

The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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[NEW SERIES.]

"WONDROUS ARE THE WORKS OF HIM WHO IS PERFECT IN KNOWLEDGE."

THIS description, on the part of Elihu when he remonstrated with the most afflicted patriarch,* of the operations of the Creator, has of late been constantly on our lips, when we contemplated the mysterious ways and works of God the REDEEMER and SANCTIFIER. We commenced our last issue by recording, with gratitude which cannot be described, SOME TOKENS OF GOD'S BLESSING UPON OUR TESTIMONY. Since the publication of our last number, between thirty and forty of the most respectable and accomplished Jews and Jewesses, in the West End, have formed themselves into a class of Bible students, and solicited us to read and expound to them the EPISTLE TO THE HEBREWS. With unspeakable wonder have we watched the work of the SPIRIT upon the hearts and souls of the members of that class. A few months ago they would have treated us and our humble evangelist—THE HEBREW CHRISTIAN WITNESS—with scorn and contempt; now they call themselves "reeds shaken with the wind," "bruised reeds." Such was the description which they gave of themselves when we proposed to those Jewish inquirers to accompany us to the Mildmay Conference Hall, to hear our dear brother, the Rev. J. Wilkinson, deliver his Addresses on THE SECOND COMING OF CHRIST. With tearful eyes they beseech us to pray for them, that grace may be granted unto them boldly to confess Jesus Christ as the true Redeemer of Israel. Of course, we are assailed by innumerable questions, such as anxious Jewish searchers after "the Way, the Truth, and the Life" alone propound. But each removal of doubt and difficulty produces a chorus of amazement at former blindness and prejudice on

* Job xxxvii. 16.

the part of our little class. Verily, "Wondrous are the works of Him who is perfect in knowledge!"

As soon as we had finished the exposition of the Epistle to the Hebrews, there was an unanimous request for a series of readings and expositions of the fifty-third chapter of Isaiah. Most gladly and gratefully have we complied with the request. We are now, whilst this is being penned, at the sixth verse of that wonderful chapter.

We dare not trust ourselves to describe the effect upon our last little meeting when—at the conclusion of our exposition of the words, "But He was wounded for our transgressions, bruised for our iniquities: Our entire chastisement was inflicted upon Him; and by reason of His hurt health has come unto us"—the lady of the house proposed that we should sing the following Hymn, the 508th in Windle's collection. We felt almost bewildered when a copy of the Hymn-book was handed round to every person present, and we were called upon to give out the Hymn, whilst the hostess sat down at the piano and tried nervously to play the tune. It was with great difficulty that we got through the reading of the five verses:—

"Jesu, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

"Tongue never spake, ear never heard,
Never from heart o'erflowed
A dearer name, a sweeter word,
Than Jesus, Son of God.

"O hope of every contrite heart!
To penitents how kind!
To those who seek how good Thou art;
But what to those who find?

"Ah, this no tongue can utter; this
No mortal page can show;
The love of Jesus, what it is,
None but His loved ones know.

"Jesu, our only joy be Thou,
As Thou our prize wilt be;
Jesu, be Thou our glory now,
And through eternity."

As we said, it was with great difficulty that we got through the reading of the above five verses, but it was with far greater difficulty that the singing was got through. The sobs were almost incessant, breaking and binding up the hearts at the same time.

From among the numerous letters which we have received on this subject, we print the following from the pen of a simple, humble-minded

Hebrew Christian, whose unaffected and unpretentious communications have already enriched our pages.

"April 6th, 1874.

"Dear Sir,—I have read with great pleasure, the article in your last number of THE HEBREW CHRISTIAN WITNESS, 'Some Tokens of God's Blessing upon our Testimony.' No doubt God has blessed your work, and He will bless it more and more. It was the thought from God, given to you, to send copies of the HEBREW CHRISTIAN WITNESS to respectable Jewish families; the Lord has got numerous souls amongst them. I believe that the voice of the Lord which spake to our apostle St. Paul (Acts xviii. 9, 10), 'Be not afraid, but speak, and hold not thy peace: For I AM with thee, and no man shall set on thee to hurt thee: for I have much people in this city,' concerns you as well. I know that this magazine is doing, with the help of God, wonderful things.

"On the 2nd of this month, my brother-in-law from —, to whom you were kind enough to send a copy of your magazine regularly, paid us a visit. He, a wealthy unbelieving Jew, came to see a poor converted Jew, whom he used to nickname מְשֻׁמָּד; to see one that has brought disgrace on him, by becoming a believer in Christ! What is more! I have never known him before in such a loving manner as he has shown himself now; he gave nice presents to the children, and he certainly would have assisted us greatly if we had only mentioned it. To offer us any assistance he did not like to venture; as in the year of 1870, when we had turned from darkness unto light, I had asked him in a letter not to send me any more assistance, as I would not accept from him any more. I have got a source in God my Saviour, from whom I expect assistance, and who will give it me in the right time. Since then, I have not seen him: what else could make him so changed but your magazine? I hope you have not forgotten to send him one, since I have seen you last; if so, pray do send, as we do not know where all the Lord's precious souls are. We do pray for him day by day, and may the Lord speedily accept our petitions and turn his heart, and open his eyes to behold the shining truth that is in our Lord and Saviour Jesus Christ," &c. &c. &c.

A dear Christian friend from Italy writes to us thus:—"I was much pleased to learn that you had received such favourable accounts from various parts of the country, and trust that much of your vexation and many of your trials are at an end for the present. I hope you will continue to receive good news. Your opening article in the April number of the HEBREW CHRISTIAN WITNESS was most cheerfully written. Has not our heavenly Father crowned your efforts with success? Has He not yet work for you, which it will be your destiny to accomplish? Did you not despair too soon?" &c. &c. &c.

"That our Almighty Father may bless your undertaking, is the earnest prayer of, yours truly, — —."

Oh, for more of such praying friends ! We have reason to believe that many an intercessory prayer, from God's beloved ones, ascends in our behalf to the throne of grace. Often and often when our spirit is bowed down with care and anxiety, an unmistakable voice whispers within us :—"Why art thou cast down, O my soul ? and why art thou disquieted in me ? Hope thou in God : for I shall yet praise Him for the help of His countenance."* In the saddest moments, the following musings of Moses of old begin to ring in our soul's ear :—"Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth ; Thy mercy, O Lord, held me up. In the multitude of my thoughts within me, Thy comforts delight my soul."† Verily, **WONDROUS ARE THE WORKS OF HIM WHICH IS PERFECT IN KNOWLEDGE!!!**

ST. PAUL ON ISRAEL'S FUTURE.

BY THE REV. J. WILKINSON.

[Our readers—who were so much charmed with our dear brother's dissertations on Prophetic subjects on former occasions (see our numbers for last October, November, December, and January),—will hail, with grateful pleasure, his Essay in this and our next number. It originally appeared in the First Annual Report of the Mildmay Hall Conferences.]

IT is a great joy to me to be privileged to take part in this annual conference, and to have the opportunity of lifting up my voice on behalf of the down-trodden Jewish people, too long neglected by the Christian Church. I attach very great importance to the privilege I now have of addressing an audience in connection with these conferences on this subject, or I should not have made haste to travel all last night, cold as it was, after addressing a meeting nearly two hundred miles off ; but I willingly sacrificed my night's rest in order to get here in time to address to you a few words about God's ancient people to-day. Why so ? I do not know of a gathering in England—though I have travelled over England, Scotland, and Ireland for years—I do not know a gathering where we should have so large a proportion of those whom we have reason to believe are earnest Christians ; and it is just in the soil of the earnest Christian's heart that we wish to sow divine seed. We want to know more about God's revealed thoughts on this Jewish question in order that our feelings towards the Jews may be set right by the thoughts of God, and then our actions for their welfare will be in harmony with the teachings of the Word. We propose to call your attention this afternoon, dear friends, to the mind of God on this great question, as revealed to us, in a brief and rapid exposition of the eleventh chapter to the Romans. Now may I ask you to engage for a minute or two in prayer to God for His blessing on His Word.

