrains us to begin the work of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, this time, with testifying to the Truth of God's immutable Word, as it is brought to light in and through His beloved Son, in whom HE is well pleased, and whom He commands us to hear. He has declared, "I said not unto the seed of Jacob, Seek ye me in vain,"* that is—as St. Paul explains with reference to the present eclectic dispensation—to the "remnant according to the election of grace."† He has just vouchsafed unto us some incontrovertible evidence of the same. So that nought but praise—notwithstanding our weakness, and many trials—exuberant praise fills our heart to overflowing. We cannot attempt anything else this time, ere we have communicated to our God-loving and Christ-loving readers, what our gracious Redeemer, the Lord of Hosts, has done for us. So that they may rejoice with us, and praise Him for His goodness and mercy towards our humble work.

Those tokens of blessing upon our work were moreover shown to us at a time of great perplexity, which enabled us to experience the realisation of such divine declarations as the following: — "Because He

* Isaiah xlv. 19. † Rom. xi. 5.

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hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."* Just as we began to feel disheartened and dispirited, jaded mentally and physically, on account of the over-work, over-worry, and over-anxiety which the conducting of our monthly magazine entails upon us; when we began to think seriously whether it might not be God's will that we should relinquish the work, a succession of letters began to reach us, day after day—which now amount to upwards of thirty—from as many highly respectable Jewish families in different parts of the country (to whom we sent, by the generous help of a few Christian friends, gratuitous copies monthly), to apprise us that our humble messenger, in the form of the HEBREW CHRISTIAN WITNESS, was the bearer of blissful tidings to their respective souls. Some of those families have already quietly joined the Christian Church, and others are about to do so. We ourselves have under Christian instruction, at present, three large families preparatory for the sacred ordinance of baptism. The aggregate number of the members of the thirty-three families amounts to upwards of a hundred and sixty. The Lord's most Holy name be praised.

The most interesting feature, connected with the various conversions, is the diversity of the secondary means and instrumentalities which subserved to conduce to the blessed consummation. In one case it was this paper, in another that paper. There is scarcely a leading article, in our already published volumes, which is not mentioned in one or other of the communications which we have received from our new correspondents. Some refer particularly to our expositions of "The Lessons from Moses and the Prophets, read in the Jewish Synagogues on their Sabbaths, Feasts, and Fasts;" "The Weal and Woe of Israel, the Essence of Prophecy;" "Judaism in its Modern Aspect;" "The Mission of Israel," &c. &c. &c. Others again have been led to search the Scriptures in a way they had never done before, by such articles as the following:—"The Promises made unto the Fathers;" "Israel's Messiah, and the Emancipator of

* Ps. xci. 14, 15.

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Humanity;' "The Messiah and His Apostles on 'Conversion and Conversionists;'" "The Tree of Life, an Antidote to Death;" "The One Faith;" "The account of our meeting at the Mildmay Conference Hall;" "The Feast of Pentecost;" "The Feast of Tabernacles;" "The Crowning Sign of the Times;" "Israel's Present and Future;" "Israel's Rejection the Church's Election; Israel's Restoration the World's Salvation," &c. &c. &c. Scarcely one letter, however, omits special reference to our article on "The Day of Atonement." Equally interesting is the diversity of the instrumentality in the living voice which was first employed in leading the heads of the respective families to search whether these things be so. In one case it was a young son; in another a little girl. Here a brother; there a sister. In one case even a Christian servant, like the little captive maid in the house of Naaman, the Syrian prince, was the highly-honoured instrument of a Jewish household's salvation. In a future number, we purpose, God willing, to give some extracts from some of those remarkable letters which we have received in the course of last month.

As our heart is full of these TOKENS OF GOD'S BLESSING UPON OUR TESTIMONY, we cannot help making the subject the chief topic of our communication wherever we may happen to be. We were talking about this grateful theme to a very learned Jew, still one of the teachers in connection with the synagogue. With a very animated countenance, and in words most earnest and impressive, he thus responded:—"I lend about the numbers you kindly send me to some of my learned Jewish friends and acquaintances. They all agree with me in believing that the extensive circulation of your periodical amongst the higher classes of Jews, is more likely to lead us to reason frankly about Christianity than all the tracts scattered broadcast by the missionaries, which no one ever reads." It is not the first time that learned Jews have made such statements to us.

Dear Christian friends, ye who have helped and sustained us with your prayers hitherto, continue to plead in our behalf, at that Throne where mercy rejoiceth over judgment.

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THE MANIFOLD ASPECT OF PROPHECY.

BY THE REV. FREDERICK WHITFIELD, M.A., WIMBLEDON.

ONE of the great difficulties with which ordinary readers of the Bible and Biblical students in general have to grapple, is the application of prophecy. For example, how common it is for one class of readers to refer the prophetic announcements of the twenty-fourth chapter of St. Matthew's Gospel to the events connected with the destruction of Jerusalem by Titus, while another class refer them entirely to events yet to take place at the second coming of our Lord Jesus Christ. This has been one of the chief difficulties and stumblingblocks in the way of those who are earnestly seeking to arrive at the truth. The extravagant statements and dogmatic assertions of the various schools of prophetic interpretation, have so sickened sensible and thoughtful inquirers, that they have turned away from the study of prophetic truth as a hopeless task, and there is now an increasing dread of the subject and a growing aversion to enter upon it. If there should arise a period in the history of the Church of Christ when the subject of unfulfilled prophecy will be distasteful and invariably neglected, it will be due to the crude theories and extravagant statements put forward by the different schools of prophetic interpretation. That a time of inquiry and earnest study of this subject has dawned upon us within the last twenty or thirty years many will readily allow. But that there is creeping over the Church of Christ a distaste for and neglect of this subject, many of those who have been considered as the leaders of these schools of thought, are now beginning to be painfully conscious. How much of the unreadiness of the Bride to meet the Bridegroom at His coming will be due to the conflicting theories which have been hastily put forward, each one claiming for itself the voice of an oracle, and which has turned away multitudes from the study of this great and blessed subject!

Many who have from time to time fixed dates for the fulfilment of prophetic announcements, finding that the predicted times have passed, have been compelled to shift their ground, and have thus made themselves and their theories subjects, not only of doubt, but of ridicule. For example, several of the well known and almost universally accredited writers on unfulfilled prophecy, have shifted their ground and transferred the date of the Lord's second coming from between 1848 and 1872 to the year 1970 or 1980. Are not all such statements when put forward, as they usually are, so dogmatically, calculated to shake the foundations of truth, and to deter from further study of it? On no subject do men need a more urgent warning than on this, to write modestly and after more matured thought. It is one of the saddest blots on the general study of unfulfilled prophecy.

The consideration of this subject, has forced upon me the necessity of generally taking a more expansive view of unfulfilled prophecy. May not the 1260 days mean 1260 years and also 1260 natural days? May not the man of sin be a future individual yet to arise, and may it not be a system which has already risen with a visible head? May not the two witnesses be two branches of the Church of Christ at a particu-

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lar period, and also two individuals yet to appear? Why may not the futurist view be the development of the preterist, as the fruit from the seed? I am persuaded that no *one* of these systems contains the Scriptural view of unfulfilled prophecy, and that to some extent, at any rate, the truth lies in the combination. Both present different aspects of truth at different periods.

This way of viewing unfulfilled prophecy, appears to me to be the way in which it is viewed in the Word of God. Passages which refer to one event at a particular period and which were fulfilled at that period, refer also to events yet unfulfilled. Thus the same prophecy has been fulfilled and is yet unfulfilled, and between the fulfilled period, and that of the unfulfilled thousands of years intervene. If I may illustrate it, it is like looking from an eminence over a vast wood. It all seems, at that distant view, to be one mass of trees, not divided or separated off by any intervening object. But on drawing nearer we find gaps—a road in one place, a river in another, making wide divisions where we thought all was unity. So prophecy is one stream, and is not confined to any one event. Fulfilled in the history of one of the kings of Israel, it yet points on to another fulfilment at the first coming of the Messiah, and yet the prophecy is not exhausted. It points on to a further fulfilment at the second coming of the Lord; and perhaps on yet again to events which shall happen at the close of the millennial dispensation. It seems to me, that unless this be borne in mind in reading the prophecies of the Old Testament, we must get into endless confusion, and that it has been the neglect of this which has led to such profound mistakes in the study of unfulfilled prophecy, by which so many have been led away from the truth, or have become weary of what seems to be the conflict of theories and the strife of words, and have given up the subject in despair.

It may be asked, "How comes it that prophecies which applied to one period and were fulfilled, can apply to another yet farther off under circumstances so different? The answer is simple. Prophecy deals with great principles. These principles repeat themselves in nations, in Churches, and in individuals, from time to time. History repeats itself. Consequently what applied to one nation or one individual a thousand or two thousand years ago, applies with equal force and exactness to a present or future period. It was the intention of the Holy Spirit, in giving prophecy, that it should apply to every age—that it should stretch to the end of time. In His omniscient view, He saw all the varied phases of history and its corresponding events, and adapted the Word to each. This stamps the Word with a divine and stupendous character. No human hand could possibly adapt a prophecy to meet all varieties and diversities of time, and place, and circumstance, with exactness. None but a superhuman power could have done it. Yet this is one of the most striking features connected with the prophecies of God's Word.

But it is time I should specify a few examples of what I mean from the sacred record itself.

In the Book of Joel, chapter the second, we have a prophetic picture. It was written probably in the early years of Joash, King of Israel, about 870 or 865 B.C. The judgments threatened on Israel for its sin were fulfilled in a measure by the northern army alluded to in verse 7. But

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in verse 28 there is a promise of the outpouring of the Holy Spirit, which was partially fulfilled eight hundred years afterwards (Acts ii. 16-17), and is yet to receive a further fulfilment. But the prophecy does not exhaust itself here. The following verses show that it points onward still to the second coming of our Lord Jesus Christ. The following chapter in this book shows us this also. Take again the twenty-fourth chapter of the Book of the prophet Isaiah. There is a prophecy which was in part fulfilled soon after the prophet wrote. But verses 20 and 21 refer to a very different period, even to the second coming of the Lord. In the 22nd verse there is a clear reference to the casting of Satan and his host into the bottomless pit, described in Rev. xx. 1-3. But in the 22nd verse there is a further prophecy. Stretching on from the scene described in Rev. xx. 1-3, it goes on to speak of what shall happen at the close of the millennium: "They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison." This is a prophecy the fulfilment of which is described in Rev. xx. 1-3. But the prophecy goes on, overleaping the thousand years of the millennium: "and after many days shall they be visited." This is a prophecy described in Rev. xx. 7-10. Here is a prophetic chapter having three distinct fulfilments, and with a separation in time of more than two thousand and three thousand years.

Again, Isaiah lxi. 2 is an instance of a prophecy divided by an interval of time of two thousand years, our Lord quoting the part which referred to His *then* advent in the synagogue of Nazareth (Luke iv. 19), and leaving the remainder in the statute book to be fulfilled at His second coming.

In the ninth chapter of the book of the prophet Zechariah, we have another example of what I have been referring to. In the ninth verse is the prophecy of our Lord's first coming. The commencement of the tenth verse contains a prophecy of the destruction of Jerusalem by Titus. The middle clause refers to what is going on now—the Lord speaking peace by the gospel to the heathen. The last clause refers undoubtedly to the future glory of the Messiah during the millennium. To the close of the chapter is a prophecy of the glory awaiting Israel at the Lord's second coming.

Nor is the manifold aspect of prophecy confined to any one department. We see it with reference to *individuals* as well as to *events*. It has been often asked, was John the Baptist the Elijah of the Old Testament, or did he only come in the "spirit and power of Elias?" Two widely different schools have arisen on this very question. One maintains the coming of Elijah to be yet future; the other maintains that the prophecy was fulfilled in John the Baptist. I confess I cannot accept either of these views to the exclusion of the other. I believe, on the principle of the manifold aspect of prophecy, both are true. Our Lord's words in the New Testament, when looked at free from the bias of a preconceived system, clearly confirm this. John the Baptist *was* Elias if the Jews would have received it. Yet the prophecy, though receiving its fulfilment in him, pointed on to a more distant day when Elijah should indeed appear. Before such a view as this half the difficulties of prophecy appear to my mind to vanish. What I have previously stated as to history repeating itself, and thus making prophecy apply in all its literal exactness to events separated by thousands of years, applies here.

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The days of John the Baptist and Elijah had a striking correspondence. Idolatry abounded. Iniquity reigned. The form of godliness without the power was the chief feature. The testimony of Elijah and John was exactly what the day needed, and the testimony was in every respect similar. History will yet repeat itself. At the close of this dispensation the same features will present themselves in the nation, in the Church, and in the individual, calling for the same principles to meet them. Hence arises the necessity for the manifold aspect of prophecy. "No prophecy is," in this respect more than in any other, "of private interpretation." The Spirit of God raised up men in the Old Testament to warn, to threaten, to encourage, to revive the spirit of true religion. But neither these men nor their words ended with the people they then addressed. Both were prophetic, and were to reappear in after days, their words not once, but many times, separated by intervals of hundreds or thousands of years. "The day of the Lord" is an expression of constant occurrence in both Old and New Testament. It has been restricted to the second coming of the Lord Jesus Christ. Here again the manifold aspect of prophecy presents itself. "The day of the Lord" applied to the judgments then threatened on the nation at the time the words were uttered. It was "the day of the Lord" when Jerusalem was destroyed so fearfully by the Roman armies under Titus. It will be "the day of the Lord" again when Antichrist and all his host shall be destroyed by the reappearance of the King of kings. It will be "the day of Lord" again when, at the close of the millennial dispensation, the scene described in Rev. xx. 7-10, shall be presented to the world, which shall usher in the eternal glory. It is impossible not to read the expression where it is used in the Bible and not see that this is the sense in which it is used.

These are only a few examples out of very many in confirmation of what I have said as to the manifold aspect of prophecy. It shows us, I think, how carefully we should read the prophetic portions of God's Word, and how necessary it is that we should perceive this manifold aspect of prophecy. It will be the clue to the right and full interpretation of many a dark and difficult passage of Scripture. It will serve to reconcile apparently *conflicting* passages, and to show us that though there is thrown around every prophecy a drapery which may not reappear in future stages, yet that the *body*, the principles underneath, are of manifold application. There are in reality few prophecies of the Bible which as yet have received their full accomplishment.

I desire to submit this view of prophecy with caution. I hope I have not written in any dogmatic spirit. I trust that those who differ will remember that we have all very much to learn, and that our great aim should be to dispossess ourselves of pre-conceived ideas, and accept truth in whatever shape it may come. We shall never arrive at truth unless we are willing at every step to look outside of our own peculiar school of prophetic thought and challenge our views. Truth lies in every system, blended it may be with much error. But let us thank God for any truth, no matter where it may be found. Let "us gather up the fragments that remain" from the earthliness or error by which they are surrounded. Thus, will those fragments thus gathered up from all quarters prove spiritual food to our own souls and to the souls of others.

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The grand thought before us is—the Lord is coming. Are we living in the blessed hope? Are we putting off every thing that will not bear the searching character of that day? Oh, it will try us—*all* of us! It will try our hearts, try our principles, try all within us, and all without us. It will bring a blush on thousands of faces, even of God's own children! It will make many an important thing now lighter than the small dust of the balance! Oh, that day, that day! How it will make every thing now in each one's own history fall into its right place, if only we bring it into everything! May each member of the Church of Christ do this more and more, "as we see the day approaching."

THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

THE contemplation of the Redeemer's return as King of kings and Lord of lords, either by communities or individuals, is one of the healthiest signs of spiritual life. We always rejoice to hear of the promotion of Christian intercourse for that purpose, and are always particularly thankful for an opportunity to be present at such meetings. We congratulate God's people at Croydon, because of the frequent opportunities afforded to them for meetings of the kind. We understand that the worthy Vicar of St. Matthew's, the Rev. T. L. N. Causton, holds a drawing-room meeting at his house once a month, and is at present engaged in the consideration of the book of "The Revelation of St. John the Divine." Mr. John Grantham, of Kirkby Cottage,—as our readers are aware,—periodically throws open his drawing-room for Bible Readings of different classes. Impressed with the importance of one of our Saviour's last solemn behests to watch for His return, Mr. Grantham proposed at his usual monthly meetings, on the second Monday in the month, to take for consideration THE SECOND ADVENT OF OUR LORD JESUS CHRIST.* These meetings, we understand, are particularly well attended. We had the privilege of being present at the last meeting, Monday, the 9th ult., when the room was filled from end to end with attentive listeners.

The proceedings began exactly at eight o'clock in the evening, by the host giving out the following hymn, being the 235th in the collection named HYMNS OF GRACE AND GLORY, published at the office of *The Christian*.

Oh for the robes of whiteness!
Oh for the tearless eyes!
Oh for the glorious brightness
Of the unclouded skies!

Oh for the no more weeping
Within the land of love;
The endless joy of keeping
The bridal feast above!