SILENT PRAYER.

This is one of the most remarkable chapters—as must have struck every close and careful Bible reader, especially on the Jewish subject—to be found in the whole of the inspired volume. Perhaps it is not too much to say that we have, in this chapter, more points relative to God's purposes respecting the Jew and through the Jew, than are contained in any other twenty chapters of the whole Bible. We shall just read some verses, scarcely commenting upon some, but commenting more at large on others. “I say then, Hath God cast away His people?” You observe that there have been some remarkable statements made at the close of the last chapter, especially in the last verse, “All day long I have stretched forth my hands unto a disobedient and gainsaying people.” “I say then, Hath God cast away His people?” By no means—literally it is “by no means.”—“For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath *not* cast away His people which He foreknew. Know ye not what the Scripture saith of Elias?” or saith in the history of Elijah, “how he maketh complaint to God against Israel, saying, Lord, they have killed Thy prophets and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.” Paul makes the fact that there were seven thousand in the time of Elijah who had not bowed the knee to Baal, though Elijah thought he was the only servant or representative of God left,—Paul makes that the basis from which he draws the inference that in his day there were many left to bear testimony to God, and if so then, we may surely do it down to the year 1869 of the Christian era. So even at this present time “there is a remnant according to the election of grace.” That remnant will continue to be gathered until the time of national restoration and national conversion. “*A remnant* according to the election of grace.” It is well to warn the friends of Israel when they have their interest awakened towards the conversion of the Jews, and when their sense of obligation on behalf of the Jews is aroused, that they must not expect too speedy a realisation of their hopes. They are apt when they find that the Jews are not all converted and rapidly turned to the Lord, in answer to the prayer of faith and the preaching of the Gospel, to get discouraged. Now it is well to remember what it is we are warranted to expect. First now, “a remnant according to the election of grace.” That remnant will be gathered in, and a people for His name “taken out” from amongst the Gentiles. The time of general conversion will not come until Israel is restored to Palestine and converted as a nation, and then will be the time for national conversions amongst the Gentiles. “Even so,” then, “at this present time there is a remnant according to the election of grace. And if by grace then is it no more of works.” “What then?” What is the summary? “Israel hath not obtained what he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-

block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back alway." We will notice these verses immediately, when we get to another verse calling for their elucidation. "I say then, have they stumbled that they should fall? God forbid," or, literally, "by no means," "but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." You observe here, there is a fall, and not a fall. It is stated the Jews have not "stumbled that they should fall;" and yet it says, "through their fall salvation is come unto the Gentiles." Blessing has been occasioned to the Gentile by calamity to the Jew. It is said, "they have not stumbled that they should fall."

We will notice this word when we come to the same doctrine taught in other words in the twelfth verse. "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness?" If that which was a calamity to the Jews has been overruled for so much blessing, what shall that be to the Gentiles which in itself is a blessing to the Jews? "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Paul seems to say, I am thankful that Christ chose me to preach the Gospel to the Gentiles. But mark, he does not simply glory in being a missionary to the Gentiles, or simply because Christ has honoured him by making him pre-eminently a missionary, or the missionary to the Gentiles, but the love of Paul is strikingly shown here. This is one of the most beautiful lines in the Bible, as indicating Paul's love to his brethren according to the flesh in an indirect manner. We have a number of passages indicating Paul's love to his brethren in a direct manner, but this is very beautiful as manifesting his love indirectly. He glories in being a missionary to the Gentiles, not simply that he may be the means of winning a multitude of Gentile souls to Christ, but that by indirect means he may save his brethren according to the flesh: as he says, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." And why is he so anxious to save his brethren? For another very important doctrine is connected with this fourteenth verse. Why is he wishful to be useful in converting his brethren? Some might say on the ground of patriotism—because he is a Jew. We cannot account for this extraordinary interest which Paul manifests in his brethren solely on the ground of patriotism. Not even those passages where it says, "I could wish to be accursed from Christ for my brethren according to the flesh." "My heart's desire and prayer to God for Israel is that they might be saved." We cannot put it all down to the ground of patriotism. Why then? We seem to get a reason here beyond patriotism in the fifteenth verse. He stated in the thirteenth verse that he magnifies his office, his mission to the Gentiles. And then he says, "If by any means I may provoke to emulation." Thus the reason why Paul is so anxious for the conversion of his Jewish brethren is, that their conversion may be a blessing to the Gentiles on the largest scale. "For if the casting away of them be reconciliation to the Gentile world, what shall the receiving of them be?" What effect shall their reception of Christ have upon the Gentiles? "What shall the receiving of them be, but life from the dead?"

I believe this is not to be limited to the effect of the conversion of the nation upon the whole Gentile world, though we shall have it more fully illustrated in that event; but that during all the ages of this dispensation if you get Jews converted, it will be found that you take out of the ranks of Christ's enemies the most formidable foes he has; you take out of the ranks of the opponents of Christianity the most powerful opponents it has. Take the licentious Gentile, take the heathen Gentile, and even the philosophic Gentile; he is not half so formidable an enemy to Christianity as the devout, the Old Testament-believing, the God-fearing, Christ-expecting Jew, who clings to the dispensation that you are obliged to acknowledge has been given to him by his God, who is devout in his conduct and constantly attending upon the synagogue service, as well as the private means of grace. On the other hand, you win the most powerful and successful missionaries of the cross the world has ever seen, if you win the Jew to receive the Lord Jesus as the Messiah. You have your Isaiahs, and Jeremiahs, and Ezeekiels, and Daniels, and Pauls, and Peters, and Jameses, and Johns over again, and the Holy Ghost who made such illustrious men of that material, ages and ages ago, can make as illustrious men of the same material in any age. And in later times, when we are to have the Spirit poured out upon all flesh, as well as upon the house of David and the inhabitants of Jerusalem, we shall have the grandest samples of men of God in every department of Christian enterprise and devotedness. And they are now being educated for missionaries, not only when the nation is restored and converted, but to be missionaries on the largest scale to the Gentiles in every age. Allow me, here, just to remind you of some important points which it is well to bear in mind in our missionary enterprises, especially those in heathen lands. The Jews are in all lands, the Jews have access to all people, the Jews are familiar with the manners, the customs, and the languages of all nations, the Jews have a physical constitution acclimatised to all countries. I never knew a Jewish missionary die except from old age. It is a most striking fact that you have scores of *Gentile* missionaries dropping into the grave under the influence of an unfavourable climate under thirty years of age. I have shaken hands by scores with *returned* missionaries under forty-five years of age, all over England, Scotland, and Ireland, for years past. So that, in securing the Jew to the ranks of Christianity you get hold of a people possessing in common, not only these advantages, but in addition to these they are a God-fearing, an Old Testament-believing, and a Messiah-expecting people. Old Testament-believing. I do not like that term, "Old Testament." I wish it were changed, and that instead we adopted the term, "The first volume of God's revelation to man," and then we might speak of the New Testament as the second volume, and of the Bible as both the first and the second volumes bound in one. I find all over this country that there is not that popular reverence for the Old Testament which could be desired, for when I look at the New Testament I find it worn and torn if it be an old book, but when I look at the Old Testament I find it as clean as when it came out of the printer's hands. I find this state of things has come from the idea that the Old Testament is worn out because it is old, just as we consider an old hat or an old coat, and so on, worn out. That to which we attach the word *old* gives the idea of something worn out; and many people have got the idea that

the Old Testament is worn out with the Jewish dispensation. Now, if we were to call the Old Testament the first volume of God's Revelation, who would have an idea such as I referred to? or would practise such a course of conduct as I have described? Who for instance would read carefully the second volume of a book before they had read the first, or who would read almost exclusively in the second? The fact is we, as Christians, by reading the first volume more carefully, would understand the second volume more thoroughly. I think that we ought to remember that the Epistle to the Hebrews cannot be well understood by any Christian, unless the Book of Leviticus is understood. The Epistle to the Hebrews is an inspired commentary on the Book of Leviticus, and a man will never get a true and enlightened view of the Hebrews unless he has a knowledge of the Book of Leviticus.

I was going to say, then, that these people, these Jews in all lands are specially adapted for missionary enterprise. Not only are they in all lands, not only have they access to all people, not only are they familiar with the manners, customs, and languages of all nations, not only do they possess a remarkable physical constitution acclimatised to all countries, not only are they a God-fearing and an Old Testament-believing, and a Messiah-expecting people, but you can get at these people through one language, Hebrew; and having got at them through one language, Hebrew, a language by no means difficult to learn, you have unlocked all the languages of the earth, in which you may proclaim the unsearchable riches of Christ; and if the Gentile Church would but give to the winds her unscriptural prejudices and her unbelieving fears, and take hold of that people, she would have in them a race of men ready to her hands to bless the Gentiles on the largest scale. And when they are restored to Palestine, and the same people are then sent forth to all the nations of the earth, with a knowledge of all the tongues of the globe, there will be a universal Pentecost without the miraculous gift of tongues.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy, and if the root be holy so are the branches." This first-fruit and root refer to Abraham, Isaac, and Jacob as the foundation or root or first-fruits of the Jewish nation. This word *holy*, it may be observed, is not used in the sense of moral holiness, moral spiritual sanctification, but in the sense of setting apart for a special service. The Jewish nation may relapse into idolatry, though they are God's elect people; nevertheless God has elected that nation, and He preserves them separate from the nations of the earth, whether they are under His smile at home in Palestine, or whether they are under His frown scattered abroad throughout all the earth, manifesting a jealous care for the preservation of them as the nation from which He will, in due periods of the world's history, unfold to the Church His wonderful plan of mercy to the whole human race. And there is nothing more striking in God's dealing with the Jew than His care for them in dispersion, when they are suffering under his chastening hand. Just you go to Persia for a moment, and you find there what is indicated in the Book of Esther—Gentile antipathy to the Jew. The whole of that book of Esther may be put into three lines: a calamity anticipated, a calamity threatened, and a calamity defeated. A calamity is anticipated, by Esther being allowed to

become queen, though it was not known at first that she was a Jewess ; then by Mordecai having detected a conspiracy against the king's life and his having had the conspirators hanged ; and this is recorded in the records of the king in Mordecai's name and favour. A calamity anticipated. God saw a storm coming on, and that if that storm were allowed to burst upon those in captivity, the whole of the people would be annihilated. Haman, a Gentile hater of the Jews,—by no means the first and by no means the last,—this Gentile hater of the Jews took advantage of his influence at court to get a decree signed, most probably when the king was drunk, that all the Jews throughout the kingdom should be massacred. Just at the very time when Haman has been to one banquet and is invited to another the next night, just between the two banquets when he is telling his wife of the first banquet, and of his having been the only guest of royalty, and that he has another invitation to another banquet tomorrow, and that a shower of honours is about to come on him and his family, because of his being such a favourite at court, even at that very time, all this avails him nothing while that Jew sits at the gate ; that spoils the whole, for he would not bow to him as he passed. His wife said to him, Have a gallows made this night, and go early in the morning and get the king's consent to have Mordecai hanged. And then go in merrily to the banquet that has been prepared. Go in merrily ! merrily ! merrily ! The idea of any one being merry at a banquet, or anywhere else, on the evening of the day on which he has committed murder ! Yet so it was. Now mark, in that night—how wondrously interesting are the Divine words, in that night,—*in that night* could not the King sleep. What night ? Between the two banquets. *That* night. What night ? The night when Haman and his family were sitting up to prepare the gallows on which to hang Mordecai on the following day. In that night could not the King sleep. Who held his eyes waking ? The Keeper of Israel who neither slumbers nor sleeps.

I need not refer further than just to draw the inference. God watched over the Jews of old, God watches over the Jews now ; God loved the Jews then, God loves the Jews now ; the Jews were in captivity then, the Jews are in dispersion now : God thwarted the efforts of the Gentiles to crush the Jews then, God has thwarted the efforts of the Gentiles to crush the Jews ever since ; God turned the mischief intended by the Gentiles for the Jews upon their own heads then ; God turns the mischief intended by the Gentiles for the Jews upon their own heads now. He has been doing it ever since, and will still continue to do it as long as it is written in the book, " I will curse him that curseth thee, and I will punish all that oppress them." " The first-fruit is holy," that is, consecrated to a good purpose ; the Jewish nation has been consecrated in all time to God. God says, " Thus saith the Lord, who giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; the Lord of Hosts is His name ; If those ordinances depart from before Me, saith the Lord ; —then"—then what ? " Then the seed of Israel also shall cease from being a nation before me for ever. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

No wonder that Paul, knowing those Scriptures, said, in answer to the

question, "I say then, hath God cast away His people?" "By no means; God hath *not* cast away His people, for I am an Israelite. If the first-fruit be consecrated, the lump is also consecrated; and if the root be consecrated, so are the branches." The whole nation was consecrated in all times to God for the special purpose of unfolding His plan of mercy to the whole human race. "And if some of the branches be broken off"—(You will say, well, some of those branches are broken off. Does not that affect the doctrine?)—"and thou, being a wild olive graft, or branch, wert grafted in among them." Please notice some of these little words. They are little words, but full of meaning. "Grafted in among," not "*instead* of them;" and "with them," not "without them;" "*partake*st," not "*monopolisest*" "*the root and fatness of the olive tree.*" "*With them partake*st;" mark you, not "*without them monopolisest.*" It appears from this verse as if God never intended that the Gentiles were to step into the privileges of the Jews, and the Jews to be turned out of doors. That is indeed the idea that has been largely prevalent for ages amongst the Gentiles—that the Gentiles have been taken into the favour of God, and that being favoured they have taken the place of the Jews. The Gentiles have thus called themselves the spiritual Israel; they have claimed all the promises standing in the name of the Jew, taking care to leave behind all the threatenings and curses for him in his own name. As we dwelt upon that matter last year, and showed the difference between the spiritual Israel and the spiritual seed of Abraham, we shall not call attention to that matter to day. It has been one of the saddest things in reference to the Jewish history, that the Gentiles have spiritualised blessings and literalised curses; and that they have claimed all the blessings promised under Israel's name. The headings of chapters are very apt seriously to mislead Christians; and I do not think any greater service could be done than by taking a pen with as broad a point as possible, and taking the darkest ink you can get, and dashing your pen through all the headings of the chapters, and let God speak without note or comment; then you would have the word before you—God's bare words. "If some of the branches be broken off,"—some, not all,—"*and thou, being a wild olive tree, wert grafted in among them, and with them partake*st of the root and fatness of the olive tree; *boast not against the branches.*" Is it not strange that a Gentile, a wild olive branch, grafted in among the Jews, is it not surprising that he should ever be in danger of boasting against the branches? Is it not surprising? But we see now, from the experience of ages, that a warning in this respect was not uncalled for. "*Boast not against the branches,*"—not even against the branches cut off and lying withered on the ground; do not even boast against those. "*Thou bearest not the root, but the root thee,*" and it is a Jewish root. "*Thou wilt say then, the branches were broken off that I might be grafted in.*" Thou wilt say so. Now we must be very guarded in reading the Scriptures. I would not be misunderstood; but I was going to say there are lies in the Bible. There *are* lies in the Bible; but the truth of the Bible is in this. That the lies were told, it is true; for the devil speaks in the Bible, and he tells lies. Job's friends speak in the Bible, and they told lies. Now I never like to hear a person taking a text from any part of what Job's friends say. They take them because they are in the Bible, and they treat them as though they were the word of God, when