Oh for the bliss of rising
My risen Lord to meet!
Oh for the rest of lying
For ever at His feet!

Oh for the hour of seeing
My Saviour face to face!
The hope of ever being
In that sweet meeting-place.

Jesus, Thou King of glory,
I soon shall dwell with Thee;
I soon shall sing the story
Of Thy great love to me.

Meanwhile my thoughts shall enter
E'en now before Thy throne;
That all my love may centre
On Thee, and Thee alone.

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* See our Nos. for the last three months.

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The hymn being sung, Mr. Grantham engaged in prayer; after which he read a few verses of the first chapter of the First Epistle to the Corinthians.

In his introductory observations, Mr. Grantham made some pertinent remarks on the seventh and eighth verses of that chapter, anent to the gift of "waiting for the coming of our Lord Jesus Christ," as well as on "the *day* of our Lord Jesus Christ." He dwelt on the manifold meaning of the term, "Day of the Lord;" he justly remarked that it must not be interpreted to mean our day of twenty-four hours, but a certain period of time; he adduced illustrations from Holy Writ in confirmation of that remark. Mr. Grantham referred to the difficulties which confront the student of prophecy; but those difficulties were not to drive us from the investigation of the great subject of watching and waiting for the Lord's second coming, but rather to stimulate us to a more diligent and prayerful study of God's Word, in order to have those difficulties cleared up. He then referred to the heads of the series of subjects given in his invitation circular, which he sent out at the close of last year.* He was not sure that the arrangement he had proposed was the best, but felt convinced that some order was necessary to prevent the meeting wandering into unprofitable digressions. They had already considered it under the two divisions, viz., "How will He come? When will He come?" The latter question was to be spoken to, supplementally, that evening; he himself gave his view on the subject, at their previous meeting, as pre-millennial. There were some Christian friends among them who maintained that the second coming of the Redeemer would be post-millennial. Their friend, the Rev. Henry Fermoy Durnford, had kindly promised to occupy that evening with an exposition of the views of the post-millennial school of prophetic interpretation to which he belonged. Before Mr. Grantham, however, called upon Mr. Durnford to proceed with his views on the proposition for consideration that evening, he animadverted on the doubts which some parties fasten on the solemn subject. It is questioned, "Where is the advantage of dwelling upon the subject?" "Where is the prudence in agitating the question?" "To those who took no interest in their soul's salvation through the Lord Jesus, the subject can only be one of dread. To such the coming of the Lord Jesus can only be viewed as a time when He will take vengeance on His enemies. To such He will appear as a terrible Judge. But to the true believer, the frequent contemplation of the second coming of the Lord Jesus Christ was full of interest and importance. Though the subject may not be considered a fundamental one, it is a most comforting one, as well as edifying. After briefly alluding to the two great parties of prophetic interpreters in the Church—the pre-millennial and post-millennial, and explaining in what these views differed—Mr. Grantham called upon Mr. Durnford to proceed with his exposition of the post-millennial question.

Mr. Durnford, after a few preliminary remarks respecting the importance of the subject, and the difficulties which beset both systems of prophetic interpretation, contended that the second coming of our Lord Jesus Christ is to take place after God has perfected His Church, and taken her to himself. The position he wished to maintain, was this:

* See our Jan. No., p. 40.

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That Christ's second coming is not to be followed by a mixed short-lived kingdom, in which He shall once more be constrained to leave the immediate presence of the Father and tabernacle among men, but that the new heaven and the new earth were immediately to precede His coming, and that when He comes, it will be to usher in the eternal state. That the present mixed condition of Christ's kingdom is to last till He who once came to visit us in great humility, shall come again in His glorious majesty, to judge both the quick and the dead, when ALL believers shall rise to the life immortal: those who sleep in the dust of the earth by a bodily resurrection, and those who are living on the earth by being changed and "caught" up to meet the Lord in the air. That then it is that the net is drawn to shore and the good are gathered into vessels, and the bad are cast away. Till then, the wheat and the tares are to grow together; till then, the foolish virgins are to mingle with the wise; till then, the sheep and the goats are to feed in the same pasture. In short, his views may be summed up in the words of the Athanasian Creed: "He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works." He quoted, in support of his position, Rom. xiv. 10; 2 Cor. v. 10, 11.

Mr. Durnford believes that this earth and this dispensation shall pass away when Christ comes; that sin, the world, and the devil, from that hour, will for ever cease from troubling. And, in support of this, he urged, among other considerations, Matt. xiii. 41:—"The Son of Man shall send forth His angels, and they shall gather out of His kingdom, all things that offend and them which do iniquity." It seemed to him that if all things that offend were removed at the coming of the Lord, sin must die, death must die, and Satan must not merely be held in subjection for a limited time, but for ever; and that, consequently, there will exist no materials for forming the last great confederacy of Gog and Magog.

Mr. Durnford attempted to establish his view by the following heads of argument:—

1. *The Church will be complete at Christ's coming*, according to the prayer of the Burial Service, that "He would shortly accomplish the number of His elect, and hasten His kingdom;" implying that His kingdom of glory could not be ushered in until every one of His elect had come to know and to love Him, and to be gathered into His Church. Not one jewel is to be wanting to His crown in that day of His second coming, when He numbers up His precious ones. This is why He delays His coming; for though He is not slack concerning His promise, as some men count slackness, He is long-suffering towards men; not willing that one of His elect ones should perish,—which is, of course, impossible—but that they all should have time and opportunity for repentance. Some of them are in the rubbish now: they are to be gathered out, polished, and prepared for the Master's glory. In 1 Cor. xv. 23, we read, "Each in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." The firstfruits,—then the complete and perfect harvest of all believers. Federally we all die in Adam, and federally *every* believer rises in Christ. The reward of Adam's sin was death: the reward of Christ's death and righteousness is life and resurrection, and that to ALL

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His people, whether in their graves or alive on the earth at His coming. The same truth is taught us in Eph. v. 25-27. The Church that is to be presented to God is surely the whole company of believers, including *all* that Christ has loved from everlasting, all for whom He died, all whom He sanctified and cleansed: and if it be asked, when is this completed Church, this Bride of Christ, to be presented to God, without spot, or wrinkle, or any such thing, we have the answer in 2 Thess. i. 10, when "He shall come to be glorified in His saints, and to be admired in all them that believe," "in that day." Many pre-millennialists admit this when they argue that Christ shall come with *all* his saints, implying that not one saint shall be absent from that thronging multitude.

If, then, the number of Christ's elect are completed at His coming, no millennium of saved people living on this earth can succeed that coming; for it is said that all God's people are caught up away from the earth to meet Him in the air.

2. *All the means of grace and agencies of salvation come to an end at Christ's coming,*

There is no further necessity for those means of grace, for all God's people are saved, and are reigning with Him. (a.) The Scriptures will be put out of date; the Advent, the great motive power of God's revelation, will be an event past, and therefore, all those numberless passages that refer to it, will be put out of date. Their purpose will have been answered—as a means of grace the Scriptures will be no more. (Luke xix. 13; 2 Pet. i. 19; James v. 7.) They are a light shining until the day dawn. (b.) Baptism will cease. The "end of the age" will have arrived at Christ's coming, and with that coming the command to disciple all nations will be withdrawn, and the encouragement, "Lo, I am with you always, even unto the end of the world," will have ceased, for that promise only reached unto "the end of the age." Similarly, the Lord's Supper will no longer be observed. See 1 Cor. xi. 26. If such then be the necessary effect of Christ's personal coming upon His sacraments, and His word, must we not say that Christianity, as a religion to bring sinners to a knowledge of Christ, is no more? But this becomes still more evident, if we consider,

3. *That the intercession of Christ and the work of the Holy Spirit for saving purposes will terminate at the second coming.*

(a.) Christ's Intercession is always represented in Scripture as standing between Christ's first and second coming—and the latter is taken to crown the whole work of grace (Heb. ix. 12, 24-28); and further, we read in Heb. viii. 1-4, that the intercession of Christ is carried on at the right hand of the throne of the Majesty on high, and that if *He were on earth, He should not be* a priest. (b.) The Holy Spirit came to supply Christ's place. (John vii. 38-39; Acts xi. 33); and when therefore Christ comes again, His saving work will be over.

From all this, Mr. Durnford concluded, if the personal appearance of Christ is to produce such great effects as these upon His sacraments, His word, and His intercession, that one of the three following results must ensue. Either (1), for ten centuries and more before the final judgment no sinner will be saved, or (2), that sinners must be saved in a different way from what they are now, or (3), that Christ will not come personally till the millennium is over.

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(4.) *That the entire Church will be made alive by Resurrection or Transformation at Christ's coming.*

This follows upon the completeness of the Church. See also John vi. 39-40.

(5.) *The resurrection of all the wicked will take place at the Second Advent.*

Dan. xii. 2, compared with John v. 28-29. "Hour" may mean a long period; but then it means a period that is unbroken; if the resurrection was going on all through the millennium without a break, then the term hour might be extended through it; but no one contends for this, and, moreover, the wicked do not rise in the millennial hour at all, not till after the little season.

The voice which is to raise the dead, is not merely a display of power: it is an audible sound; is then the voice to be heard once or twice; once before and once after the millennium? The trumpet blast—is it to be kept up for centuries? or is the voice one—and the resurrection one?

6. *Judgment of righteous and wicked together at Christ's coming.*

See Matt. xxv. 31-46, as interpreted in the Commination Service of the Church of England.

Also parable of tares (Matt. xiii. 30, 38-43). Hence the righteous shine *not* forth in the kingdom of glory, *until* the wicked are *first* judged.

Tares represent children of Satan at large in all ages though in a parable they could not all be brought together.

Acts xvii. 31. World generally to be judged, and day fixed. In this day, there is no hint of any break. (Rom. xi. 15, 16, and 1 Thess. i. 6—10.) In this last, is there not something to be done to saints and sinners alike? and the time is named for both.

7. *The conflagration and New Heavens and New Earth at Christ's coming.*

2 Peter iii. 7, 10-13; Rev. xxi. 1. The conflagration is connected with the very act of Christ's coming—how then can a millennium succeed it? How are men to live through it?

8. *What then is the order of events at the coming.*

The effects of Christ's appearing.

(1.) The first effect will be the resurrection of the dead in Christ.

The next (2) will be the changing and the catching up of the living saints, together with the raised saints, into the air, to meet the Lord. Thus will they be snatched from the impending fires.

(3.) The deluge of fire, which will cleanse, purify, and make perfect the earth.

(4.) The descent of Christ's Church with Him (Rev. xx. 1), to live on the purified earth, wherein dwelleth righteousness, unalloyed by any mixture of sin, or any thought of a dark day coming; and as *one* of the many mansions of the Father's house.

Our readers will, of course, understand that we could only furnish an outline, and that a meagre one, of Mr. Durnford's address. He gave all the quotations which he made in full, and now and then found it necessary to comment, or to make some critical remarks, as, for instance, on Daniel xii. 2, when he took occasion to dwell upon the meaning of the expressions, "And many of them," and upon the twice repeated "some." His critical strictures we believe, are utterly untenable. Altogether his

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address occupied about three quarters of an hour. His views, and his application of the Scripture passages in justification of the theory of his school, are not new to us. About a quarter of a century ago, we had a long correspondence on this very question with the late Dr. Samuel Lee, Regius Professor of Hebrew and Arabic in the University of Cambridge, in consequence of a volume of sermons of his, in which he propounded his post-millennial theories. We believe that we succeeded in making the learned professor dissatisfied with his exegesis. We frankly say that we differ from Mr. Durnford as much as we differed from Dr. Lee on the solution of the question under discussion; but we candidly admit that the worthy curate of St. Matthew's, Croydon, has done justice to the party who is of his way of thinking. Mr. Durnford is no second-rate advocate of the post-millennial theory. We cannot help believing, however, that the suggestion of the next speaker may have the effect of inducing him to take a more comprehensive view of the harmony of prophecy, on this important question, than he displayed in his address. We believe that Mr. Durnford is capable of the keenest appreciation of the verity and harmony of the Holy Scriptures.

Lord Congleton, after remarking on the advantages of ventilation, as regards such momentous questions, observed that the friend who had just addressed the meeting omitted to point out the broad distinction between the formation of the Church now, during this dispensation, and the great ingathering after Christ's second coming. With reference to the formation of the Church during this dispensation, he quoted Acts xv. 14. Now was the time when God visited "the Gentiles, to take OUT of them a people for His name." Now was the time when the Church was being formed out of Jews and Gentiles. Whilst in the state of things which is to follow this election era, all nations and kingdoms shall worship Him. In support of this truth he quoted Gen. xii. 1-3; Ps. xxii. 27, 28; lxxii. 10.

His lordship need not have travelled out of his quotation from the Acts of the Apostles. James, after quoting Simeon,—by the way, we differ from Lord Congleton as regards the Simeon here alluded to; James did not quote Simon Peter, but the Simeon of Luke ii. 25-32,—respecting this eclectic dispensation, proceeds to speak of the dispensation which is to follow and be ushered in by the second coming of Christ: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." * It is then that the Angel Gabriel's announcement to Mary shall have its fulfilment:—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."† This will usher in the millennial period spoken of in the Book of Revelation. During this period will go on the process described in the next clause of James's address:—"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world."‡ We shall return to the subject ere long.

We would, however, just now call Mr. Durnford's attention to a

* Acts xv. 16. † Luke i. 32, 33. ‡ Acts xv. 17, 18.

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couple of other passages, which may tend to induce him to harmonise prophecy somewhat more comprehensively than he did on the evening of the 9th ult. The passages we refer to are the following:—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." . . . "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."§

Mr. Grantham gave notice that, God willing, the subject for the next meeting would be "The Jews in connection with the Second Advent;" and then proposed the following hymn from the same collection (No. 234):—

Oh come! oh come! Thou perfect King
Of boundless glory, boundless spring;
Arise, and fullest daylight bring,
Jesus expected long.

Jesus has gone to heaven again,
High on the Father's throne to reign;
My heart no more can here remain,
But after Him has gone.

The heavenly choirs thy name, Lord, greet,
And evermore thy praise repeat;
Thou fillest heaven with joy complete,
Thou art our peace with God.

We follow Thee with praises there,
With hymn, and vow, and gladsome prayer,
In thy celestial home to share.
Take us, O Lord, to Thee.

Fountain of mercy and of love,
Sun of the fatherland above,
The cloud of sadness far remove,
The light of glory give.

From God's right hand, thy rightful throne,
Return, Beloved, to thine own;
Thy victory has long been won,
Oh, claim thy conquest now.

The benediction having been given by the Rev. W. D. Isaac, concluded one of the most interesting meetings at Kirkby Cottage, Croydon.

§ Zech. xii. 10, 11; xiv. 4, 5.

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THE LANGUAGE OF CHRIST.

BY THE REV. J. B. GOLDBERG.

No. III.

OUR *third* point is, to reply to the arguments which are brought forward in support of the Greek theory. As it is our earnest desire to do it in the best and fullest manner, we take up the arguments of one of the latest productions, in which we think all that can be said on the Greek side, has been skilfully put together.* The writer evinces a large amount of classical learning, and it is the more to be regretted therefore that he did not possess himself of an equal measure of Hebrew and rabbinical learning, of Jewish antiquities, manners, customs, &c. These are naturally of high importance in the solution of such questions; and the want of them unfortunately betrayed him into great mistakes and palpable blunders. With Gentile ideas and feelings, with the highest admiration for the Greek language, and the lowest estimation of the Aramean, or Syro-Chaldaic (which he calls "a sort of Hebrew patois"), he sets himself in judgment on Jewish subjects!! He seems to forget that the nation he is dealing with is represented in Scripture as a "peculiar people,"—peculiar in its origin and continuance, in its sufferings and deliverances, in its divine laws and antiquated customs, in its strong attachments and deep national feelings.

"It must be admitted by all," say the Hellenists, "that the Greek tongue had become very widely and generally known throughout the world before the birth of Christ. Greek, indeed, was then, and for some generations afterwards, the link by which the most distant regions owning Cæsar's sway were socially and intellectually held together. In Rome itself, which might have been regarded as the empire in miniature, the Greek tongue was continually employed. In the reign of Tiberius, as Valerius Maximus, a contemporary writer, informs us, the senate resounded even to deafening with Greek debates," &c. &c.†

From such *particular cases* (of Emperors and senators), the Hellenists jump to *generalities*, and assume that the *people* in general spoke Greek; but surely this is a most unwarrantable assumption. For it is not enough to know what languages kings and nobles were able to speak: we have to learn what the *people* in general spoke, and what was the medium of communication between the higher and lower classes. Such points are very much to our purpose, as we are seeking the parallel to a popular Teacher, going about and instructing the people. Our blessed Saviour, though He was the Son of God with power, and, as to His humanity, a scion of the royal line of David, yet condescended to be born into a

* This was published in the "Sunday at Home," for 1869, pp. 421, 500, 564, 628, and 675. Our attention was called to the subject at the time, and we were urged by some Christian friends to write in reply, and show the untenableness of the Greek theory. We did so; and, after reading our paper before the Hebrew Exegetical Society of Bristol, sent it up to the Tract Society's office in London. Some one of their officers, a determined Hellenist, took great liberties with our paper, adding thereto and taking away from it. When, therefore, the proof-sheets came down for our correction, we refused to let them appear in their mutilated form.