they are only the words of some enemies of God. At any rate such a thing is possible. Here is Paul, inspired by the Holy Ghost to anticipate the error into which the Gentiles will fall, and it is very possible that some may have taken a text like this of St. Paul's respecting the branches being broken off, in order that Gentiles might be grafted in, entirely to misrepresent the teachings of God's Word. Paul says, by the Holy Ghost "*Thou wilt say so.*" But Paul says, I am anticipating that error, on purpose that I may, with the same authority of the Holy Ghost, correct it; Paul says, "*Thou wilt say, but I never said so, I said, some of the branches were broken off, and you, wild olive branches, were grafted in among them, and with them partakest of the root and fatness of the olive tree. That is what I said; cannot you remember?*" He says, "*Thou wilt say then.*" What very short memories we have. Now Paul knew, and the Holy Ghost knew, and He took it for granted that we have very short memories, and that we could not remember what had been said just before, and should fall into error. As that error was of so much consequence He tells it to Paul that it might be corrected. "*Thou wilt say.*" Paul means, "*You are right as to the fact; I have already admitted it, but you are wrong as to the cause, that is all. Now, if you had simply said, 'The branches are broken off,' and left it there, you would have been right, because I have said that myself; but when you put a cause to it, then you are wrong: right as to the fact; wrong as to the cause.*" He says, "*I mean what I have already said, that 'some of the branches were broken off.'*" Now," he says, "*I will tell you the cause.*" Listen to the cause from the same quarter, or the statement as originally given: "*Because of unbelief they were broken off;*" as much as to say that, if not guilty of unbelief, they would not have been broken off; but for this, they need not have been broken off; and if they had not been broken off there would not have been room for you Gentile wild olive branches; there is grace enough for you all, and sap enough for you all, and you may all grow together, side by side in the olive tree, without there being a necessity for any Jewish branches being broken off to make room for you. Oh, how blessed it is to get right into our Father's mind as revealed on this wondrous subject!

(To be continued.)

THE LANGUAGE OF CHRIST.

BY THE REV. J. B. GOLDBERG.

(Concluded from page 167.)

HITHERTO we have been dealing with what may be designated as the external proofs of the Hellenists,—those which they attempt to draw from analogy—the Apocrypha, Josephus, the Mishna, &c. We have seen that so far from sustaining what they assume, every one of them, each in his own way, either distinctly declares, or not obscurely alludes to the speech of God's ancient people as being the Aramaic. Their united testimony we reckon to be more than sufficient for completely disproving every Hellenistic assertion. We will now proceed to the

examination of the arguments founded by them on Scripture, which they adduce in order to prove that Greek was the dominant language of Judæa, at the commencement of the Christian era.

We begin with what they call "*the prima facie evidence.*" "Here we possess, in the volume known as the New Testament, a collection of writings composed for the most part by Jews of Palestine, and primarily intended to some extent for Jews of Palestine, and all of them written in the Greek language. Now what is the natural inference? Is it not that Greek must have been well known both to the writers and their readers?" &c.* In attempting to examine these declarations, and to compare them with the recorded facts of history, one cannot help being struck with amazement at the boldness of the assumptions, and after all to find that a wide and impassable gulf separates the real state of things from what is here rashly asserted.

1. To say that the volume of the New Testament was primarily intended for Jews of Palestine, is contrary to what Holy Writ itself informs us. A cursory glance at the names of the people to whom the epistles were addressed, will prove how groundless is such an assertion. The Romans, Corinthians, Galatians, Ephesians, &c., were not Palestine Jews. Neither did Timothy, Titus, or Philemon belong to Palestine. The general epistle of James is addressed to the twelve tribes which are scattered *abroad*, those of Peter to the strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. The three evangelists, Mark, Luke, and John, composed their Gospels for the benefit of Gentile Christians, and not for Jews of Palestine.

2. Neither is the other assertion, that the New Testament was composed for the most part by Jews of Palestine, any more in accordance with well known facts. The very opposite is true, that the greater portion of the New Testament was composed by men who were not natives of Palestine. Full two-thirds of the epistles of the sacred volume were written or indited by the Apostle Paul, who was a native of Tarsus, a city of Cilicia. Luke is the author of the longest and fullest Gospel, as well as the recorder of the labours and acts of the apostles, but he was neither a Jew, nor a native of Palestine. Thus we see that the "*prima facie evidence*" is any thing but evident, that it has no basis to rest upon, and that, therefore, every argument connected with it, or built upon it, must fall to the ground with it.

And here we deem it useful to give in a few brief words the opinions of the two parties, the Hellenists and the Hebraists. The former hold that our Saviour spoke and taught generally in Greek, that only now and then, on rare occasions, he uttered a word or two in Aramaic. That in the Gospels we have the very words of the Saviour as they fell from His lips, in either of the two languages. We, on the other hand, believe that the Lord always used the Aramean language; we do not think that He ever conversed in Greek, at all events we are not told in Scripture that He did so. The observation, therefore, of the Hellenists, "but if, on the other hand, it be supposed that Christ really for the most part made use of the Aramean, so that the Greek was the exception and not the rule in His discourses, it seems impossible to give any satisfactory,

* "Sunday at Home," 1869, p. 500.

or even tolerable explanation of the manner in which the few Aramean words found in the Gospels are introduced,"* is simply a gratuitous assumption for which there is not the least foundation. It is the man of straw of their own making, whom they first set up and then attempt to knock him down. The notion that the Aramean words found in the Gospel were exceptions to the Saviour's general conversations which were in Greek, "and are especially inserted as such, just as in the reported discussions of Cicero we often find a few Greek terms introduced, as in our own language a French or German expression may every now and then occur,"† is passing strange. What! are we to institute a comparison between the highly garnished effusions of the vainest of Roman orators, and the simple, though sublime, utterances of the Lord of glory? He who spake as never man spake, had no need of those meretricious embellishments which Cicero used, who spent years in Greece to make himself master of the Greek tongue. In like manner, the great apostle of the Gentiles treading in the steps of his Master, tells the Corinthians that he came among them "not with excellency of speech or of wisdom."‡ Besides all this, did even Cicero introduce Greek terms and phrases when he conversed with the plebeians or common people? This is what the Hellenists have to show, and so long as they have not done this, their appeals to his philosophical and oratorical works, his letters to Atticus, or his discussions with his learned friends, are all beside the question. As to the occurrence of some French or German expressions in our own language, they who adduce such arguments seem to forget the origin of the English tongue and its close connection with both German and French; while there is nothing of the kind between the Greek and the Hebrew or Aramaic.

After all that the Hellenists can say, the question turns in a great measure upon this point:—If Christ spoke Greek, we have his *ipsissima verba*, *the very words as they fell from His Divine lips*. This is the point on which the Hellenists lay the greatest stress, and often repeat it, yet the evangelists evidently thought otherwise. For they have not kept it in view, nor have they steadily carried this point out. They not only differ in recording the Aramean words which Christ uttered, but vary also in the Greek expression which they handed down to us. We believe it to be utterly impossible, on the Hellenistic theory, to reconcile half the variations which every careful reader must have observed in the narrations of the Gospels. On the other hand, we see no difficulty either in the small number of Aramaic words preserved, or their being given by some of the evangelists, and not by the others, or the different words and expressions in which they give the utterances of Christ. When the Gospels were to be rendered from the original tongue into Greek, a measure of liberty was necessarily allowed to the sacred penmen,—a liberty which could not, and would not have been accorded to those who were simply to put on record the *very words of Christ*.

One of their arguments is, "that the occasional occurrence of such (Aramean) expressions instead of proving that Christ habitually made use of that dialect, rather tends to prove the contrary,"§ that is, that He

* "Sunday at Home," 1869, p. 501.

† Ibid.

‡ 1 Cor. ii. 1.