† "Sunday at Home," p. 422.

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humble family. He lived among, and held habitual intercourse with the poorer and lower orders of the Jewish nation. St. Mark, in recording Christ's teaching in the temple, and His putting to silence Pharisees, Sadducees, and Herodians, adds, "and the common people heard him gladly."* It is evident, therefore, that the language which our blessed Lord used in His teaching, was that which the common people knew; not that which the noble or learned classes alone understood, but that which was familiar to the great masses of the nation.

To find a case exactly similar to the one in hand, we have to inquire, not what the Roman magnates knew, but—in what language did emperors, consuls, lictors, &c., address the Roman people—the plebeians—either in the metropolis or in the country? Have we any example on record, or the slightest authority for saying, that instead of speaking to the people in Latin, they addressed them in Greek? We think that even the most ardent Hellenist will not fail to admit that Latin was the sole means of communication. "Whilst they acknowledged," writes Gibbon, "the charms of the Greek, they asserted the dignity of the Latin tongue, and the exclusive use of the latter was inflexibly maintained in the administration of civil as well as military government." † "From the testimony of Augustine, it appears," says Horne, "that the Latin Church possessed a very great number of versions of the Scriptures made at the first introduction of Christianity, and whose authors were unknown."‡ And what purpose could those versions serve, unless they were for the instruction and edification of those who did not know Greek? Augustine's testimony, therefore, leads to the same conclusion, that the great body of the Roman people were ignorant of the Greek tongue. That Clement of Rome should write from that city an epistle to the Corinthians in Greek, ought not at all to be matter of surprise. First, it was most natural that, writing to *Greeks in Corinth*, he should have addressed them in their own tongue. Secondly, Greek was in his day the language of the learned, just what Latin was afterwards during the middle ages. These languages were employed by the learned at different periods, as mediums of communication, whether in books or epistles, notwithstanding that the greatest number of the people were ignorant of them. For the same reason Justin Martyr composed his apologies to the emperor, Ignatius his epistles, Irenæus his books, &c., in Greek. They were either intended for persons conversant with Greek, or treated of subjects interesting to the whole Christian world, and therefore it was rightly expected that in each country *individuals* would be found who should render them into the vernacular of their nation. But the thought was never entertained by them that the mass of the Roman people, or of any other nation (except the Hellenic), spoke or understood the Greek language.

Turning our attention to *Egypt*, we meet with similar circumstances. Alexandria became one of the most celebrated schools of Grecian learning, whose memory was immortalised by the Alexandrian dialect. At the same time, it is equally certain that the majority of the Egyptians, or the Egyptians as a nation, cannot be said to have spoken Greek. We have both sacred and profane testimony to the contrary. Origen, in his

* Mark xii. 37. † "Decline and Fall," vol. i. p. 46.
‡ Introd., vol. ii., part i., chap. iii., sect. iii., § iv.

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work against Celsus, says, "As a Greek, if I wished to instruct the Egyptians or Syrians, I would in the first place learn their language, and rather speak imperfectly as a foreigner in that language that I might do some good to my hearers, than, by speaking Greek, do them no good." * Why do them no good in speaking Greek to them? Evidently because it was an unknown tongue to them. An incident narrated in Scripture brings out the same fact. Paul asks permission of the chief captain to speak to him. The captain expresses his surprise by the question, "Canst thou speak Greek? Art not thou that Egyptian which before these days madest an uproar?" &c.† Here we have an officer high in command, who knew what he was saying, doubting Paul's ability to speak Greek, because he took him for an Egyptian; and then taking his knowledge of Greek as a proof that he is *not* that Egyptian. It is clear from this, that the generality of the Egyptians were reckoned to be ignorant of the Greek tongue.

We will arrive at the same results in regard to *Syria*, if we examine a few facts in its history. The most celebrated version of the Scriptures in the language of that country (the Syriac) is the one called the Peschito (or literal), on account of its faithful adherence to the original. The majority of critics fix the date of this version to the first or second century. The call, or demand, at that early date, for a Syriac version, shows that the aboriginal nationalities did not understand Greek, but spoke their old vernacular, the Syriac. The declaration of Origen, which we quoted in the foregoing paragraph, that, as a Greek, if he wished to instruct Egyptians or *Syrians*, he would in *the first place learn their language*, equally shows that the Syrians did not understand Greek.

The double names (Greek and Syrian) which several cities in Syria bore at the beginning of the Christian era, is another evidence that Syriac was the language of the major part of its inhabitants. We can understand that the Greek colonists, looking with contempt upon everything that did not bear the impress of their tongue, should give Greek names to Syrian cities; but if what is asserted by the Hellenists be a real fact, that already, "for several generations before Christ, Greek had been generally used throughout Syria and the neighbouring regions," ‡ we naturally ask, How did it happen that the Greek names of the cities were not as generally adopted throughout Syria, as (they say) the Greek language was? Why did not the greater change carry with it the lesser one? The "*general use*" of another nation's language, would, no doubt, have also brought into vogue the names which that nation gave to cities and localities. But we think that the state of things in Syria was just the contrary—that the people in general spoke Syriac, and hence the preservation of the Syriac names of the cities. The Greeks, on the other hand, kept up the Greek names which their predecessors had given. Thus the double names originated, and thus they continued to exist. We have the testimony of Josephus that this was actually the case. "When he (Solomon) had therefore built this city, and encompassed it with very strong walls, he gave it the name of Tadmor, and that is the name *it is still called by at this day amongst the Syrians*, but the Greeks call it Palmyra."§

* Lib. vii., § 60. † Acts xxi. 37. ‡ "Sunday at Home," p. 421
§ Ant., book viii., chap. vi., p. 1.

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Again, whenever any part of Syria or Mesopotamia made itself independent of Rome, as the kingdom of Edessa, and subsequently that of Palmyra, the public records and other writings were composed in the Aramaic language. Gibbon tells us that of the three dialects of the Syriac, the purest and most elegant was spoken at Edessa.* Even the famous letter of Zenobia to the emperor M. Aurelius was written in Syriac. These facts show that the Syriac continued to be the language of the country and people. The Greek tongue was the language of the courts, aided and abetted by Roman policy; whenever, therefore, the rulers shook off the yoke of Rome, and were anxious to enlist the patriotism of the natives, they strove to gain their affection and support by making use of their language.

Thus we see that it cannot truly be said that Greek was *generally* known either in Italy, Egypt, or Syria. What may be affirmed is, that Greek was understood by some people; that many of the upper classes were conversant with it; and that it formed a medium by which intercourse with other nations was carried on. Now, placing Palestine in the same category as Italy, Egypt, and Syria, admitting—for argument's sake, without taking into consideration Jewish prejudices or peculiarities—that Greek was as much understood by learned Jews as it was by learned Romans, Syrians, or Egyptians; that princes, nobles, and officers, &c., were fully conversant with the foreign tongue, still it will not follow that our Saviour preached and taught in Greek. On the contrary, even the Hellenists themselves must admit—if they will keep to the analogy of their own making—that as in Rome emperors or magistrates addressed the Roman people, *not in Greek, but in their native Latin*, so in Palestine the Great Teacher taught and instructed the common people, *not in the foreign tongue, but in their vernacular Aramaic.*

Much stress is laid upon, and a great deal said about, the notion that, "like many other nations of the present day, the Jews of our Saviour's time were bilingual, using both the Hebrew and the Greek." We have shown above most clearly that the Greek language had no existence amongst the Jews in Palestine; they, consequently, were not bilingual: nevertheless, we are ready to examine this proposition upon its own merits, and see how far it would justly lead when admitted. Whenever a nation is bilingual, one of the languages is natural to that nation; it is her heirloom, descended to her by inheritance from her ancestors: the other is not natural, but circumstances, commerce, &c., in some way or other, imposed it upon the nation. The consequence is that both languages are not looked upon in the same light, nor regarded with the same feelings; preference is generally given to one above the other. An example or two will help to make our meaning clearer. As we are treating of Jews,—an oriental nation,—we turn to the East for illustrations. Constantinople is inhabited by large numbers of Greeks; they speak the Greek language, though somewhat corrupted. They speak also the Turkish language, forced upon them by their conquerors, the Turks. They are thus bilingual, using both Greek and Turkish. Yet never did patriarch, bishop, or priest attempt to teach or preach to them in Turkish. They know that any attempt of the kind would be considered the gravest outrage upon the feelings of their people.

* "Decline and Fall," vol. i. p. 244, note.

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Or to take another case, still more to the point. The Jews in Constantinople and the other provinces of Turkey in Europe are the descendants of those who, in 1492, were driven out from Spain. They still speak the Castilian language, which they brought with them, but have learned also Turkish, the language of the country which received them. They likewise are therefore bilingual, speaking Spanish and Turkish. But here also no rabbi, teacher, or instructor ever thinks of teaching or instructing the Jews in any other language but Spanish. Thus we see that, were we even to accept that the Jews generally—not a few individuals only—were familiar with the Greek tongue, still we are justified in believing that the Lord Jesus did not use that language as the vehicle of His instructions. He who ever showed the truest and noblest patriotism, who loved His brethren to the last, and prayed for their forgiveness;* who never did or said anything that would unnecessarily have offended their prejudices; surely He would not have been behind Greek priests, or Jewish rabbins, of the present day, and outraged the feelings of His nation, by preaching to them in any other tongue but their own cherished and loved vernacular. We deem it therefore more natural, and more in accordance with truth, that our blessed Saviour made use of the vernacular of His brethren in His conversations, as well as in His discourses.

Into the question of numismatic evidences, or monumental inscriptions, it is not our intention to enter. The latter, even if they were all in Greek,—which they are not—would only argue that they who erected those monuments loved the Greek tongue, but would not prove that the *people* in general were familiar with it. Many monuments, with Latin or Greek inscriptions, have been erected in places where the great body of the people knew nothing of those languages. The money circulating in any country is not, for various reasons, always in the language of the people who inhabit that country. We might adduce examples from the coinage current in some countries at the present day, but we prefer keeping to Palestine, and the times of our Lord. Roman money was current in the land of Israel; the Pharisees and Herodians acknowledge to the Saviour that the image and superscription of the penny current in their country were Cæsar's;† yet no one will so far forget himself as to conclude from this fact that the Jews spoke also Latin. The proofs, therefore, which some attempt to draw from numismatics, or coins, are equally unsatisfactory.

"The Mishna," say the Hellenists, "the most ancient and trustworthy of rabbinical writings, also contains several statements, which tell in favour of our argument. Among its statues, we find one of Simon, the son of Gamaliel, to the effect that it was not allowable for the Jews to compose books 'except in the Greek language.'"‡ This is a strange and unheard-of statement, which we cannot by any means accept. As the writer in the "Sunday at Home" does not give the place in the Mishna where he took it from, nor the authority of whom he borrowed it, we are prevented from attempting any verification. But we can assure him and his readers, both in our own name and in the name of

* Luke xxiii. 34. † Matt. xxii. 20, 21.

‡ "Sunday at Home," p. 423.

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learned Jews with whom we conversed on the subject, that *there never was, nor is there, such a law in existence among the Jews*, which prohibits the writing of books in any language but Greek. It is rather curious that the Mishna, from which the writer gives the above quotation, is composed in Aramaic, and that this fact in itself, that here was a book composed *not in Greek*, contrary to what he asserts, did not call his attention to the error he was committing.*

The next witnesses which are called are Philo and Josephus. With the former, we have nothing to do; he is a Jew of Alexandria, and our inquiry is confined to the language of Christ, and the Palestine Jews. One might as well adduce the writings of a Jew from Cyrene, or any remote part of the ancient world, as those of one from Alexandria. Neither of them can afford any evidence in relation to the vernacular of Palestine.

"The writings of Josephus are more conclusive as to the prevalence of that language in Palestine."† So they are, and we have seen above (No. 1, page 66), that his testimony is clear and distinct, that his brethren there spoke the Aramaic only, and that he wrote his works in that language. Another remark of the Hellenists is, "He (Josephus) also reports many speeches made by Herod, Archelaus, and others, to the inhabitants of Jerusalem, Tiberias, and other places which were evidently delivered in the Greek language."‡ How far we are to give credit to such assertions will appear from the fact, that those speeches were first set down by Josephus (as he himself tells us) in the *Hebrew language*, and then *translated* by himself into Greek, for the benefit of the Gentile world.§ It is indeed astonishing how writers can persist in their assertions, that Greek was well known to the Jews, or that it was the prevailing language in Palestine, when the Jewish historian (Josephus) repeatedly declares that *it was not*, and calls the Greek tongue "a foreign, and to us (Jews), unaccustomed language."‖

As to the allegation, "it may moreover be inferred from the last chapter of the Antiquities, that the very servants among the Jews then

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* Some time after writing the above, I had to consult Horne's "Introduction," and found the source from which the above quotation is taken. Referring to the Mishna in the original, it was sad to see how both Horne and his follower have entirely mistaken its meaning. The word ספר (sepher) means, indeed, a book; but, in the course of time, it came to signify the book of the law, and then the Book, the Bible. The latter is the meaning of the word in the passage quoted from the Mishna. So say the commentators; and this is also clear from the context. A comparison is instituted between ספרים (books of the Bible), תפילין (phylacteries), and מזוזות (door-post parchments, on which portions of the law are written); all three appertaining to religious observances. But of profane books, or books in general, the Mishna does not speak; and accordingly Jews composed books in Aramaic and Syriac, Arabic, Latin, German, English, &c. &c. The reason for allowing the Bible to be written in Greek, and not in any other Gentile language, is doubtless linked with the fact that the translation of the LXX. existed already.

It is much to be wished that those learned men who handle Jewish subjects should make themselves better acquainted with the original Hebrew or Aramaic, and not give occasion to unbelieving Jews to laugh at their broad and unfounded statements.

† "Sunday at Home," p. 423.
‡ "Sunday at Home," p. 423.
§ Preface to "Jewish Wars," i. 2.
‖ Preface to "Antiquities," 2.

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had access to a thorough acquaintance with Greek, and that thus on account of the commonness of the accomplishment, it was undervalued by those who aimed at a high reputation,"* one can hardly find words strong enough to condemn it, without going beyond the bounds of Christian gentleness and courtesy. Let any unprejudiced man whose mind is not swayed by mere assertions, read the whole passage referred to, which we have given above (No. 1, p. 64), and he will feel satisfied that the writer's assertion is entirely groundless; that Josephus means to affirm that his nation undervalued and despised the study of foreign languages, and therefore *were ignorant of them.* This ignorance he mentions also in other places of his works, as in his remarks about the Jewish deserters, who came over to the Roman camp, that "he was the only man who understood them,"† and what we quoted above that Greek was a "foreign and unaccustomed language to the Jews."‡

In respect to the fact that the Apocryphal books exist in Greek, we have already shown (No. 1, page 66) that the existence of a book in that language (or in any other) is of itself no evidence that it was originally written in that tongue. The true reason for the preservation of the apocryphal books in Greek, and not in Hebrew or Aramaic, is simple enough. The Jews never accounted those books canonical, and therefore did not keep them with that pious care and watchful diligence, which they bestowed on the books of Scripture. The Gentiles, on the other hand, early began to consider those books as something more than human compositions, which at last culminated in their reception into the canon of Scripture. Hence very naturally followed the preservation of the apocryphal books in Greek, and their non-preservation in Hebrew.§ The assertion that "of all (the apocryphal books) without exception, it holds true that only in their Greek form were they generally known to the Jews of old," is a mere *ipse dixit*, and we naturally ask for proofs before we can accept it. What are the evidences, and who the vouchers for it?

The last proof advanced for the prevalence of the Greek language in Palestine from the 2nd book of the Maccabees is, in our opinion, the worst. The writer says "No one can read it in a spirit of candour, without being convinced, as the writer himself declares (chap. iv. 18) that 'a kind of acme of Hellenism' had then been reached in the land."‖ On referring to the passage quoted, what do we read there? that the Jewish nation had become enamoured with the Greek language? or that the people in general had adopted Hellenic customs and manners? Far from it. Both the first and the second¶ book of the Maccabees, as well as Josephus, give a very different account of the matter. In the first of Maccabees we are told that they were a set of wicked men,

* "Sunday at Home," p. 423.

† Against Apion, i. 9.

‡ "Antiquities," preface, 2.

§ This disregard for the Apocrypha continues among the Jews. Some of the books have been re-translated into Hebrew, but scarcely any one cares for them.

‖ "Sunday at Home," p. 423.

¶ I must remark, by the way, that the second book of the Maccabees is not considered genuine by learned men. It contradicts the first of the Maccabees, the book of Ezra, gives two different accounts of the death of Antiochus Epiphanes (ch. i. 15, 16, and ch. ix. 5-28), and speaks of keeping the feast of tabernacles in the month of Casleu, the *ninth month* of the Jewish year.

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who said, "Let us go and make a covenant with the heathen. . . . . Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, &c.* In the second of Maccabees we have the name also of the leader in this defection from Judaism, and his wicked doings. "Now, such was the height of Greek fashions, and increase of heathenish manners through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; that the priests had no courage to serve any more at the altar," &c.† Josephus informs us that "there was a struggle for the priesthood between Jason and Menelaus; that "the greater part of the people were for Jason, and by that means Menelaus and his friends were distressed, who went to Antiochus and informed him that they were desirous to give up the laws of their country, . . . and to follow the king's laws, and the Grecian way of living. . . . Accordingly, they left off all the customs that belonged to their own country, and imitated the practices of the other nations."‡ Now is it right to charge on a whole nation, the doings of a wicked party, however powerful that party may happen to be for the time? What would we say of writers, who should charge any nation of Europe with infidelity, Mohammedanism, or Hinduism, because some of that nation had embraced the faith of Mohammed, of Vishnu, or had became infidels? Surely we would reprobate it as an act of injustice, to impute to the *whole* nation that of which only a *portion* were guilty. And why should we deal differently with the Jewish nation? An ambitious high priest, with a wicked clique at his back, were desirous of throwing off Judaism, and adopting in its stead the religion, language, and manners of the Greeks; to them evidently the second of the Maccabees refers, and it is these which the first of the Maccabees calls "certain of the people;"—but the majority of the nation of the Jews were still faithful to their God, and from their heart abhorred these innovations as the sequel fully showed.

Nor did the attempt to engraft Hellenism upon the Jewish people continue long. Scarcely had Jason been in office two years, when his own brother supplanted him. Very soon after that, Antiochus determined to destroy completely the Jewish religion, and abolish for ever the worship of Jehovah. It was then that Jewish patriotism, Jewish attachment to their country, religion, language, manners, and customs shone forth with the greatest brilliancy. Men and women, and even children, died willingly and courageously for their laws and their God. A gracious Providence soon interposed, and gave them deliverance from their enemies. The heroic Maccabees fought and conquered, recovered Jerusalem and many other Jewish cities. In a few years, the armies of the aliens and their apostate allies were driven out of the land of Israel. The spirit of Judaism had thrown off the tyranny of Greece. Hellenism was discarded for ever by those who cherished the ancient faith of Israel. An invincible barrier was raised, in the minds and feelings of the people, against the introduction or adoption of Greek ways and manners. The rigid Aramean Jews looked even on their Egyptian brethren with assumed contempt and inward jealousy. They could not forgive their

* Ch. i. 11, 14, 15. † Ch. iv. 13, 14. ‡ Antiq. bk. xii. ch. v. 1.

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adoption of the Greek language, and study of Greek letters.* Aristobulus, one of the Maccabean princes, who showed some prepossession in favour of the Greeks, was called by the unpopular name, *Philhellen*, or lover of the Greeks. Herod, with all his tyrannical and sanguinary measures, was unable to eradicate this strong and deep-seated feeling against Hellenism. He built a theatre within the walls of Jerusalem, celebrated games, races, and other Gentile amusements; but the Jews looked on with amazement and abhorrence. At one time, the public dissatisfaction was so great and general, that he had to offer some explanation. Still, dangerous ferments and combinations were continually raised against him. A *blind* man, though unable to assist in the execution of the plot against the innovator, was determined to share in the peril of the enterprise. The informer, who revealed the design to Herod, was torn to pieces by the populace.† These and many similar facts which might be culled from Josephus, prove incontestably that the Jews in Palestine were far from having been Hellenised; that, on the contrary, they were vehemently opposed to every innovation, especially those which originated with their old enemies, the Greeks. The relative position of the Jews to the Greek tongue cannot be better expressed than in the words of their modern historian, Dean Milman:—"The general prevalence of the Greek language in Palestine, after the closest investigation I have been able to institute, appears to me to have been asserted in direct opposition to all authorities, and upon no grounds whatever, except an inference from its gradual extension in other countries.

(*To be concluded in our next.*)

THE ANGLO-RUSSIAN MARRIAGE.

THE cynosure of midnight skies
Appears but one to seamen's eyes:
Yet twain there are,
And each a star,—
Perhaps a sun.
Oh, may this Pair reverse the view,
And while on earth they look like two,
From heaven be seen as one;
And, like that Polar symbol, be
A double star of constancy!

ADAPTED FROM JAMES MONTGOMERY.

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* Milman's Hist., vol. ii., book. x., p. 26, 27.
† Ant., book xv., ch. viii. 1, 2, &c.

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LINES WRITTEN IMPROMPTU

ON READING IN THE "RECORD," AN ARTICLE ENTITLED, "PRINCE ALFRED AT JERUSALEM."

(N. B.—Prince Alfred—now Duke of Edinburgh—visited the Holy City on the eve of the season endeared to the Christian as commemorative of the Crucifixion and Resurrection of our LORD and Saviour, Jesus Christ.)

"Hours before the expected arrival (of the Prince), the gate, walls, and road-side were thronged with motley crowds interspersed with military, of assembled spectators "from every nation under heaven," attired in the costumes of their country. The crowd had patiently waited until long after the expected hour of arrival. The sun had set, and the shades of evening were closing on the twilight."

"At Mar Elias the Greeks of the Convent had laid down carpets, and placed an arm-chair for the Prince under the olive trees, where there is a view, on the right hand of Bethlehem, and on the left of Jerusalem. The whole population turned out to see and welcome His Royal Highness,—and his numerous cavalcade rode through a crowd of eager people, while many a prayer of 'God preserve him to his mother!' 'God lengthen his days!' was heard in an audible voice by the bystanders. One man even ran forward and spread his garments in the way. . At the Garden of Gethsemane, the heads of the Armenian and Greek churches, were waiting to take leave of the Prince, who proceeded thence to the Dead Sea," &c. &c.

"HE," Christ,—Prince of the Kings of the earth,—King of kings,—and LORD of lords—"came unto His own, and His own received Him not!" (John i. 11.)

"He was despised, and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him;—He was despised, and we esteemed Him not!" (Isa. liii. 3.)

"Be astonished, O ye heavens, at this, and be horribly afraid,—be ye very desolate,—saith the LORD. For my people have committed two evils;—they have forsaken Me,—the Fountain of Living Waters,—and hewed them out cisterns, broken cisterns, that can hold no water!" (Jer. ii. 13.)

JERUSALEM! Jerusalem! a martial band appears
Before thy walls, and at its head, a Prince of fifteen years;
With acclamations loud and high the silent air is riven,
And welcomes ring from every tongue and nation under heaven!

The sun is setting gloriously in gold and purple skies,
And towards the Holy City's gates are bent a million eyes,—
Reflecting from a million hearts a million gleams of joy,
To hail the Princely advent of "VICTORIA'S" Sailor Boy.

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No other city such a scene of brilliancy could show,
For thither only, Christians, Jews, Greeks, Turks, Armenians flow:—
A motley band whose mingled tones, blend, as in one glad song,—
"Preserve him to his mother, Lord!—and let his days be long!"

A more imposing spectacle,—a more heart-thrilling scene,
Men say, within the Holy walls, scarce ever hath been seen;
But Christian hearts look backwards, through the gathered mists of years,
Upon *another* spectacle, amid unbidden tears.

And wherefore,—mournfully they ask,—this glad reception given
To "Alfred" by the City which denied the Prince of Heaven?
He came, A KING, with kingly gifts,—came thither to His own,
To find a mob assembled there His title to disown!

A few sad, loveful greetings, well nigh drown'd amid the shout
Of harsh, discordant, scornful tones that compassed Him about;—
A little weeping band alone,—in distance following
That dense, accusing, brutal crowd,—own'd HIM as LORD and KING!

O bitter, painful contrast! what a deep and foul disgrace!
What awful condemnation thou reflectest on our race!
But yet, more strongly than that scene revives our guilt and shame
It testifieth to the worth of our Redeemer's Name.

Because that Sinless One *for us* became a cursed thing,—
Until *our penalty* was paid *He could not* be a King;
Because "the Life" *on our behalf*, His mortal life laid down,—
Upon the scene of His disgrace He wore but a mock-crown.

He yielded to the officers of Justice;—He was led
To prison, and to suffering,—and number'd with the dead!
And had that grave its captive held, our sins would yet remain;
But scarcely had "the third day" dawn'd before *He rose again!*

Oh cloudless Resurrection morn! thou hast proclaimed Him King,
And millions of redeemëd ones His praise unite to sing.
Jerusalem! Jerusalem! behold through streaming eyes,
The Crucified,—the Piercëd One, ascending to the skies!

Vain was thy guarded sepulchre to keep among the dead
"THE RESURRECTION AND THE LIFE,"—our Great Sponsorial Head;
In regal power and majesty He will return again,
Not as "an offering for sin," but as a KING to reign!

Forgiven much, O love Thou much! and hide thy deep disgrace
Jerusalem! beneath the robe of his redeeming grace:
To earthly kings and Princes be all due allegiance given,
But yield each faithful heart its throne to CHRIST,—the King of Heaven!

J. E. J.

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A JEWISH LAMENT, AND A CHRISTIAN RESPONSE.

"When the Lord shall build up Zion, He shall appear in His glory."
"What shall the receiving of them be, but Life from the dead?"
"Oh! pray for the peace of Jerusalem; they shall prosper that love thee."
"Let Jerusalem come uppermost in your mind."

"OUR beautiful and holy House a desolated heap;—
Our children scorned by *Nazarenes*,—our hearts *must* break—or weep;—
Our harps upon the willows hang;—our vineyards are laid waste—
Oh! cruelly, and bitterly, our Nation is disgraced!

"When will our own Messiah come, and our salvation bring?*
When shall we have again on earth a Temple, and a King?
The glory,—long departed hence,—oh when shall it arise,
And with its blessed radiance dry the tear-drops from our eyes?

"When shall this weary night be past—this groping in the dark,
And in our midst be found again our own beloved Ark?—
When shall our heathen enemies, who wear earth's sceptres now,
Have learnt Jehovah loveth us,—and 'neath our Sceptre bow?"

. . . . . .

When? weeping ones!—Whenever ye accept the gracious call
Of Him ye crucified—"The Christ"—"JEHOVAH"—"LORD of All"—
Of Him who wept in agony o'er Zion's fallen state,
And o'er the hearts that, cursing Him, have sealed their awful fate.

"Ye *will not* come"—Messiah said,—"Ye *will not* come to Me,
That everlasting blessedness your heritage might be:
Ye *will not* come to find the rest your troubled bosoms crave;"—
Alas! alas! for Israel, laid in *a living grave!*—

Yet is He gracious,—loving still; and promises to be
As gently falling, fresh'ning dew, O Israel, to thee!
And with His own life-giving breath to breathe upon thy slain,—
And make them, as the buried corn, upspring, and live again. †

Oh! hear Him knocking at thy door, and let the Stranger in,
If ever ye would be redeemed from the dread curse of sin:—
Who share *His* love have nothing left to wish for,—or deplore,
And in His presence there is life, and joy for evermore!

The Father's well beloved Son,—"*David*," ‡ your "Prince," your "King!"
Of whom your poets, and your priests, and prophets loved to sing;
The Root Divine, the Human Branch, that sprang from Jesse's stem;—
The Sun that shall illume for aye the new Jerusalem!

LORD Jesus! while with God Most High we plead on bended knee,
We pray that those of Israel, *true Israelites* may be;
And that, united in "one faith," we Gentiles may be given,
With them and faithful Abraham an heritage in Heaven.

J. E. J.

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* Ps. liii. 6, marginal reading. † Hosea xiv. 5, 7.

‡ Ezek. xxxiv, 23, 34. "David," i.e., "The Beloved"—spoken long after the time of the literal David, of HIM who was at once "the root, and the offspring of David." See also Ezek. xxxvii. 24.

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מכתם למרים,

בת יחידה להמלך הנדול אלעקסאנדער חשני,

לברך בואה לארץ הזאת:*

(נשתק מלמון מנגלי על ידי משה מרגליות:)

א

מלך שרבנו עם אביהו להגביר
ורצונו שורר בכל ארץ ממשלתו,
אבן דרהר חמשח השמיע לעבדי עולם,
נתן לבן מלכתנו ציץ סגלתו.
עזרת אדם:

ברוכה בואך, מרים האשה הנאה עמך,
ברישאנה כאשר נצניה ישרידו,
מרובה לחבה מלב ללב תלכי
מאם לאם, כגבורה בת מלך שגל מגל,
מרים עזרת אדם:

ב

תבשורה טובה דרך ישימון נשוף
תלשמך אהלי קדר התעוררו
יושבי עלבורז וכל קאקאסוס משמע
וכל החמורים בצחיחה הודו ידיו,
עזרת אדם:

קול גלי ים הכחל שלנו
עלי חוף אפריקא וכלעי אלביאן
בזעלאנד הדשדש ואי הגדול אוסטראליא
והדדמי קאנאדא ישמחו לך רנן,
מרים עזרת אדם:

ג

שתי ממלכות הנה תומרן הוציאו
אבן עגולאר נמלה להדרבות נארמאנים
וארצך נכבשה וגם ממה להמון קדר
מיתת אנגלי האראלד נתן אשה למלכנו,
עזרת אדם:

עמים וכשאות כמצים אשר משי
עטפים או נשלים ברזה תחלף תמיד
מי אשר יסב לאהוב חן לו לדעת
אשר בדת אל אהבה משלת אל־מות,
מרים עזרת אדם:

ד

אהבה נהללו אותך לארץ נכריה,
אישה אנשיה עזים ובלשונם יגבירו;
ראי נא ממלכות רבות תגלנה היום
כאשר את יד ביד עם אהובך תגילי,
עזרת אדם:

ותשה את שאר ימי חלדך בטעם תחי,
כאשר בארצך הממלת לאביהי עמך,
ושמך ברוכה היתה בלית צרה
גם פה מרים ברך תבורך שמך תחי,
מרים עזרת אדם:

ה

ואם עוד תלחמו מחר ריב קטנה ושטנה?
לי בבואך, שוחחי, בכל מקום ומינה
תקרע השטים, ואור קדוש יזהר
יושיע בתבל, ויזליח לבות אנשים,
עזרת אדם:

אבן לבחה אשר אין הלישות לחן,
ואהבה בלי חזל, ושלות נפש בנפש לך תחי!
איבבה חבל שנשען הלז מנלמל
בין עמיכם שר שלום ואמת ישמעל,
אלשרעד ועזרת אדם:

* The above is a literal, almost verbatim, metrical translation, line for line, of the following sonnet of "Welcome"—from the pen of the Laureate—to the Duchess of Edinburgh. I took the liberty of rendering "Alexandrowna" into Hebrew according to its signification, namely, "The help of man." The suitableness will especially commend itself to such readers as can consult the original of Genesis ii. 18, where they will find both the words employed above for Alexandrowna. MOSES MARGOLIOUTH.

THF DUKE AND DUCHESS OF EDINBURGH.

THE WELCOME TO THE BRIDE.—(BY THE POET LAUREATE.)

I.

"THE Son of him with whom we strove for power—
Whose will is lord thro' all his world-domain—
Who made the serf a man, and burst his chain—
Has given our Prince his own Imperial Flower, Alexandrowna.

And welcome, Russian flower, a people's pride,
To Britain, when her flowers begin to blow!
From love to love, from home to home you go,
From mother unto mother, stately bride, Marie Alexandrowna.

Notes.

THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

CHAPTER II.

THE INTERMEDIATE STATE.

"*Mors janua vitæ.*"

THE first step onward, in the understanding of our future existence, is obviously the knowledge of the state beyond the grave, after the dissolution of soul and body. "If a man die, shall he live again? All the days of my appointed time, will I wait, until my change come." The question was not asked by the faithful and tried patriarch in any sceptical or doubtful spirit, but with the admiring conviction, firm in his mind, of the reality that man would live again in a new state; and, though the body became dust and returned to the earth, as it was taken out yet "the spirit should return to who gave it." Job knew very like every believing Jew, that body and soul would live aga another future condition. So psalmist: "The wicked shall be t into hell, and all the people that f God;" but "the righteous sha had in *everlasting* remembra The Redeemer of soul and body true גואל) was then living, b Job died, and he felt assured, thr the Spirit of God, that He w stand at the latter day upon earth, release the body from its dage of corruption, and reunite the ransomed soul preserved paradise for that purpose.

The state of the departed between death and the resurrec is what we mean by the *interme state.* That there must be suc state of life is necessarily implie

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II.