§ "Sunday at Home," 1869, p. 501.

spoke Greek. In like manner, when it is said in the Apocrypha or Josephus, that Judas Maccabeus, Hannah, or any other person, spoke in the Hebrew tongue, the Hellenists contend that it was an exceptional case, and that at other times they spoke Greek. This is indeed a very strange mode of dealing with statements of any kind, and would lead to all sorts of false inferences. Once take this as a principle of induction, that what is stated in any passage refers only to that time and occasion, and that at other times or occasions it was just the contrary, and what sad work we should make in Scripture history, or to what erroneous conclusions would we arrive. We will advert only to one or two examples. We are told in the book of Daniel that the Chaldeans spoke to the king in Syriac;* does this tend to prove that on other occasions, when they addressed the king, they used another language? This inference would certainly not be true, because we gather from the chapters that follow that the intercourse continued to be carried on in Syriac. So we read in the book of Ezra, that the adversaries of the Jews sent a written accusation against them to the king of Persia, "and the letter was written in the Syriac tongue;"† it would follow, according to the mode of argument which the Hellenists adopt, that other letters of theirs were not written in Syriac. This would be equally erroneous, for in the next chapter we have another letter in the same language. The true explanation of such notices is the following:—The main design of the writer, or historian, is to inform us of some great or important event that took, or was taking place; but while narrating that, a minor point is mentioned equally true and interesting, but never intended to be made the basis of an inference or deduction. When, therefore, we read in the Bible, the Apocrypha, or Josephus, that a certain speech, address, or conversation, was held in Hebrew or Syriac it is the statement of a fact, but we are not to infer from it that at other times a different language from the one mentioned was used.

An argument of a similar nature, is attempted "from those parts of the Gospels which record the conversations carried on between our Lord and Pilate, or between Pilate and the Jews, when the Saviour was brought before him for judgment." The question naturally is, in what language were these conversations held. As the Hellenists declare, "no one will venture to maintain that the Roman governor either understood or employed Hebrew;"‡ we will not make so reprehensible an attempt, though some might be inclined to think, that one who had lived ten years in a country would know something of the prevailing vernacular. We proceed, therefore, to another supposition, that an interpreter was employed between them. To this the Hellenists object that "there is not the slightest trace of any such personage in the narrative."§ Their idea is, that wherever an interpreter is not mentioned, there could not have been one, and the parties held converse together without the intervention of any other. Let us see whether this newly excogitated rule is in accord with the usage of Holy Writ. Abraham went down to Egypt, and Pharaoh spoke to him, therefore Abraham understood the language of the Egyptians, or perhaps Pharaoh knew Hebrew, for there is not the slightest trace of the presence of an interpreter. Two hundred years later,

* Dan. ii. 4. † Ezra iv. 7. ‡ "Sunday at Home," 1869, p. 503. § Ibid.

Jacob went down to the same country, was introduced to, and had some conversation with another Egyptian king, therefore he also was familiar with the speech of that country; for there is not the remotest hint of the use of an interpreter. The sons of Israel must also have known the language of Mizraim, for when they went to Egypt to buy corn, they conversed with the governor of that country, and he with them. And how feelingly and passionately does Judah plead for his young brother, so much so that Joseph could not restrain himself any longer. Now we would ask, was this tender, affecting, and passionate speech delivered into Joseph's ear, or by "the round-about process of interpretation?" Scripture is silent here, and according to the opinion of the Hellenists it must have been spoken directly to Joseph, for there is no trace of an interpreter here. Yet we are told in a previous passage (Gen. xlii. 28, *marginal rendering*) that "an interpreter was between them!" The reason why here alone the presence of an interpreter is mentioned, is obvious enough. The readers of this narrative might have felt embarrassed with the question, How was it that the brethren acknowledged their guilt, and expressed their regret at what they had done, in Joseph's hearing? We are informed therefore (ver. 28), "they knew not that Joseph understood them, for an interpreter was between them." But in the previous conversation, as well as conversations in general, Scripture does not go into such particulars; it leaves us to collect minor points from the context, or to resolve them after due consideration. The case in the Gospels presents no difficulty whatever to an unprejudiced mind. There was, no doubt, an interpreter, but it is not usual for Scripture to take notice of his presence. The people cry out, and the interpreter at the governor's side tells him what that cry meant, and the answer is communicated in the same way. Examples of such modes of intercourse will be found both in ancient and modern history, in spiritual as well as in political matters, and yet the Hellenists call this (the non-mentioning of an interpreter) "the clearest and most conclusive testimony to the validity of their position!"

As to the long and verbose explanation by which the Hellenists attempt to account for the fact, that the Saviour addressed the dead damsel in the Aramaic words, "Talitha cumi," and that the Evangelist Mark recorded them in that tongue,* viz. to show us the thoughtful tenderness of the Lord Jesus;† we can only say that no one can doubt the tender regard of the blessed Saviour, but at the same time, we feel also certain that this was not the true reason for the preservation of those original terms. Had the facts been as the Hellenists represent them, all the evangelists would have preserved in their Gospels those original words; they were assuredly all zealous for the honour of their Master. But in our Gospels, the other evangelists do not preserve them, nor the other Aramaic expressions, such as Corban, rabbi, &c. &c., as we showed before (No. II. p. 118). Nor is the explanation which they thus offer consistent with their own theory. The Hellenists tell us, "that for several generations before Christ, Greek had been generally used throughout Syria and the neighbouring regions;" and that "it was the tongue of Greece to which, from his infancy, He (Jesus) was accustomed." Now, if Greek was so

* Mark v. 41.

† "Sunday at Home," 1869, p. 501.

common or general in Palestine that, at the beginning of our era, Jewish infants lisped in it, is it not surprisingly strange that twenty years later, a damsel *twelve years old* was ignorant of it, and had therefore to be addressed in Aramaic? Certainly those two statements are contrary to one another,—either Greek was prevalent, and therefore the damsel would have understood the words addressed to her in that tongue; or, if it was necessary to speak to her in Aramaic, because she did not know Greek, then that language was not prevalent in Palestine.

The subject of the Sermon on the Mount, the question to whom it was addressed, and in what language was it delivered, we treated above. (No. II. p. 110.) We showed there clearly, that the audience were Jews, who were conversant with the Jewish language, and that the sermon was delivered in the Jewish vernacular, the Aramaic.

We now come to the subject of quotations, or those parts of the Gospel in which our Saviour is represented as quoting passages from the Old Testament. Much has been written on the subject, some asserting that our Lord always quoted from the Septuagint; others go a step farther, and claim Divine inspiration for that version. That the Greek translation of the Old Testament was one of the means used by Providence in preparing the Gentile world for the reception of the Gospel, every one must admit; but this is no reason for unduly exalting it above its just level of human agency and human authority; nor for asserting that this version was generally used by the Jews in Palestine. Had the Septuagint been current in Palestine, it would have doubtless been as common and popular in Syria and the countries bordering on Palestine. The intercourse between those provinces was very great; and it was through such means that the Syriac tongue (and according to the Hellenists the Greek also) rooted itself firmly in the land of Israel. If, therefore, the Greek version was in general use in Palestine, it would have been equally if not more so in Syria, and where was then, we ask, the necessity for another version of the Scriptures in Syriac? The fact that a Syriac version was needed, and also executed, shows either that the Syrians did not understand Greek (as we mentioned before), or that the Septuagint translation was not current in their country, or both, as we believe, that neither was Greek spoken by the bulk of the people, nor was the Septuagint current in Syria; and if so, what proofs have we that things were different in Palestine?—None whatever.