"The golden news along the steppes is blown,
And at thy name the Tartar tents are stirr'd;
Elburz and all the Caucasus have heard;
And all the sultry palms of India known,
Alexandrowna.

The voices of our universal sea
On capes of Afric as on cliffs of Kent,
The Maoris and that Isle of Continent,
And loyal pines of Canada murmur thee,
Marie Alexandrowna!

III.

"Fair empires branching, both, in lusty life!—
Yet Harold's England fell to Norman swords:
Yet thine own land has bowed to Tartar hordes
Since English Harold gave its throne a wife,
Alexandrowna!

For thrones and people are as waifs that swing,
And float or fall, in endless ebb and flow;
But who love best have best the grace to know
That Love by right divine is deathless king,
Marie Alexandrowna!

IV.

"And Love has led thee to the stra land,
Where men are bold and strongly their say;—
See, empire upon empire smiles to
As thou with thy young lover han hand,
Alexandrow

So now thy fuller life is in the West
Whose hand at home was gracio thy poor:
Thy name was blest within the narro door;
Here also, Marie, shall thy name be ble
Marie Alexandrown

V.

"Shall fierce and jealous hatreds flam again?
Or at thy coming, Princess, everywhere,
The blue heaven break, and some diviner air
Breathe thro' the world and change the hearts of men,
Alexandrowna!

But hearts that change not, love that cannot cease,
And peace be yours, the peace of soul in soul!
And howsoever this wild world may roll,
Between your peoples truth and manful peace,
Alfred—Alexandrowna!"

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of the soul's immortality. If departs not out of existence, body, then there must be a place and suited for its separate of life, till the body shall in at the second coming and nt of Christ. The "living is the true life of man; and e was derived by direct in- from the breath of God his . This is expressly stated . 26, 27), and this distinguishes om the whole brute and lower n. Besides, man was created *e image*" (בצלם) of his God; nage being moral, intellectual, piritual; as well as "after his כדמ) likeness," which is exter- nd physical, as afterwards shown e person of the God-man, "God ifest in the flesh," Christ Jesus. he sacred gift of immortality, we believe, extended originally to body and soul. But, as no ot is the case with every pro- onary rational creature of God, continuance of the great boon conditional upon absolute obedi- to the Giver. Here, the for- en fruit of "the tree of the wledge of good and evil" was the on the one hand; the permitted t of "the tree of life," was the d on the other. The one threa- d death; the other, prolonged perpetuated life to body and soul. ct compliance with the Divine and sovereign law in each, was condition of life and death: and we may believe it is, throughout e whole range of God's rational reation. We know the sad issues in ur case—

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, *till one greater Man restore us.*"

The intervention of infinite mercy, in the midst of judgment, by the promised "Seed," to bruise in due time the serpent's head, and atone fully for sin, was the only means we know of in God's eternal purpose, whereby the sentence of death was suspended from execution, and space for repentance and godly discipline given in preparation for a better future Eden of secured immortality.

The first Scripture assurance of this immortality in a superior state, is the case of "Enoch, the seventh from Adam," who walked with God, and was translated to heaven without tasting death. His body and soul, being willingly given to the Lord, in faith, love, and obedience, to be washed in the blood of the Lamb, and sanctified by the Holy Spirit, were admitted at once by an act of omnipotence into the celestial abode of the blessed; a designed and most convincing evidence of immortality to the ransomed in Christ, soul and body, from the beginning. The patriarchs, Abraham, Isaac, and Jacob, and all the faithful under the old covenant, saw the promises afar off, and embraced them; confessing, by their hope full of immortality, that they were strangers and pilgrims here, seeking a better country, even a heavenly. They knew, like every true Christian now, that, "if the earthly house of this tabernacle were dissolved," they had in store, through the covenant-promises, "a building of God, a house not made with hands, eternal in the heavens." They were not sustained amid the trials of their earthly pilgrimage by mere temporal promises, as some (like Bishop Warburton) have vainly endeavoured to show. But they looked for an "eternal city," far brighter, better, and more enduring, than any earthly Canaan could reveal; one which had solid and lasting foundations, whose Builder and Maker is God, reserved in heaven for all those who are found "faithful unto death," and "through faith and patience, inherit the promises."

The immortality of the soul, and the rewards and punishments of a future state of retribution, were doctrines received from their fathers, and evidently believed in by the great majority of the Jewish people in our Saviour's days. The sect of the Sadducees alone, like the Epicureans among the Greeks, being devoted to the love of this present evil world, in its riches, honours, emoluments, pleasures, and indulgences of the

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flesh, cast off all belief and hope of a future life; living for themselves, dying without hope almost like the beasts that perish; seeking no heaven, fearing no hell. They cared not to believe in angels, or spirits, or any resurrection of the body from the grave. Our Lord's refutation of this sect is well known; how He sharply reproved their endeavours to waylay him by their wily questions, and clearly showed that the "God of Abraham, Isaac, and Jacob," was the God of the living and conscious, not of the dead and non-existing; and they greatly erred, "not knowing the Scriptures, nor the power of God." (Matt. xxii. 29.)

(To be continued.)

[*Note.*—This chapter will be resumed, with some further remarks on *the immortality of the soul, and the separate state of departed spirits of "the just and unjust."*]

BAPTISMS IN PALESTINE PLACE CHAPEL.

A GREAT deal has been said about destitute and homeless Jews being forced to become Christians, but the conversion to Christianity of Israelites, who occupy a higher position in the social scale of society, is entirely ignored. It is our privilege, however, to open the eyes of our unconverted Hebrew brethren to the fact, that it is not only the poor, the needy, and the unlearned, who apply for religious instruction, but that also the wealthy and educated willingly renounce the ties of home and give up riches and rank to study the Gospel and be admitted into fellowship with the Church of Christ.

This was verified on Sunday afternoon, March 8th, when four Israelites,—all men who had occupied no mean positions—stood at the baptismal font in Palestine Place Chapel, and took upon themselves solemn vows of allegiance to a Saviour, whom they once had despised and rejected. There were to be seen standing side by side, the son of an Oriental Rabbi of high respectability, who, some months ago, exchanged a home of comfort for a meaner dwelling on English soil, where he could listen to the Gospel message from the lips of one of his own people, and pursue uninterrupted his study of the sacred volume; the young man, who had quitted the sunny banks of the Tigris, little dreaming that in the bustling metropolis of Great Britain he would learn to know Him, whom to know is life everlasting; the educated German, and the good Hebraist. As the four were about to take their places around the font, the hymn

"We sing to Thee, thou Son of God,"

was given out. It was sung with much feeling, especially the last two verses, which were peculiarly adapted to the occasion.

"Thy kingdom Thou hast opened wide
To all who shall believe;
Thy wounded hands, and feet, and side,
To sinners entrance give!

"Among their number, we presume
To sing Thy precious blood;
Reign here, and in the world to come,
Thou holy Lamb of God!"

When it was concluded, the Rev. H. A. Stern commenced reading the baptismal service, and a deep seriousness pervaded the congregation, as the candidates in earnest tones declared their desire to "renounce the devil and all his works, and the vain pomp and glory of the world," and expressed their unwavering faith in the Redeemer of mankind, and it was with some emotion that, previous to the sermon, they joined in singing Charles Wesley's well-known hymn:

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come;
Return, ye ransomed sinners, home!"

The sermon, which was preached by the Rev. H. A. Stern, was on Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night; if ye will inquire, inquire ye; return, come." After dwelling upon the ancient custom of having watchmen on the watch-towers at night, the preacher referred to the event, which called forth the above dialogue; it was to be found in the same chapter in the sixth to the tenth

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verses. It seemed from the passage that the inhabitants of the land were wrapt in deep slumber, when aroused by the watchman with the cry: "The morning cometh and also the night; if ye will inquire, inquire ye; return, come." The preacher then went on to say that pastors are the watchmen appointed by God to watch over the spiritual welfare of His people; when sunk in a state of apathy and ignorance, it is their duty to rouse them and warn them of their danger.

After a stirring discourse, he concluded by a solemn charge to the newly-baptized converts, alluding, as he did so, to the long course of instruction, under which they had been placed, and to the efforts which had been made to explain to them the mystery of the plan of salvation. They had been warned of their danger, and he felt convinced they had built their hopes for time and for eternity upon a surer foundation than judaism; but, if hereafter they should depart from the right way, there would only remain for them "a certain fearful looking for of judgment;" for his part, he could say before the presence of God in the judgment day, that he was free of their blood. But he trusted this would not be the case, but that all present, and he included himself among the number, would strive so to live that all, whether Jews or Gentiles, should be impressed with the reality of their high and holy calling.

A Believing Daughter of Abraham.

SCRIPTURE EMENDATIONS.

Rom. vii. 15.—"For I know not what I do: for I do that which I do not will *to do*,* but what is more, I do that which I hate."

Verse 16.—"But though I do that which I do not will *to do*, I consent to the law that it is good."

Verse 17.—"Now then no longer do I do it, but sin dwelling in me."

Perhaps many have felt a degree of obscurity pervading the A. V. here. There is a lack of clearness in the reasoning which is not rightly to be laid to the account of Paul. If this obscurity can be removed it is well, but not at the expense of fidelity.

Whatever may be urged against presenting a literal translation to the reader, there can be no question as to its being the first duty of a translator to secure it for himself, in order to give an equivalent expression in good English. When idioms are to be handled, they require an acquaintance with their acknowledged power. In the above passage there seems to be no difficulty of idiom; but perhaps a remarkable instance of *dichroism*, in which the old and new man are uniquely depicted. There is, apparently, a strange disavowal of guilt, and an acceptance of the responsibility of one under the law; of the power of the law to destroy, and thorough deliverance from its authority; of the righteous, holy, and good character of that law, and its permeating subtilty to stir up sin; of the spirituality of that law, and the irremediable carnality of one for whom that law was devised. To appreciate duly these antagonisms, which Paul seems competent for, is not the acquirement of a neophyte. We have not here the exercises of one who has just begun his spiritual warfare: by no means of one enlightened merely by the law. There is no disclaiming responsibility on the ground that two natures incongruous and contentious exist within the same inclosure. Whilst Paul denotes the dualism, a monochord vibrates throughout. If a heathen could write, "animum rege, qui, nisi paret, imperat," *rule the spirit, which commands, unless it obeys*, much more should the servant of Christ recognise this first law of Christian ethics; and so testifies the wisest of men; "he that hath no rule over his own spirit, is like a city that is broken down, and without walls."

"I know not what I do." Here is the expression of perplexity, not of uncertainty. There is weakness abundantly testified by the following words, "I do that which I do not will *to do*, but what is more, I do that which I hate." For ἀλλὰ = *but what is more*, see Greenfield's Lexicon. A curious and instructive climax is re-

* Supplied words in italics.

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corded here. Let us be tender over babes; ay, even over young men in Christ. If we think we have passed through this "wretched" condition, let us be meek in our judgments: it may be our brother did not will to do what he did, and would have undone it the moment after. Let us not be ignorant of Satan's devices. What good is our strength to us if we are not bearing the infirmities of the weak? Had the moral and social code in the Scriptures been studied with half the zeal which its divinity has, what manner of men and women we should be!

In the 16th verse, Paul puts in a disclaimer on behalf of the law: he does not suffer the perversity of his nature, and the imperious conduct of his lusts, to impugn the law. No: "though I do that which I do not will *to do*, I consent to the law that it is good." This surely is the meaning, and not as the A. V. states, that he consents to the goodness of the law by doing that which he would not!

If Paul appears, as a spiritual anatomist, to perform the operation of *dichotomy*, it is only in appearance: he never wholly separates ethically the logically distinct parties—flesh and spirit. But while he disclaims on behalf of the law, he also does the same on behalf of the spirit; "no longer do I do it, but sin." But here we must further present a somewhat different version.

Verse 18.—"For I know that there dwelleth not in me (that is, in my flesh) a good thing; for to will is present with me, but to do the proper thing, I find not."

Verse 19.—"For I do a good thing which I do not will *to do;* but what is more, an evil thing which I do not will *to do*, that I do."

Verse 20.—"And if I do that which I do not will *to do*, no longer do I do it, but sin dwelling in me."

Verse 21.—"I find therefore the law (I willing to do the proper thing)* that the evil thing is present with me."

The remaining verses require no revision. The argument is now clear.

In the 16th verse, Paul tells us that he does not will to do; and in verse 19, he states the double commission: he does a good thing, and he does an evil thing, neither of which does he will to do; and he wills a good thing but does not do it; "to do the proper thing, I find not;" why? because of the law, verse 21, "the evil thing is present with me." Now what is that evil thing? "Sin dwelling in me." Oh! who can fathom the depths of sin? who can measure its malignity? It is a cankerous ulcer, which no medicaments can cure, and scarcely moderate. There must be no tender surgery here; a right arm or a right eye must yield to the well-being of the body.

"The law . . that evil is present" is the law in the members spoken of in verse 23, warring against "the law of the mind," and it issues in "the law of sin." This is again mentioned in verse 25; and again in viii. 2, but there with the adjunct "of death." The structure seems to require the translation, "hath made me free from the law of sin, and from death." The conditions have been fulfilled, and the object is attained; "verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation. *but is passed from death unto life.*" (John v. 24.)

Worthy of all consideration is it that whilst Paul wills to do good, does both good and evil which he does not will to do, *he never wills to do evil:* all therefore that is stated here is of "a new creature in Christ Jesus;" for as to the natural man he only wills to do evil; "every imagination of the thoughts of his heart is evil;" (Gen. vi. 5;) "filled with all unrighteousness . . . full of envy . . . worthy of death," Rom. i. 29, &c.

These are then the exercises of one who can subsequently write, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and from death." Rom. viii. 3. To such, there is no longer this dilemma; he no longer presents debatable ground for these opposing parties; he is a known *conservative*,

* The dative absolute, as περιόντι τῷ ἐνιαυτῷ, *the year having elapsed.*

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although he surpasses all *liberals* in the liberality of his large heart; but all false liberals he withstands to the face, Gal. ii. 11. He has taken his stand, he is "known and read of all men," ay, of devils too; they know him as the faithful servant of that "holy one of God," whom, in the days of His flesh, they feared. Though Paul has not ceased his warfare, he is no longer that impotent man he was; he can determine and accomplish. (2 Cor. ii. 1.)

The sum of the matter is, "So then, with the mind I myself serve the law of God, but with the flesh, the law of sin." But the former must increase, and the latter decrease, if we would have "our fruit unto holiness," and not "unto death." This summing up is of the utmost importance. It is a terse charge of a competent judge to the conscience. It is not "the flesh serves the law of sin," but "*I with* the flesh." "Non eloquimur magna, sed vivimus," "*we speak not great things, but we live them*," said an ancient Christian, and this is truly serving the law of God with the mind. As it pleased God to leave some of the doomed nations whereby to "prove Israel," (Judges ii. 22,) so does the flesh "with its affections and lusts" remain. Shall the nations subjugate the Israelites; or the Israelites them? Shall we serve the law of God or the law of sin? The nations did succeed—sometimes by guile, sometimes by force. It is instructive to mark that, when power and glory culminated with them, in the reign of Solomon, the most pitiable failure set in: "then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Moloch, the abomination of the children of Ammon. And likewise did he for all his strange wives." (1 Kings xi. 7, 8.) The darkness of light in more blinding than the darkness of ignorance. All positives are more to the purpose than negatives. Let us beware then. Have we attained to a high place? If we fall, the hurt is greater. "God has broken all my bones," said one who had taught many: ay, but he himself had forged the hammer.

"We are not of the night, nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober." (1 Thess. v. 5, 6.)

Clifton. W. Howell.

THE JEWS OF RAMSGATE HAD THE GOSPEL PREACHED TO THEM.

We take the following from *The Thanet Advertiser*, of the 7th ult.:—

"SERMON TO JEWS AND GENTILES AT CHRIST CHURCH.

"A sermon specially adapted to Jews and others was preached in this church last Sunday evening. For several days previously the Jews throughout the town had been visited and invited to attend. At the hour of service the church was filled to overflowing, and a considerable number of Israelites were scattered through the congregation. The Rev. H. A. Stern, Principal of the Society's Home Mission, was the preacher, and selected his text from the Prophet Zechariah xii. 10. His discourse was very able and convincing. He traced the rise of Christianity from its apparently humble commencement, and showed that the power which triumphed so rapidly over the learning of the Greeks and the might of the Romans could be nothing less than divine; it was, as the Apostle St. Paul affirmed, "the power of God." And it required little reflection to see that Jesus of Nazareth, in His life, sufferings, and death, was the great central figure, the spring and stimulus of the whole movement, and that if He were not the Messiah foretold by Moses and the prophets, then the Messianic hopes, both of Jews and Gentiles, have proved a failure, and the Bible, with all its types and prophecies, its glorious pictures concerning "the blessing of all nations through Abraham's seed" were utterly unintelligible. But once accept Jesus of Nazareth as the Messiah, there is at once seen a beauty, a purpose, a progressive meaning in the whole stream of divine revelation. He, Mr. Stern, then drew a sketch of the prophetic evidence for the Messiahship of Jesus. It was predicted that the sceptre should

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not depart from Judah until Shiloh came (Gen. xlix. 10); that He should be born of a 'Virgin' (Isa. vii. 14); that the place of His birth should be Bethlehem (Mic. v. 2, 3); the time, during the existence of the second temple (Mal. iii. 1); exactly 490 years after the commandment to rebuild Jerusalem (Dan. ix. 25); that His preaching should be first heard in Galilee (Isa. ix. 2); that He should be a stone of stumbling (Isa. viii. 14); that He should be scourged, buffeted, and spit upon (Isa. l. 6; lii. 14); that His hands, feet (Ps. xxii. 16), and side should be pierced (Zech. xii. 10); that the sword of God's justice should smite Him who was the Lord's fellow (Zech. xiii. 7); and that the Messiah should be cut off, but not for Himself. This and kindred evidence was adduced. And it was also shown that however the rationalistic party amongst the Jews at the present day might deny the Messianic bearing of these prophetic announcements, they were acknowledged by all the ancient Jewish interpreters as veritable predictions of the Messiah, and which were most remarkably fulfilled, as is universally admitted, in the person of Jesus of Nazareth, and that consequently He must be the Messiah. In answer to the question, 'Why did not the Jews accept Jesus as such?' the preacher showed that the prevalent ideas concerning the temporal glory of their expected King received too rude a shock, their pride and prejudice were wounded at the lowly birth and spiritual nature of Christ's kingdom; and that the prophecies which related to the sufferings of Christ were felt to be so great a difficulty by Jews, even at the present day, that the Talmudists of the middle ages had invented the theory of a double Messiah, one to suffer and another to reign; but that such attempts were alike contrary to the plain meaning of Scripture, and to the ancient criticism and teaching of the Jewish church, which expose the utterly untenable nature of their position. Mr. Stern also showed that the doctrine of the Trinity was revealed in the Old Testament, set forth and authenticated by their most ancient books, and that the acceptance of Christianity by them was not a forsaking of the faith of their forefathers, but rather a returning to the religion of Abraham, Isaac, and Jacob; that Christianity was not a new religion, but the natural result and development of the germinal truths and principles of the old; thus the one was but the complement and completion of the other. The service and sermon were of a most solemn and edifying character."

THE JEWS IN AUSTRALIA.

Amongst the neglected classes of population which either are not confined to Sydney, or belong altogether to the country, are the Jews. The census of 1871 returned 2,395 Hebrews in the colony, and there must be now more than 2500. And for these nothing whatever is directly and specially attempted by the Christian Churches. In Sydney there are two Synagogues, and two or three Rabbis, one of whom is a gentleman of conspicuous learning and ability; and thus Judaism is fixed and rooted in our midst, and the Jews are carefully fortified in their antagonism to Christianity. There are no Synagogues, nor is there any organised Jewish worship, I believe, elsewhere in the colony, but there are a considerable number of this people scattered through the provincial towns. And it must be conceded to these "children of Israel" that they are highly intelligent, industrious, and respectable. Poverty, in its extreme forms, appears to be a very infrequent thing among them. In the competitions of commerce they occupy a very honourable and powerful place. In the competitions of politics, they have proved themselves capable and worthy of the highest municipal and parliamentary honours. In social life, they are distinguished for their generosity. But though one were to enumerate all the virtues, and they are many, of the Jews of New South Wales, yet is it evident that they lack many of those elements of character which only the Kingdom of Christ in the soul can generate. Pre-eminently there is among them a devotion to wealth and pleasure so

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extreme that it has become proverbial. And worse than all is their utter rejection of our Lord Jesus Christ, the true and living Saviour of the world. While they proudly, defiantly, and mockingly set at nought the Redeemer, how sad is their position. Cannot anything be done for these precious souls? Shall we wait for them to lay aside their prejudices, and sit at our feet that we may teach them the truth as it is in Jesus? Then, unless human nature undergoes a revolutionary change, we must wait a long while; for few of the Hebrews become inquirers, self-moved. Whether there are any missions to the Jews in these colonies, I do not know, but we all know that in London and elsewhere such missions have been conducted with very rich issues. Only yesterday I had the pleasure of a genuine Christian talk with a widely-known and esteemed Congregational Minister, who was originally a Polish Jew, but became a disciple of Jesus, through the instrumentality of the Mission to the Jews in London. And, I repeat, cannot anything be done for these people in our midst? Cannot the sects unite to do something? Is it impossible to win the Jews to Christ? May we not even try? Would not prayer, and the Christian voice, and an appropriate literature (such as "the Hebrew Christian Witness") accomplish something? The first and grandest Christians were won from the Jews by Christ and His apostles, and the sooner we return to the old quarry the better.—*Sydney Christian Advocate and Wesleyan Record.*

JUDAISM ON THE THRESHOLD OF ETERNITY.

BY THE REV. M. WOLKENBERG.

To meet argument with passion, or to have recourse to abuse for the purpose of silencing a logical and inconvenient opponent, is proverbially tantamount to a tacit admission of weakness, and tends only to confirm the position taken up by a calm and self-possessed reasoner. Truth, and more particularly religious truth, when addressed to people of different persuasions, is not always pleasant. Though spoken in love, and presented in as agreeable a form as is consistent with its distinct and unequivocal enunciation, it nevertheless repels those who wilfully shut their eyes against it. This is quite natural. Cool and impartial judges, will therefore draw their own conclusions from the coarse invective and vituperative virulence with which we are invariably met by our Jewish antagonists. They will gauge the correctness of the *facts* stated by us by the wrathful ebullitions which they have occasioned, and by the utter absence of any thing like proof in their summary denial and rejection.

In a former issue of the HEBREW CHRISTIAN WITNESS, some remarks were made on a most solemn occasion, and therefore not in the heat of controversy, respecting the expiring moments of unbelieving Israelites, which gave deep umbrage to the "Jewish World." Far be it from us to insult the Anglo-Hebrew Community by identifying them with this scurrilous organ. The former are, as a body, far too honourable and altogether incapable of first attributing to us gratuitous utterances and then exhausting the Billingsgate vocabulary in denouncing them. We might as well take up some low publication, and assert that it represents English opinion, as maintain that the so-called Jewish press, reflects the views generally entertained by the respectable portion of that people. We *never* did say, we *never* could have said, that "remorse is preying upon the minds of Jews for not having, during their life-time, acknowledged the Christian Deity," whose claims to recognition as such they have never seriously examined. Snch an assertion might be justly characterised not only as "a flagrant and unhallowed falsehood," but as in the highest degree preposterous. In describing the last moments of the adherents of modern Judaism, it was said that "they were invariably marked by total absence of peace even in the case of such Jews who had been most consistent in their religious observances. Eternity," it was added, "in all its appalling mysteriousness is inexorably present, and there is no-

thing tangible and reliable to sustain the soul in its passage to it, and to mitigate the intensity of the bereaved's affliction." Is this "a flagrant and unhallowed falsehood," or is it a fact, downright and simple? The "Jewish World" tells us that "the death of the Israelite is ordinarily peaceful and calm;" is it true? We shrink from approaching this awful question in a merely combative spirit, and God forbid that we should drag it down into the arena of common debate. Its solution is of vital importance, which we trust to demonstrate beyond all possible contradiction, and in a tone of solemnity commensurate with its most momentous import.

We have said that in the rejection of the above statement not a particle of evidence was offered. It is true that, owing to the difficulty of proving a negative, the *onus probandi* rests with the affirmative side; but instead of indulging in coarse vituperation so utterly unbefitting the awe-inspiring contemplation of eternity, our opponent might have easily and triumphantly pointed to the sure and certain hope of a happy immortality held out by Judaism and calculated to sustain its votaries on the threshold of the grave. He has not done so, he *could not* do so even if his mind were not so lamentably insusceptible of solemn impressions. The reason is simple; it is because *that dreary system, whether rabbinical or reformed, is utterly in the dark with reference to man's future state of existence.* What either the one or the other teaches about it is so shadowy, so confused, so gross, and, therefore, so unreliable, that their adherents have absolutely nothing to rest upon in that tremendous moment of dissolution when, above all, the *practical* value of a creed receives its true test. Let us try to analyse the Jewish frame of mind in that awful hour. It is not altogether inconceivable how a purely philosophic deist can contemplate his departure for the unknown world with something like peaceful *resignation.* We are told that Hume and Gibbon did so. For aught we know to the contrary, they may have been honest in their belief in the impossibility of a Divine revelation; and recognising no other standard of moral obligation than that set up by their own conscience, to which they probably adhered with all possible strictness, they may have felt *resigned* in viewing the approach of death. They could be inspired by no *certain* hope of happy enjoyment beyond it; for *such* a hope can only spring from positive revelation, and cannot be based on logical demonstration. But as such a revelation does not exist for the deist, he may just submit with what is called philosophic calmness to the awful and inexorable change which he is undergoing, and of whose issues he is completely ignorant. Of course, this is only a mere supposition. But how is it with the Jew who professes to believe in the God of Israel and a final judgment, and who knows enough of a future state to fill him with terror, *but absolutely nothing of a reliable nature* to relieve his apprehensions when in view of it? Is "the death of such an Israelite ordinarily peaceful and calm?" Can it possibly be so?

It is said of the great Stagirite, that when in the face of his approaching dissolution, he was heard to exclaim:—"A wailing babe came I into the world, in trouble and sorrow have I passed through it, and now I go I know not whither: oh! Cause of all causes, have mercy upon me!"—that poor heathen philosopher had never heard of a divine revelation in its true sense. His vast reasoning powers could give him no light on his eternal destiny, and hence his instinctive dread of death, and his exceedingly touching cry for mercy to the Deity whom he could not even name. The modern masters in Israel would have ridiculed his fears, or would, perhaps, have expounded to him, in high-sounding phrases, the sublime doctrines of liberal Judaism, which ensures salvation to everybody—heathen, Mohammedan, Jew, and Christian. They would have told him in effect, and *on the authority of divine revelation, that belief in that revelation was quite unnecessary and superfluous, and that everybody could be saved without it.* Unfortunately for them, we have Aristotle's exact counterpart in one of the

renowned pillars of Judaism. In tract B'rachoth, page 68, it is related:—"When Rabbi Jochanan, the son of Zachai, was sick, his disciples came to visit him. On seeing them he began to weep. They said unto him, Rabbi, light of Israel, right pillar and strong hammer! why weepest thou? He replied, Should I not have wept if I had been brought before an earthly king, whom one day only separated from the grave, whose anger, therefore, could not last for ever, who could neither torment nor inflict eternal death upon me and whose wrath I might appease with words, or conciliate with a bribe? And shall I not weep now when I am entering into the presence of the King of kings, who lives and abides throughout the countless ages of eternity, whose possible anger with me and the torture and death which He may inflict upon me are of equal duration, and whom I can neither appease with words nor conciliate with a bribe? Here are two ways before me, one leading to hell, and the other to paradise, and I know not which I am entering." What! that "light of Israel" utterly in the dark and full of terror on his death-bed! What! did the breath of eternity suddenly extinguish the torch of Judaism, which had illumined his paths all his life? Was *he* no better off than the poor benighted heathen? If, therefore, the light that is in thee be darkness, how great is that darkness! If the whole system of Judaism broke down so completely in the case of the very first representative authority among the Jews, is it at all conceivable that "the death of an Israelite is ordinarily peaceful and calm?" What then is there in Judaism to inspire him with a single ray of hope and to awaken the regret of a dying Hebrew Christian at having renounced it? Did not the despairing rabbi believe in the "Omniscient Unity," and was he not "unswerving to the end in his love for the Almighty Father?" Oh! ye gentlemen of the Jewish press, and all ye rabbis and advocates of sophistical cobwebs and vain delusions, pause a little before you attack and abuse us; restrain your heedless impetuosity, and leave off sounding your own praises. Open your eyes for once and examine the foundation on which you build for eternity. The heathen philosopher, in his vain but unutterable craving for light, may have derived some comfort from the very intensity of his prayers, and died with a smile on his face. He could not be disturbed and agitated by the Divine command ringing in his ears, "Be ye holy, for I the Lord your God am holy," or with the declaration that "God is of purer eyes than to behold evil," and that he desires truth and purity in the innermost parts. You on the contrary, like Rabbi Jochanan, know enough, and profess to believe in a future judgment according to the immutable laws of Sinai, but you have *absolutely nothing* to fall back upon, by which you may REASONABLY hope to temper their extreme but just severity. You *cannot* destroy the Divine attribute of infinite justice by leaning on that of mercy, and it is equally impossible for YOU to reconcile them and blend them harmoniously together. Your Rabbi Jochanan knew and felt this insurmountable barrier in his way to eternal happiness and hence his despair.

It may be said, however, that Rabbi Jochanan lived in what the late Mr. Deutsch would have called the Mishnic period, when Judaism had not yet reached its meridian splendour and its full Talmudic development,* It is true the Jews were then still in Palestine, surrounded by the external symbols, at least, of God's presence among them, and in the enjoyment of the Levitical ordinances and other means of access to the Source of truth, of which they were subsequently deprived in a manner so terrible as to remove all doubt as to their utter abandonment by "the Almighty Father." But this total eclipse of Divine light among them has been entirely ignored by the rabbis. In opposition to their own liturgical prayers and Talmudi-

* He is supposed by some to be identical with the John mentioned in Acts iv. 6. Contrast his darkness and terror of death with the light and holy joy manifested by the apostles in the immediate prospect of eternity.

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cal dicta,* the unparalleled calamities inflicted upon the nation are, in controversy, represented by them as the birth-pains which ushered in heaven-born Judaism in all its effulgent brightness and completion. Unlike, therefore, Rabbi Jochanan, who was still in comparative darkness, the modern Jew enjoys the full blaze of Judaic light as revealed in the inspired pages of the Talmud, which opens up eternity to his view, dispels his darkness on his way to it and enables him to confront the king of terrors peacefully and calmly. We shall avail ourselves of that light in our inquiry into the hopes and expectations cherished by a Rabbinic Jew on his death-bed, and then try to ascertain those which sustain one of the reformed party.

JUDAS ISCARIOT REDIVIVUS.

THE *Finsbury Oracle* of the 20th ult., has delivered itself of the following characteristic utterance :—

"More windfalls for the happy secretaries, missionaries, and touters of the Societies for Promoting Christianity among the Jews! A lady, whose will has been recently proved, has left one of these plethoric institutions a legacy of £2,000—two thousand pounds!—while naked wretches are starving in squalid hovels, and the hospitals crying out for help!"

If the self-appointed leader of the Jewish mind of England meant to pass off the above coarse piece of offensive insolence as original wit, he presumed too much upon the supposed ignorance of the generality of his Jewish readers. The ebullition is but an indifferent copy of the speech of a certain Jewish thief, who pretended for a time to follow Christ, if haply he might steal something from His true disciples. Here is the original story :—"Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but Me ye have not always."* Simon's son, though remorse had driven him to put an end to his wretched existence, has not left himself without successors. The traitor's succession extends to our own day. We constantly hear derogators of the Redeemer's glory talk in the would-be charitable strain of the presiding genius over the Finsbury Jewish print. Not that they care for the poor, but they covet the money spent to promote the Redeemer's glory, by promoting His everlasting Gospel. Does the *Finsbury Oracle* know how much that pious lady, whose will has recently been proved, had bestowed upon the starving and the sick? It is too well known that those who care most for the poor and sick at home are they who are zealous in promoting the Redeemer's glory both at home and abroad. Our Saviour evidently coupled the preaching of the Gospel with Mary's act:—"Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."† Verily, the medium at the Finsbury Square Jewish Printing Office, must have evoked the spirit of Judas Iscariot, which indited the above exquisitely benevolent and chaste morsel.

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* The former are replete with touching confessions of sins as the cause of the extinction of Divine light; and the latter acknowledge frequently the superior knowledge possessed by the ancients. "If the ancients were angelic, we are but human," is a characteristic saying of the Talmud; "but if the ancients were only human, we are but as donkeys." Such is the progressive and civilising efficacy of Judaism!

* John xii. 1-8. † Matt. xxvi. 13.

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THE "HEBREW CHRISTIAN WITNESS" IN RUSSIA.

An esteemed correspondent writes to us:—"You will be glad to hear that we send the Hebrew Christian Witness all the way to Ostroff, in Russia, to the Princess Marie and the Baroness Wrewsky, both of whom are deeply interested in the evangelising of God's ancient people."

ISAIAH II.

Cease ye, O men, from man!
Make not weak flesh your arm:
Yet is there *One* who can
Deliver souls from harm.

Thou Man, Who too art God,
As both, all Love Thou art!
The earth Thy feet have trod
Thou bearest in Thine heart.

A covert from the wind
Shall *that* Man be to all
Who are in Him enshrined
As in a Citadel.