But let us proceed to the examination of evidences. Is it really so, that our Saviour always quoted from the Septuagint? We think that they who made this assertion had not fully investigated the subject, but when they do so, they will find the case to be very different from what they imagined. The passages of Scripture which our Saviour quotes, are twenty-four in number; of these, ten agree exactly with the Hebrew text, eight very nearly so; two seem to agree with the Septuagint version, rather than the Hebrew; four differ from both, and are probably taken from some other translation or paraphrase which was in existence in our Saviour's time. This is very different from what the Hellenists assert, "that most of the quotations which occur in the Gospels agree almost verbatim with the rendering of the Septuagint."* Further-

* "Sunday at Home," 1869, p. 503.

more the Hellenists declare, "There is not a single passage presenting such variations but may, after all, be regarded as derived from the Greek version." Certainly, this is an easy mode of getting over difficulties. If one cannot *prove* that certain passages are quoted from the Septuagint, he can *assert* that they are *derived* from it. Nevertheless, we cannot help asking them one question. If the Jews spoke Greek, and our Saviour taught and instructed them through the medium of that language, quoting the Scriptures from the Greek version, why are not his quotations exact and precise? Why are the very same quotations which Christ made variously worded by the different evangelists? The Septuagint had been in existence for nearly three hundred years, there was the fixed standard, the authorised version of the nation; why deviate from it? Those who believe that Greek was *not* generally spoken in Palestine, that the Septuagint was *unknown* there, that the Saviour spoke Aramaic, and quoted Scripture in the same language, will find no difficulty in accounting for the small variations from the Hebrew original. There was as yet no generally received Chaldee or Aramaic version, no fixed standard to quote from, and both speakers and teachers either quoted the Aramaic rendering which they knew their audience were acquainted with, or one which they themselves made at the urgency of the occasion. Hence those minor variations from the Hebrew text, those seeming defections from it, which may be accounted for by a little thought and consideration. But, on the other hand, had there been a long established Greek version, one with which (the Hellenists say) the people were well acquainted, and which they had long been in the habit of using, it seems very difficult, yea utterly impossible, to give an adequate reason why our Lord so often deviates from it. For it must be admitted by every impartial reader, that our Saviour quoted (as the numbers given before show) from the Hebrew and not from the Septuagint.

As to the quotations which the *Apostles* make from the Septuagint, we can see a fitness and propriety in their doing so. For, writing in the Greek language, and for the benefit of the Gentile world, they directed their readers to those Scriptures which alone they were able to consult. Josephus also writing (as he himself tells us) for the information of Greeks and Romans, acted on the same plan, and frequently quotes the Septuagint version. Had we the originals of his works, which "he formerly composed in the language of his country," we should have found his quotations to agree with the Hebrew text.

Again, we would observe that a great distinction is to be made between those quotations which agree with the Hebrew text, and those which are found to come near to the Septuagint. In the former case, whenever a passage in the New Testament agrees with the Hebrew of the Old Testament, we have a sure and certain proof that it is a *bona fide* quotation from it; but, in the other case, we cannot speak with the same amount of confidence. Supposing the Jews had not watched so zealously over the purity of the Hebrew Scriptures, and the emendations of a Lowth, a Houbigant, or others had been admitted into the text, we could not have then felt certain that we had a right and faithful copy of the Word of God. Unhappily this is just the case with the Greek version. Numerous errors had crept into it at an early date, from

the negligence or inaccuracy of transcribers. Origen's great work in the early part of the third century, was undertaken with a view to remedy this evil; but in the fourth century, it was no longer possible to know what belonged to the translators, or what were Origen's own corrections,—all having become mixed up together. During the middle, or dark ages, pious frauds, in introducing emendations into the text, were superadded. Sometimes the MSS. of the New Testament were altered (as Griesbach has shown) to make them agree with the Septuagint; at others, the Septuagint was doubtless altered to accommodate it with the MSS. of the New Testament. Hence, when a passage quoted by our Saviour agrees with the Septuagint, we must not hastily conclude that He took it from that version. It may be just one of those portions which ignorant men (no doubt with good intentions) altered in order to make the Septuagint harmonise with the words of our Saviour.

Another strange notion of the Hellenists is, that the Septuagint “constituted the people's Bible in Palestine,” and that our Saviour referred to that version when He exhorted the Jews to “search the Scriptures,”* as if He had said, search the Septuagint Scriptures! This shows what a great predilection those writers entertain for the Greek language; but it equally evinces, I regret to say, their little acquaintance with Jewish ways, manners, and modes of thought. The Jews were in the habit of reading the Scriptures almost from time immemorial. It was one of the injunctions which their law put upon them, to gather the people and read the law unto them.† The prophet Isaiah, when warning his brethren against necromancy, directs them to seek “to the law and to the testimony.”‡ Some of the pious kings sent about men to teach the people.§ Ezra, Nehemiah, and other good men read, and encouraged others to read and expound the law to the people. There were many synagogues all over the land of Israel, where the Word of God was read on Sabbath days,—perhaps also on two other days of the week. Our Saviour, in exhorting the Jews to search the Scriptures, does not give them a new commandment, but tells them to search *diligently* (*επαινατε, eraunate*), that they may find Him of whom those very Scriptures testify. Now, we ask, in what language did the Jews read, or hear those Scriptures expounded, two, three, or four hundred years before Christ? It was not in Hebrew, for that language was no more understood by all the people.¶ Nor could it have been in Greek, since three or four hundred years before Christ there was no Greek version in existence. It was, therefore, in the vernacular of the country, the Aramaic, that the Scriptures were then translated and explained to the people; in the *very same language*, and in the same way, we confidently say, the Scriptures were rendered to, and heard by the people at large. The Hellenists will doubtless exclaim, “there was no Chaldee version yet in existence;” but it is in this very objection that they show their ignorance of the peculiarities of the Jewish people. That nation was used to hear, learn, study, and discuss doctrines, laws, and precepts, which were not published in books until centuries afterwards. The Mishna, for instance, was not published until the second century after Christ; yet there is

* “Sunday at Home,” 1869, p. 503.
§ 2 Chron. xvii. 7; xxiv. 30.

† Deut. xxxi. 12.
‡ See No. I., p. 62.

† Isa. viii. 20.

abundant evidence that it existed, in an oral condition, in the time of our Saviour, and was verbally taught and received by the people. In the same way the Gemara existed, and was taught and transmitted during many years, before it was committed to writing. And so a Chaldee translation of certain books, or portions of Scripture, was in use among the people, known and quoted; and after having had an oral status for some time, was collected and redacted in after ages. That some such verbal Aramean rendering must have been in use among the Jews, after the return from Babylon, will become evident from the following facts:—

1. The indispensable necessity of making the people understand the Bible, and therefore of translating it for them from the Hebrew, the knowledge of which a great part of the nation had completely lost.* 2. The Septuagint deviates in some places from the Hebrew and follows the Chaldee,† which shows that such a Chaldee rendering, or Chaldee dialect, was in use at the time when that version was made. 3. We meet also with traces of it in the Gospels. St. Mark, in giving the rendering of Isa. vi. 11, forsakes both the Hebrew and the Greek, and quotes the Chaldee, which is, “and their sins should be forgiven them.” Hence, when our Saviour exhorted the Jews to search the Scriptures, He naturally referred to the Chaldee renderings which were in use among them. He could not have meant the Septuagint, because it was not in use among them, and because it was impossible for them to make use of it, since they were ignorant of the Greek tongue, as we have fully proved above. (No. I. p. 65.)

Thus we have seen that the passages which the Hellenists bring forward to establish their theory, do no such thing; that the *prima facie* evidence is a complete failure, the argument from the state of other countries overdrawn, and their propounded theory of bi-lingualism (speaking two languages) would not, even if admitted, make good their proposition.

On the other hand, the Aramean theory is sufficient to account for many points which the other cannot: and has the advantage of being supported by the contemporary historian Josephus, and a general consensus with Jewish ideas, habits, manners, and customs, about whose knowledge or ignorance of Greek the whole question turns.

ISRAEL'S REDEMPTION.

THE relation which atonement and redemption hold to each other is that of cause and effect. Atonement is the ground of redemption; redemption is one of the results of atonement. The future deliverance of the Jews by Messiah the GOEL, and the general prevalence of truth, in fulfilment of the glorious predictions of both Testaments (Isaiah lix. 20; lxiii. 16; Romans xi. 26, 27),—ending after various struggles in the final overthrow of the enemies of the faith, are generally admitted. The reign of righteousness will be VISIBLE as well as spiritual, affecting social relations, and modifying by its influence all human society (Isaiah lx. 16).

* See No. I., p. 63.

† See Gesenius on Isa., vol. i., p. 63.

To the Scriptures of truth let attention be drawn. "They shall smite the judge of Israel with a rod upon the cheek. (Micah v. i.) Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." (Ver. 3.) What is meant by smiting the judge of Israel but the crucifying of Christ? "When they had blind-folded him, they struck him on the face, and asked him, saying, Who is it that smote thee?" (St. Luke xxii. 64.) What is signified by, "Until the time that she which travaileth hath brought forth," but the whole time of the Gentiles' vocation? "For blindness in part hath happened unto Israel until the fulness of the Gentiles be come in." (Rom. xi. 25.) Whence it follows, that this prophecy and our Saviour's must be understood of one and the same time. For the dispersion foretold by Messiah, was to happen after his sufferings, and so was this, as their smiting the judge of Israel declares: which is alleged as the chief cause of it. The captivity of which our Saviour spoke, is to last until the times (or calling) of the Gentiles be fulfilled: and so is this, for when she which travaileth hath brought forth, then saith Micah, "the remnant of his brethren shall return unto the children of Israel," which is a plain interpretation of that which our Saviour expresses by the word REDEMPTION. The text may be thus paraphrased. "Now gather together, and make thy best resistance, O populous nation! for the Lord will certainly bring a siege against thee, because of thy contumelious behaviour towards the Ruler and Judge of Israel, even the great Governor whom Bethlehem Ephratah shall bring forth unto thee: whom thy children shall smite, and deliver up to death; and for this offence will the LORD give them up both to captivity and unbelief, until the church of those Gentiles, which during the time of thy blindness shall be taken into thy room, hath brought forth all her children: and then again shall the remaining Israelites return both unto the faith and inheritance of the ancient Israelites."

Another prophecy respecting Israel's Redemption is observable (Amos ix. 8). "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted with a sieve, yet shall not the least grain fall upon the earth. (ix. 14.) In that day I will raise up his ruins as in the days of old, that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord that doeth this. I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them; and I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord God." This prophecy of Amos speaks of a deliverance of the Jews out of a captivity, after which they should no more be pulled up out of their land. It therefore cannot be meant of the return of Judah and Benjamin from Babylon, since which they have fallen into a greater captivity than that was, but of their return from the captivity in which Israel is now. The deliverance after which they are no more to be carried captives must necessarily be yet to come.

The next prophecy respecting Israel's redemption shall be that of Joel,

who mentions the very signs which our Saviour said should be the immediate forerunners of his people's deliverance. (Joel ii. 28.) "It shall come to pass afterwards, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I pour out my Spirit, and I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (iii. 1.) "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat (which ver. 14, is called the valley of decision), and will plead with them there for my people, and for my heritage *Israel*, whom they have scattered among the nations, and parted my land. (ver. 15.) The sun and the moon shall be darkened, and the stars shall withdraw their shining; the Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel." St. Peter used part of Joel's prophecy to stop the mouths of such as jeered the apostles, when, by the descent of the Holy Ghost upon them, they began to speak with tongues; but that this prophecy was then fulfilled, no scripture student can affirm. Acts ii. 15, "some mocking said, These men are full of new wine;" St. Peter replied,—“Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh;” q.d. “My brethren, these are not the effects of wine, but of the Spirit of God, which is now poured out on the first-fruits of the Jews, as a pledge and assurance of that bountiful effusion of the Spirit which, as Joel hath said, shall one day happen to the whole nation.” (Isaiah xxvii. 13; Ezek. xxxix. 29; Zech. xii. 10.) And that this is all that St. Peter meant may thus appear; first, because the chief and most remarkable effect of the Spirit in the apostles, at this time, was the gift of tongues, of which the prophet makes no mention. Observe next, as the prophet revealed, so he repeated the pouring out of the Spirit, as a contemporary event with the wonders which shall be shown in the heavens, and in the earth, before the great and terrible day of the Lord come! Which day can in no way be referred to the first coming of Christ, when he came to save sinners, and not to destroy them. (John xii. 47; Luke xix. 10.) He would not take upon him to be a judge and ruler. (Luke xii. 14; John vi. 15.) For in that case the donation of the Spirit must have been an antecedent of his birth, of the time he lived; and not a subsequent of his death and departure, which has no analogy of a day. It remains then, that it is an expression of his second coming, which is called a great and terrible day, in regard of the general destruction which shall be brought on all nations that oppose themselves against the Jews

at that time. "For it is written, in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call." Faith shall be at that time very scarce amongst the Gentiles, as our Saviour hath said. (Luke xviii. 8.) "When the Son of Man cometh, shall he find faith on the earth?" A negative is implied in this question. And to put it out of doubt, that God's bringing down the Gentiles into the valley of Jehoshaphat is meant of his gathering them to battle, and consequently of a judgment on the living and on the dead: to put this out of doubt the prophet makes it to be a concomitant of the Jews' return from their captivity (Joel iii. 12, 13, 14), and in the 9, 10, 11 and 12th verses, provokes the Gentiles to prepare war, to assemble their mighty men, and to break their ploughshares into swords, and their pruning hooks into spears; a preparation which, as it would be fruitless, so they shall neither have time, power, or will to make, when they are summoned to receive the dreadful sentence, "Goye cursed." This great army here mentioned, is the same which shall be gathered together to the battle of the great day of God Almighty, by the three unclean spirits like frogs, which St. John saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. Of this destruction also speaks Zephaniah iii. 8: "Therefore wait upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy; for then will I turn to the people (i.e. the Jews) a pure language, that they may all call upon the name of the Lord. (ver. 19.) Behold at that time, I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time I will bring you again, even in the time that I gather you; for I will make you a name, and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord." And yet more eminently Zechariah xii. 3. "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day will I smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that day will I make the governors of Judah like a hearth of fire (Obad. 15, 16, 17, 18, 19, 20, 21) among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand, and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David: and the house of David shall be as God, as the angel of the Lord before them." (See also xiv. 12; Ezek. xxxviii. 21; Haggai ii. 21, 22; Micah iv. 13.) Thus much on Israel's Redemption. Space prevents me writing on the Redeemer at large. Suffice it to draw the attention of students to the KINSMAN REDEEMER.

The word **גאל** is one of the most important words, used for redeeming of things sold or mortgaged (Levit. xxv. 25), applied to redemption or deliverance from danger (Psalm lxix. 19); from violence (lxxii. 14); from corruption (ciii. 4); from the enemies' hand (cvi. 10); from death (Hosea xiii. 14), from all evil (Gen. xlviii. 16). Specially, one that challenges or redeems any person or object that was before alienated, and restores it to the first estate by right of kindred, is called by this name (1 Kings xvi. 11; Ruth iii. 9, 11, 13, and iv. i. 3.) Therefore is this title given to God, even Messiah, who is our Redeemer, and allied unto us as concerning the flesh. (Isa. xliii. 14, and xlv. 6; and xlvii. 4.) Jesus is a Redeemer: by His righteousness, he paid the price of our Redemption, procured it; by His intercession, he pleads for it and secures redemption; by His Spirit He applies it to the redeemed soul. (Heb. ix. 12.) Thanks be to God for this GOEL who assumed our nature, purchased our happiness, recovered our liberty, avenged our blood on Satan and his agents, and hath raised up our widowed nature. Ruth ii. 20.

אור מוצל:

A SMALL TOKEN OF OUR DEEPLY ROOTED LOYALTY TO THE THRONE AND CROWN OF THIS REALM.