Then enter now That Rock;
Or hide thee in the dust
When comes the earthquake-shock
To test thy spirit's trust:

When all unsheltered souls
Shall to the ground be cast,
While the loud tempest rolls,
The fiercest and the last.

For upon all things high
The LORD'S great day shall be;
Before His Majesty
Man's loftiness shall flee.

Lebanon's cedars tall,
And Bashan's stalwart oaks,
Shall in an instant fall
Before His lightning's strokes.

Then neither wealth nor might
Shall any refuge give;
Art's fair reflected light
Shall aid no soul to live.

The LORD of Hosts alone
Shall be adored that day
Exalted on His throne,
Sole Sovereign for aye.

Surely it quickly comes,
That Day of joy and dread;
Its whispers fill our homes,
It comes to wake our dead.

It comes to break man's pride,
To bring his strength to nought:
Then shall their tears be dried
Who have God's comfort sought.

Then shall Jerusalem
His own right hand restore,
And set her as a gem
In Earth for evermore.

Thy King, O Israel,
In glory comes to thee;
Thy mourning, who shall tell
When thou His face shalt see?

But He will wipe thine eyes
From every tear of gloom;
And bid thee to arise
Because thy Light has come.

O, then, what joy shall glow
Throughout the whole wide earth,
When thou who mournest now
Hast, for thy sadness, mirth!

But darkness comes before
That day of gladness bright;
Darkness the whole world o'er,
Mid-darkness of the night.

A War, to end all wars,
Before God makes them cease.
From heaven shall fall the stars
Ere dawns the Sun of Peace.

Then upon all things high
The LORD'S great day shall be:
Man's haughtiness shall die
Before His Majesty.

Jan. 1874. E. S. G. S.

Correspondence.

THE PRINCIPLES OF CHRISTIANITY, ACCORDING TO SOME PROFESSORS.

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

The Reading Room, British Museum,
17th of March, 1874.

Dear Sir,—My attention has been directed by a Jewish gentleman, with whom I often sit side by side in this students' paradise, to a letter headed as in the first line above, which appeared in the *Jewish Chronicle* of the 6th inst., from the pen of "Robert C. Jenkins, Rector of Lyminge, and Hon. Canon of Canterbury." The epistle of our modern apostle, to our modern Anglo-Hebrews, consists of a puff of "the admirable sermon of my friend, Dr. Hermann Adler;" of a foggy statement of his own religious views on a most vital point, and winds up with the following crude paragraph:—

"Hence those missionary efforts which Dr. Adler has so well and eloquently denounced ought to be discouraged, which make faith a mere in-

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fluence of one mind upon another, and 'regard not the work of the Lord, neither consider the operation of His hands' (Isa. v. 12). The large and profound views on this subject, of the early Christian fathers, especially of the Apologists and of St. Augustine (Quaestion. ad Paganos, 'de Civitate Dei,' xviii. 47, and Retract. i. 13), may be known to many of your readers, but would open too large a field to enter upon in a letter like this. But I may venture to appeal to a very learned writer of the English church of another day, Dr. Burnett, the Master of the Charterhouse, and Chaplain to William III., who in his work '*de Statu Mortuorum et Resurgentium*,' affirms 'Ex dictis satis constat omnes recolligendos esse, Gentes et Judaeos in idem corpus sub Christo capite cum regnum suum integrum coeptum fuerit in terris gloriosum et universale' (p. 215), adding: 'Judaei suis vitiis et suae legis abusu locum fecere Christianis, justo Dei judicio—et Christiani vicissim suis vitiis atque suae legis abusu locum dabunt Judaeis alternatim abusi bonitate Dei, et succedent alii aliis. His notatis aequum est credere Judaeos partes habituros esse non exiguos in Christi regno millenni.' After meeting various objections he concludes: 'His igitur non obstantibus concedenda est Israelitis sua sors in futurâ Canaan, restauratis et quies promissa' (p. 217). It is indeed difficult on any other ground to explain the remarkable words of St. Paul, Rom. xi. 26, 32, which certainly contemplate some wonderful and comprehensive work of mercy very unlike that which would be satisfied by the exclusive doctrine of modern proselytisers.—Yours obediently,

"ROBERT C. JENKINS.
"Rector of Lyminge and Hon.
"Canon of Canterbury.
"Lyminge Rectory. Feb. 24, 1874."

When I perused the extraordinary epistle and returned it to its owner, I was startled by the following remarkable question—very remarkable! coming as it did from "a Hebrew Jew," as Shakespeare would have expressed himself—"Now what are the principles of Christianity? Those taught by your Christ and His apostles? Or those propounded by Augustine, Burnett and Jenkins? Your uninspired teachers seem sadly to conflict with your inspired Doctors." My reply was, "Neither Augustine nor Burnett conflict—whatever Canon Jenkins's principles may do—in their respective teaching with the principles laid down by our Saviour and His Apostles on the subject of missionary efforts. I happen to know something of Mr. Jenkins, he and I were *alumni* together at the same time, at the same University, and at the same College. We took, however, different degrees, and left our *Alma Mater* at different times; he for a curacy, at Willesden, I remained, for some time fellow of my College. He eventually promoted himself to the living of Lyminge, my College appointed me to the cure of souls which I now hold, and endeavour to serve conscientiously. Mr. Jenkins is not the theologian whose *ipse dixit*, on the 'Principles of Christianity,' one in a hundred Christian Divines would endorse." "I do not think many would," was the honest Israelite's rejoinder. I then mentioned to my interlocutor your article on the subject, entitled "The Messiah and His Apostles on Conversion and Conversionists," which appeared in your April number of last year. I offered to send him my copy for perusal. "Thanks," was the reply, "I won't trouble you to do so; somebody is kind enough to send me the Monthly regularly. I recollect that article very well. 'The principles of Christianity' enunciated in it are certainly more in accordance with the teaching of your New Testament than those propounded by Mr. Jenkins and his School. You had better send your copy of THE HEBREW CHRISTIAN WITNESS to the 'Rector of Lyminge and Hon. Canon of Canterbury.'" I acted upon the suggestion, with what effect I cannot tell.*

The reason why I trouble you with this communication is this:—You often warn your readers against accepting the expositions of modern judaism, on the part of certain oracles, in the modern English Synagogue, as *bona fide*. I also wish to warn your readers against accepting the expositions of the Principles of Christianity, on the part of certain oracles, in the English Church, as Gospel. I like your motto:—לתורה ולתעודה, TO THE LAW AND TO THE TESTIMONY. Whenever any of your readers notice such statements as Mr. Jenkins has so amiably volunteered, let them ask the all-important question—which I put to the "Rector of Lyminge and Hon. Canon of Canter-

* It produced a somewhat unamiable and abusive letter to ourselves. See our *Notices to Correspondents*.

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bury"—What saith the WORD OF GOD?

I enclose my card, and have the honour to subscribe myself,

A HUMBLE STUDENT OF THE BIBLE.

THE TRIUMPH NOTE OF THE SYNAGOGUE ORGANS.

Palestine Place, March 12th, 1874.

MY DEAR SIR,—In conformity with the request contained in your note received this evening, I write a few lines on the subject of the young Polish Jew, whose case afforded such delirious delight to the Jewish papers. The young man in question, attended my daily Bible class for about a fortnight, during which time he constantly importuned me to admit him into the Wanderer's Home; I resisted his appeals, as I do not admit any one, with whose antecedents I am not acquainted, or who is not recommended to me by a city missionary or a well-known proselyte. His entreaties and supplications, however, induced me to accede to his request. This took place on Thursday, February 5th; on Saturday I went to Nottingham, where I had engagements, and did not return till late on Tuesday evening. It appears that on Sunday the young man objected to go to chapel in his own clothes, which he thought were not good enough. The steward, under these circumstances, ought at once to have dismissed him, as such a plea for not attending the House of God was quite sufficient to betray his insincerity. Having only recently been appointed to his post, he justly hesitated to take such a step in my absence. In the afternoon two Israelites were baptized in our chapel, and this, the young man asserted, made such an impression upon his mind, that he was determined to run away. Now every one in the Home has, before his admission, to read the rules, to which he must strictly conform, and the least deviation from them involves instant dismissal. The liberty to go, whenever any one feels disposed to do so, is not only stated on admission, but it is almost daily repeated, whenever a complaint is uttered. The young Pole understood that perfectly well, and he might have taken his departure, accompanied by the best wishes of the steward, and even a trifling present, as is generally done, had it suited his purpose. He, however, thought it more convenient to conceal himself on the premises, and, whilst all were absent at the evening service, he decamped. On the return from chapel, it was discovered that two boxes, belonging to inmates, had been broken open and the contents carried off. The suspicions of the steward naturally fell upon the runaway, as no one else had been in the house; and having ascertained his former abode, he went there, accompanied by several inmates. On their arrival, they found the suspected culprit. Mr. Halbmillion, the steward, demanded the stolen articles, and, in order to obtain them, offered to give the young man five shillings, and also assured him that no further notice would be taken of the matter. A large crowd of Jews immediately collected, who pelted Halbmillion and his companions with stones, and abused them in the most violent language. Finding he could not succeed in his object, he procured a policeman and gave the Pole in charge. This is the simple account of the affair, concerning which you desire information. I had nothing to do with the prosecution, nor did I or any one connected with the mission under my charge, or the Home, as was stated, engage Mr. Cooper to act as counsel. In fact I would not even have been in court, had I not been subpœnaed *by the solicitors of the prisoner*. Poor Halbmillion, who is but little acquainted with the English language, if he even understood, as I am sure he did not, the queries put to him by Mr. Oppenheim, one of the prisoner's counsel, became so nervous, when he saw so many eyes turned towards him, as he stood in the witness-box, that he scarcely knew what he was saying. I will not weary your patience by adding anything more, as I have no inclination to imitate the beautiful language of the synagogue organs.

I am, yours truly,

H. A. STERN.

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THE HOLY OBLATION AND THE SANCTUARY.

EZEKIEL XLVIII.

DEAR SIR,—In a former paper, "Immanuel's land,"† I pointed out the full extent of the territory given in irreversible possession to the posterity of Abraham—a point necessary to establish before proceeding to ascertain, as we would now desire to do, by the light of the written word, the site of the Holy Oblation and the Sanctuary therein.

From the clear details, in Ezek. xlvii., xlviii., of the future location of the tribes, so different from the former division under Joshua, we find that they are each to possess an *equal portion* of that vast territory which is yet to be theirs, by the promise of Jehovah: "ye shall inherit it, *one as well as another;*" each tribe extending "from the east side to the west side,"—i. e. from the great sea, the Mediterranean, to the great river, the Euphrates.

The breadth of the land, we saw embraced upwards of eighteen degrees and a half, and the length of it upwards of seven degrees and a half; allowing therefore half a degree for each tribe and more than double that portion for the Holy Oblation. Seven tribes are to be situated to the north of it, extending as far as Mount Hor, at the entering in of Hamath on the Orontes, and Berothah on the Euphrates; and five tribes to the south of it, extending down to "the waters of strife," Kadesh Meribah. Now, in the very centre of the land, in the portion thus assigned to the Holy Oblation, we find a mountain, "*a very high mountain,*" as mentioned in Ezek. xl. 2, and again in xliii. 12, where we read: "*Upon the top of the mountain,* the whole limit thereof round about shall be most holy"—even of that mountain called by the Lord Himself (ch. xx. 40) "Mine holy mountain, the mountain of the height of Israel"—which mountain, we learn from ch. xvii. 3, was in Lebanon; and the Lord declares there (vers. 22, 24) that He would also take of "the highest branch of the high cedar and set it, and crop off from the top of his young twigs, a tender one and plant it upon *a high mountain and eminent; in the mountain of the height of Israel* will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell; and all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish:"—the Lord thus declaring his purpose to frustrate the designs of the great potentates of the earth, and establish the kingdom of his Son, Israel's Lord and King; "sending forth the rod of His strength out of Zion,"* "the mountain of His holiness; beautiful for situation, the joy of the whole earth, *on the sides of the north;*"† even that mountain of which we have so early mention in the Scriptures, and to the foot of which Moses brought the children of Israel, but besought the Lord in vain that he might "go over and see the good land that is beyond Jordan, *that goodly mountain and Lebanon;*‡ the Lord's denial of His servant's prayer seeming to imply that the law could never secure the promised blessings connected with that "holy mount," and the new and better covenant. Therefore was Israel turned back from "the mountain of the height of Israel" to which they had come, even unto *Mount Sion, which is Hermon,* § and a temporary holy place was assigned them in the lower part of the land, instead of occupying the elevated, commanding position to which they had been in the first place brought—their history thenceforward identified with the hill of Zion; its very significations, dry, arid, expressive of what Israel was under the law—barren and unfruitful, and as such rejected of God; even as "the earth which beareth thorns and briers is rejected and nigh unto cursing," ‖ so has "the curse been poured upon them," because of their rejection of Sion's King.

But how different are the prospects connected with the mountain of the height of Israel, "*the Mount Sion,*" occupying, in the centre of Immanuel's land, the very position assigned to the Sanctuary, as the place where the glory of the Lord is to be displayed in the midst of Israel. In confirmation of this view, let us trace the intimations given in the Scriptures regarding this mountain.

In the first place, we would remark that Mount Hermon is the original

* *Hebrew Christian Witness*, Feb., 1874.

* Psa. cx. 2. † Psa. xlviii. 1, 2.
‡ Deut. iii. 8, 9, 25. § Deut. iv. 48.
‖ Heb. vi. 8.

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Sion, first spoken of in them (Deut. iv. 48); and it is there spelt as it is invariably in the New Testament; and *so* spelt signifies (in contrast with "the hill of Jerusalem") height, greatness, excellency, and is known at this day as "Jebel es Sheikh," the mountain of the Prince or Ruler. In Psa. cxxxiii., we find Mount Hermon mentioned in connection with the mountains of Zion, its refreshing dew descending upon them, and fertilising the whole land; "for there the Lord commanded the blessing, *even life for evermore*," as we shall have occasion to explain later. It was in the vicinity, too, of this mountain, that Melchizedec appeared unto Abraham, when he pursued the captors of his nephew Lot "unto Hobah, which is on the left of Damascus;" for it is evident from his reply to the king of Sodom, on his return from the slaughter of Chedorlaomer and the kings that were with him, that his interview with Melchizedec had taken place before the king of Sodom met him.*

We would ask further, of what other than Mount Hermon does the Psalmist speak so expressly as "the hill of God, the hill of *Bashan*, a high hill, the hill of Bashan," emphatically adding, "*this* is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever,"† even in His "holy hill of Zion," where He hath anointed His King and declared the decree, "Thou art My Son, this day have I begotten Thee."‡ And *when* and *where* was this inauguration of the kingdom of His Son? Surely, *not* in Jerusalem that rejected Him; but unquestionably, on the mount of Transfiguration, from the inspired testimony of an eye-witness. "For," saith the Apostle, "we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty; for He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with Him *in the holy mount*,"§ even the same designated by the Lord Himself, as we have already shown, "*Mine holy mountain*, the mountain of the height of Israel," "Mount Sion, which is Hermon," now so generally admitted by most travellers and students of the Word of God, to have been the scene of the Transfiguration, and not Mount Tabor, as monkish tradition had alleged.

When locality was last mentioned in the Scripture narrative, previous to that solemn and glorious event, our Lord and His disciples were in the coasts of Cæsarea Philippi.* "The context of the narrative seems to imply, as has been shown by Lightfoot and Reland, that the mount of Transfiguration is rather to be sought somewhere round the northern part of the lake of Galilee, not very far from Cæsarea Philippi; and a circumstance which puts Mount Tabor out of the question in this case, and which those writers overlook who argue in its favour, is the well-substantiated fact that, long before and after the event of the Transfiguration, the summit of Tabor was occupied by a fortified city (see Josephus' *Life and Antiquities*). Yet the legend having once got footing, continued to gain ground; the mountain became more sacred, and churches were erected."† Meanwhile, "the holy mount," the original and true Sion, has remained, as had been predicted, "desolate and forsaken" for centuries past, owing to the raids of the Bedouin Arabs; though, of late years, that sacred locality has become an object of greater attraction, and even of evangelistic effort; for "out of the mouths of babes and sucklings" the praises of Jesus now resound in the schools of Hasbeiyeh and Rasheiyeh, on its verdant slopes.

But, till recently, we read concerning that mountain: "Travellers are in so much danger from the wild beasts that haunt it, and the scarcely tamer Arabs that rove about it, that they dare not search it with such care and deliberation as an exact description would require:"‡ so truly has the prophetic testimony of its desolate condition been fulfilled: "Whereas thou hast been forsaken and hated, *so that no man passed through thee*, I will make thee an eternal excellency, a joy of many generations." But, however true of *the* "Zion of the Holy One of Israel," could such a description apply to Jesusalem and the hill thereof? Instead of being so "forsaken and hated that no man passed through her," has she not rather been an apple of discord to the nations—Jews, Turks, Mohammedans, and all lands dominated by

* Gen. xiv. 15-28. † Psa. lxviii. 15, 16.
‡ Psa. ii. § 2 Pet. i. 16-18.

* Matt. xvi. 13; Mark viii. 27.
† Robinson's *Biblical Researches*.
‡ Brown's *Dictionary of the Holy Bible*.

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the Latin and Greek churches, not to enumerate other denominations—all zealous to make it *their* "*holy place?*" and so it will continue in their estimation, till the nations are again gathered for their final attack on it.

But though in God's gracious purpose, that guilty city is yet to be forgiven and restored to His favour, how different the language concerning her to the strains of joy and praise, in which the Zion of the Holy One of Israel is spoken of. To the former it is said, "Thy birth and thy nativity are of Canaan; thy father was an Amorite, and thy mother a Hittite, and then reminding her of all the divine pity and love of which she had been the object, but proved so unworthy, exceeding in guilt the iniquity of her sisters Sodom and Samaria, her restoration is coupled with theirs: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, *then* will I bring again the captivity of thy captives in the midst of thee . . . but not by *thy* covenant. . . . I will establish *my* covenant with thee, and thou shalt know that I am the Lord."* How different such reproofs from the notes of gladness and exultation, in which the restoration of Zion is always spoken of, or the tone of tenderness in which *she* is addressed, when she complains that she had been forsaken and forgotten of her Lord. (Isa. xlix. 13-23.) But neither in that Scripture nor in any other, though her sorrows and afflictions are often dwelt on, is the same language of severity and rebuke addressed to her, as to "Jerusalem which now is, and is in bondage with her children."

A heavenly as well as an earthly character attaches to Zion. As distinct as is the "heavenly Jerusalem" from the former metropolis of Judea, so distinct is "*the* Zion of the Holy One of Israel," from the hill of Jerusalem that bore that name; though eventually both the hill and its earthly city will reflect the glory radiating from Mount Sion, and the inhabitants thereof be made partakers of all the essential *spiritual* blessings of the citizens of "the heavenly Jerusalem, the city of the living God;" unto which the children of faith, the Church of the firstborn, are said even now to have come,† however the manifestation of their true standing and glory waits the time and circumstances foreshown to the beloved disciple, when "carried away in the spirit *to a great and high mountain*, he saw that great city, the holy Jerusalem descending out of heaven from God."* He had before seen the same heavenly company, "the Bride, the Lamb's wife," as a "first fruits unto God and the Lamb," stand with Him on the Mount Sion;"† the mountain which we have identified with that seen also in vision by Ezekiel, "*a very high mountain*," the top of which and the whole limit thereof round about was most holy; for over it, heaven will be opened, and its holy inhabitants be revealed in glory with their Lord as at the Transfiguration; not a mere transient scene as then, but to rule and reign with Him in Mount Sion, established as the centre of His government on earth. The heavenly city which will crown it, will then bear the same relation to the earthly Jerusalem and its hill of Zion, as did "the holy place," accessible only to the priests, to the outer court of the temple. She descends out of heaven, the antitypical "holy of holies," into which Jesus has entered to appear in the presence of GOD for us; and, associated with Him in the exercise of His royal priesthood, the saints will minister to the blessing of men below, more especially to penitent Judah and the children of Israel his companions, to whom supremacy in the earth will then be given, that they may bring the nations to the knowledge of the Lord and under the sceptre of His righteousness.

The argument in favour of the locality we have here pointed out as that of the city and sanctuary, where the glory of the Lord is to be manifested, is further strengthened by a remarkable passage in the prophecy of Zechariah, chap. ix: "The burden of the word of the Lord in the land of Haderech (*the* way); and Damascus shall be His offering (*minkhatho*, see marginal reading of Hebrew Bible) when the eyes of men, as of all the tribes of Israel, shall be toward the Lord," i.e., beholding His glory as of old, when "all the people saw the cloudy pillar stand at the tabernacle door, and rose up and worshipped, every man in his tent door."‡ Such again will be the scene, but on a vaster

* Ezek. xvi. † Heb. xii. 22, 23.

* Rev. xx. 9, 10. † Rev. xiv. 1-5.
‡ Exodus xxxiii. 10.

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scale and in far exceeding splendour, when, in the rich verdant plains extending for forty miles between Mount Hermon, whence flow the streams that gladden those plains, and Damascus (which, from the above Scripture, appears to be included in the portion of the land offered unto the Lord,) all nations shall come up to the mountain of the Lord's house to worship the Lord of hosts; for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem,"* then responsive to His call and re-echoing that word to the ends of the earth, the great missionaries or apostles of the age to come.

Interpreting thus the prophecies of the Old Testament by the light of the New, and bearing in mind the twofold character of Zion—the one as high above the other in its glorious and heavenly aspect, as "Sion which is Mount Hermon," is elevated high above the hill of Zion (the former 10,000, the latter only 700 feet above the level of the sea); we are able to understand much in the Scriptures, which would otherwise appear contradictory; but keeping in view the distinction to which we have called attention, we find no difficulty in harmonising the testimony of apostles and prophets concerning "*the* holy mount;" the meeting place, as it were, between heaven and earth, as prefigured in the vision of the patriarch, when "he beheld a ladder set up on earth, and the top of it reached to heaven, the angels of God ascending and descending on it." Then will the saints of the heavenlies, "Israelites indeed," who "have kept the charge of the Lord and went not astray when the children of Israel went astray, as the Levites went astray,† minister in the sanctuary of the Lord on the holy mount; and none other have access to it, as so distinctly foreshadowed in the scene of the Transfiguration, where Moses and Elias, representatives of the risen Church, alone entered into the glory with the Lord; whilst the apostles, though eye-witnesses of it, entered not therein,—typifying in this scene, as men still in the flesh, Millennial Israel, in the day when the Lord's glory shall be revealed—worshipping in that mountain, but not associated with Him and the Church of the first-born in that glory on it, nor able "to sing the new song" as these "redeemed from the earth"—neither can they "follow the Lamb *whithersoever* He goeth,"—*their* privilege alone who have followed him here, and whom He has constituted His witnesses to the nations, to take out of them a people for His name. The glorious mission entrusted to them, promulgated from the same "holy mount," where He had been acknowledged and glorified by the Father; for we read, "Then, as they came down from that mountain (which we have shown to be 'Mount Sion' which is Hermon,) Jesus charged them, saying, Tell this vision to no man, *until the Son of Man* is risen from the dead;"* and immediately after His resurrection, the angel of the Lord, comforting the hearts of the women with the glad tidings, bids them, "Go quickly, and tell His disciples that He is risen from the dead; and behold He goeth before you into *Galilee;* there shall ye see Him. . . . Then the eleven disciples went away into Galilee, *into a mountain where Jesus had appointed them.*"† Can there be any doubt but that it was that same mountain in Galilee, where he had been transfigured before them, charging them to keep the vision secret till after His resurrection? And there, on the mountain He had appointed, He gave them the Gospel commission: so truly and literally did He *there*, on Mount Hermon, the Mount of Transfiguration, "command the blessing, *even life for evermore;*"‡ for is not the Gospel of Christ which they were commanded to preach to all nations, "the power of God unto salvation to every one that believeth?" The full results of that salvation will however only be manifested when His saints, "gathered in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,§ will, in resurrection power and glory, be the channels of blessing to a renovated earth: even as the dews of Hermon renew the face of the land, so shall streams of blessing from Sion, *our* mountain, (the centre of heavenly glory manifested on earth,) descend on the long barren mountains of Zion, transforming its wilderness, and causing it to blossom as the rose: the physical beauty of the restored land, an em-

* Is. ii. 3; Micah iv. 2.
† Ezekiel xlviii. 11.

* Matt. xvii. 9; Mark ix. 9.
† Matt. xxviii. 7, 10, 16.
‡ Ps. cxxxiii. 3. § Eph. iv. 13.

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blem of the glorious spiritual change of her people, when "the vail that is upon their heart shall be taken away,"* and the once blind disciples of Moses shall acknowledge that all the types and shadows of the law have been fulfilled through the offering of the body of Jesus Christ, "*once for all*," and that "there remaineth no more sacrifice for sins:"† a statement so plain and positive, as to forbid the thought of any restoration of sacrifices acceptable to God, even though only *commemorative*. He that made the heart of man, knows how prone it is to substitute the visible and tangible for the real and unseen, as evidenced by the practice of the greater part of Christendom, interpreting the figurative language of our Lord to signify a "real presence" and "a propitiatory sacrifice," requiring priestly hands to offer it.

If any inquire, What then is the instruction to be derived from the elaborate details of Ezekiel's vision concerning the temple and its sacrifices? we would point to the profit and edification the Church of God derives from the *minute* details of the Tabernacle, and the offerings and sacrifices under the Mosaic economy, opening up to us the riches of Divine wisdom, grace, and love, as unfolded through them, in the Person, work, and offices of our glorious Immanuel, as Prophet, Priest, and King; the Light of the world, the Bread of Life, the Mercy-seat, the Laver of regeneration, the Victim and altar; Son of Man, and Son of God—the Sum and Substance of all perfection, human and Divine. In like manner, will the restored of Israel, "beholding as in a glass the glory of the Lord," learn under the teaching of the Spirit, from Ezekiel's details of a temple and sacrifices on so vastly larger a scale than those in Jerusalem of old, the fuller and universal scope of the blessings of which they will themselves be the appointed ministers, to gather in the great harvest of the earth, as the Lord's witnesses, in this dispensation, have been to gather "a first-fruits" unto Him. Called to so glorious a ministry, proclaiming every where "the fulness of the blessing of the Gospel of Christ," we cannot admit the thought that they will again be subjected to ordinances even more burdensome than "the yoke which neither they nor their fathers were able to bear."* But whilst enjoying so honoured a position in the Levitical service of the Lord's house, they will acknowledge the justice of the divine plan that excludes them from the higher priestly privileges of the sons of Zadoc, *the* Righteous One, "Jehovah-Tsidkenu," the Lord our Righteousness. And though precluded from the glories of the heavenly Sanctuary on Mount Sion, yet guarded and watched over by their risen and glorified priesthood there, they will see in them and in "the names of the twelve tribes of the children of Israel," inscribed on the gates of that holy city, the pledge and evidence of their own eventual participation in that glory, and of Jehovah's unchangeable love to the people He had separated unto Himself to be "*His glory*," and a peculiar treasure unto Him above all people. "Wonderful in counsel and excellent in working!" when rejected of His own to whom he came, Judah's unbelief issues in the restoration of the far larger portion of the people, beloved for the fathers' sakes, so long cast out among the Gentiles, but now "caused to inherit them,"† and take out of them a people to be fellow-heirs with themselves of the blessings of the new covenant and the glories of the "Jerusalem which is above." For though "the scornful men that ruled in Jerusalem" set Him at nought,—even "the stout hearted that are far from righteousness,"—yet did the Lord declare, "I bring near my righteousness, it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for *Israel My glory*."‡ Therefore, when His own estimated Him at thirty pieces of silver, the Shepherd of Israel, "cutting asunder His staff Bands, *that He might break the brotherhood between Judah and Israel*,"§ sent the word of reconciliation after the latter; proclaiming at the same time the message of salvation to the people that had cast down Judah, destroying their city and temple: "For thus saith the Lord of hosts, After *the glory* hath He sent me unto the nations that spoiled you:"‖ the prophecy then reaching forward to the time when Sion's King shall come and dwell in the midst of her—the same period as spoken of in the visions of Ezekiel and St. John; the clearer statements of the apostle

* 2 Cor. iii. 14-16. † Heb. x. 11-26.

* Acts xv. 10. † Is. liv.
‡ Isa. xlvi. 12, 13. § Zech. xi. 12-14.
‖ Zech. ii. 7, 8.

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concerning Mount Sion and the heavenly Jerusalem enabling us to apprehend the obscurer details of the former, respecting that same mountain of the height of Israel, and its heavenly Sanctuary and the outer court thereof,—linking in a chain of blessing the heavens and the earth; and, while giving to the restored of Israel out of all her tribes, the pre-eminence promised them on earth under the rule of David their king, justifying at the same time, the Spirit-taught praises of "the Israel of God" when contemplating the blessings and glories of Zion as their own proper portion, and "Jerusalem the golden, the home of God's elect," as their heavenly inheritance.

March 12th. ZETA.

HAVE THE JEWS FULFILLED THEIR TRUST?

DEAR SIR,—Would you allow me to state a case of conscience for impartial consideration? If a solemn trust be committed to the guardianship of trustees, is it not *as* incumbent upon those trustees to fulfil the conditions of the trust, as to preserve the trust deeds? If so, have the Jews, to whose custody were committed "the Law and the Prophets," fulfilled the trust reposed in them by Almighty God? They *have faithfully* preserved the trust deeds, but have they carried out the conditions of that sacred trust? Were not the Law and the Prophecies designed to prepare the way for the recognition of the "Desire of all nations," the Redeemer of a lost race, when He appeared? Did they not prefigure and foreshow that the Divine Messiah should be born of a Jewish virgin; should suffer as despised and rejected of men, *before* entering into His glory; should prove by miracles His divine mission, and by His calm, quiet dignity of character (with no form or comeliness of outward grandeur) that it was "He who should come" to destroy the power of Satan, overcome death, and re-open Paradise for all the rebellious race of man, on their submission to, and renewed fealty to God, in Him,—and rule, not only over the house of Jacob, of which people he condescended to take His human nature, but over all God's redeemed and regenerated people for ever? Were not the holy prophecies *exactly* fulfilled in Christ Jesus, though not yet consummated? How was it then that Israel was blinded to the highest honour ever vouchsafed to a nation? Were they *judicially* blinded, whilst, at the same time, divine wisdom over-ruled that blindness for the confirmation of the Christian faith? unanswerably proving the genuineness of those prophecies, (the fulfilment of) which *forced* belief from the all-powerful kingdoms of the Gentile world, who would not willingly have received their faith from a then despised and persecuted people, had *they* proclaimed that fulfilment; but might probably have doubted the authenticity of the prophecies, or charged the Jews with having forged an after-history of what had occurred (so exact was the delineated history, in those prophecies, of what should occur). The authenticity of the Holy Scriptures is not now denied, but infidelity is seeking to invalidate their divine origin and inspiration, and treating them as Jewish myths. Will the Jews make common cause with infidels, who so consider them? What use was it preserving the trust deeds if they are unfaithful to the trust? but, as the test of the true prophet was the fulfilment of his prophecies, so the only way to vindicate the inspiration of the holy prophecies must be by the acknowledgment of the fulfilment of them; and will the Jews rather yield up the divine trust reposed in them rather than search, with earnest prayer for enlightenment, into the evidence offered of the fulfilment of prophecy, and (if convinced that they have erred in blindness) stand forth as the best defenders of God's Holy Scriptures. The wonderful (might I not say, miraculous) blindness to their unparalleled honour, which, perhaps, in early ages, *promoted* the spread of the Christian faith, founded on the fulfilment of divine prophecy, would now (if removed) have the like effect in vindicating the divine inspiration of those prophecies. The testimony of the Jews would be unimpeachable now, which in the early ages would have been impeached, and I would appeal to the chosen race, whether there be not now a solemn call to them from God to stand forth "on the Lord's side."

H.

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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 some articles, Literary Notices, communications, &c., already in type, to a future issue.

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

יחזקאל. "The course of lectures, of your would be annotator, the original thinker, Dr. Benisch," shall be noticed when the course is finished, and authoritatively published.

Robert C. Jenkins.—We could not at first make out the reason for your addressing us in so unprecedented a manner, and in so extraordinary a tone and style. A communication received subsequently to yours has explained, to a certain extent, the why and the wherefore of your communication to us, but by no means accounts for the manner and matter in which and by which your favour has been conveyed. We live in hopes that when you have learnt, experimentally, what CONVERSION means, a change will have passed over your manner, tone, and style. You will then spend more time over the teaching of Christ and His Apostles, than over second-hand quotations from Augustine, Luther, and Burnett. In the mean time we call your attention to the letters addressed to us by A HUMBLE STUDENT OF THE BIBLE, and H. A. STERN. (See pp. 183, 184, 185.)

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.

Revs. Dr. Hurst; J. B. Goldberg; R. A. Taylor; A. A. Isaacs; B. Pick; John Wilkinson; Messrs. Robert Stewart; J. D. Headlam; B. Landau.

PUBLICATIONS RECEIVED.

ספר שבט מוסר. Hebrew and Judæo-German. Wrasaw.

ספר קב הישר. Hebrew and Judæo-German. Wilna.

Light and Life in Christ. By Rev. Frederick Whitfield, M.A. London: James Nisbet & Co.

Prophetic Thoughts Humbly Submitted for Christian Consideration. By R. W. Tracey, Commander, Royal Navy. London: W. H. Guest.

Disobedience the Occasion of Priesthood, Apostasy, and All Evil. By Presbuteros.

&c. &c. &c.

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