IN our last issue we published a Hebrew Translation of the Poet Laureate's Idyl of Welcome to the Duchess of Edinburgh.* We now have the honour to submit to our readers the letter which the Hebrew

* Since the above has been in type, a Jewish gentleman of our acquaintance, one of the most efficient masters of the Hebrew tongue that the Synagogue can as yet boast of, called our attention to the following droll, off-hand notice of the translation—which somehow escaped our observation—in the *Jewish Free School Oracle* of the 10th ult. :—"The writer betrays the grossest ignorance of the Hebrew tongue, his production being a tissue of grammatical blunders from beginning to end!!" This was all! no examples adduced! no instances vouchsafed. We could not but observe to our learned Hebrew friend :—"Do, examine carefully the translation; compare it minutely with the original, and point out any 'grammatical blunder' which you, as a Hebrew expert, may detect." Our visitor complied with our request. He gave the Hebrew Lay a searching scrutiny. Word by word, sentence by sentence, line by line, he parsed, scanned, and analysed the translation.

We refrain giving the complimentary sentence which that able judge passed on the Hebrew version of the Poet Laureate's Idyl. The modern Codrus, however, of the *Jewish Free School Oracle* deserves that the estimate which a learned Jew put upon his haphazard critique be recorded. Our Hebrew friend exclaimed—after his analytical perusal of the Hebrew version—somewhat after Pope's fashion :

"Turned critic next, and proved plain fool at last,"

which was capped by a doggerel in the following strain :—

"I would much rather take the opinion
Of Balaam's quadruped on dwarf roses,

Translator addressed to the Duke of Edinburgh, on forwarding to him the version in the sacred tongue :—

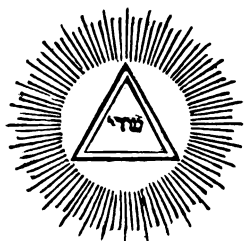
“ April 2, 1874.

“ To His Royal Highness Prince Alfred, the Duke of Edinburgh.

“ Sir,—The loyalty which all Hebrew Christians, in Her Majesty's dominions, cherish towards England's Queen and all the Royal Family, has prompted the rendering into the Hebrew language the Idyl of Welcome from the muse and pen of the Poet Laureate, to your Imperial Bride and yourself.

“ May it please you to condescend to accept a copy of the translation as a small token of our deeply rooted loyalty to the throne and crown of this realm.

“ The Hebrew version of the said Idyl has just been published on page 171 in the current number of THE HEBREW CHRISTIAN WITNESS AND PROPHECIC INVESTIGATOR, which accompanies this. A Christian young lady has transcribed it on vellum, and illuminated it, as you see it. The embellishments require no explanation from me, except, perhaps, the sacred word in the symbolical triangle at the head, and the monogram



at the foot. The former is the word SHAD-DI, which is the Hebrew for

Than I would that of the long-eared minion
Of Bell Lane, on the Hebrew of Moses.”

We regretted at first that we did not print the Hebrew translation, for the behoof of the staff on the *Jewish World*, with points, expensive though the process would have proved. But on second thoughts, we felt convinced that the additional expense would have been thrown away. The poor scribblers would not have been able to read a bit the better if the Hebrew version had been pointed. The above silly assertion, on their part, is not only a suicidal stab to their pretended Hebrew scholarship, but reminds us of a certain divine precept which forbids casting our pearls, &c. &c. (Matt. vii. 6.)

The Hebrew master of one of the largest schools at Constantinople, another remarkable Hebrew scholar, writes thus to us, under date :—“ April 13th, 1874 :—I have just received the April number of the ‘HEBREW CHRISTIAN WITNESS,’ and am very much delighted by the many valuable articles which it contains. The Hebrew version of the ‘Welcome to the Bride’ needs not my approval. It is indeed a very successful translation ; it may well pass for an original poem,” &c. &c.

ALMIGHTY. According to the fifth canon of Kabbalistic interpretation, the word is made to signify **THE ALMIGHTY WATCHES OVER THE DWELLING OF HIS PEOPLE.** The latter embraces the name of your Royal Highness **ALFRED**, and that of your Royal Consort **MIRIAM**, the Hebrew for **MARIE**.

"I also send herewith a proof page, not yet finally revised, of the dedication to Her Imperial Highness of the new edition of the sermon which I had the honour to preach in the British Church at Moscow, on the Sunday before the enthronement of your Imperial Father-in-law. The new edition is in the press by the eminent publishing firm of Messrs. Bagster and Son. I hope to transmit to you, in the course of a few days, the first printed and bound copy of this new edition for the gracious acceptance of your Imperial spouse.

"I have the honour to subscribe myself

"Your Royal Highness' most obedient servant,

"**MOSES MARGOLIOUTH, LL.D. &c.**"

The following is a copy of the acknowledgment of the receipt of the poem and letter :—

"Clarence House, St. James's, S.W.

"April 7th, 1874.

"Sir,—I am desired to express to you the thanks of Their Royal Highnesses the Duke and Duchess of Edinburgh, for the translation into Hebrew of the 'Idyl of Welcome' composed by the Poet Laureate, which you have been good enough to forward for their acceptance.

"I am, Sir, your obedient servant,

"**Rev. M. Margolionth.**"

"**W. J. COLVILLE.**"

Since the above correspondence has taken place, the Coronation Sermon alluded to in Dr. Margolionth's letter has been published, and a copy of it, handsomely bound in vellum, and appropriately lettered, has been sent with the following letter to "Osborne House :"—

"April 16, 1874.

"To His Royal Highness Prince Alfred, the Duke of Edinburgh.

"Sir,—The accompanying is the first printed and bound copy of the new edition of the Coronation Sermon, to which I have referred in the letter which I had the honour to address to Your Royal Highness on the 2nd inst., when I forwarded to you a Hebrew translation of the Poet Laureate's 'Idyl of Welcome' to your Imperial Consort and yourself.

"The edition is inscribed, 'TO HER ROYAL HIGHNESS THE DUCHESS OF EDINBURGH; *née* HER IMPERIAL HIGHNESS THE GRAND DUCHESS OF RUSSIA.' I forward therefore the first copy—in token of my humble but profound allegiance and loyalty to the Sovereign of this mighty kingdom and Her Majesty's family—for Her Royal Highness' benign acceptance.

"The sermon, when first published in 1856, was favoured with the gracious approval of His Imperial Majesty, the Emperor of all the Russias. The Czar, through his then ambassador at St. James's Court, Count Chreptowitch, honoured me with a letter to the same effect. I humbly venture to hope that the new edition, which has been called for by numerous admirers of His Imperial Majesty, will meet with like approval from his Beloved Daughter.

"In the words of the concluding line of my translation of the Laureate's Idyl, it is my heartfelt prayer that,

" 'Between your peoples THE PRINCE OF PEACE and TRUTH may hold supreme sway. Alfred Alexandrowna.'

"I have the honour to subscribe myself,

Your Royal Highness' most humble and obedient servant,

"MOSES MARGOLIOUTH, LL.D. &c."

Copies of the sermon were also forwarded to Her Most Gracious Majesty the Queen, and to His Royal Highness the Prince of Wales. The preacher had the honour of receiving kind acknowledgments of the receipt and gracious acceptance of the same, from Buckingham Palace, Sandringham, and Clarence House.

This is not the first instance of the author's manifestation of loyalty towards the Royal Family of this empire. In an appendix to his sermon entitled "England's Crown of rejoicing," preached in the Parish Church of Offord Darcy, Hunts., on the Sunday before the marriage of the Prince of Wales, he furnishes an English prose translation of an original Hebrew poem of his own. The following prefatory observations to the English translation will explain the nature and character of the original :—

"Having followed His Royal Highness from the Font to the Altar,* I deem this a suitable place for the translation of the Hebrew poem, which I have composed, and which was presented to our late lamented Prince Consort, on the occasion of the baptism of His Royal Highness, Albert Edward, Prince of Wales. The Royal Sire of England's Heir Apparent condescended to acknowledge the receipt, in a very courteous communication, in which he was pleased to say that 'he tendered to me his best thanks for the offering, though he was not sufficiently learned to appreciate the full import of the Poem.'

"The following extract from the *Cambridge Chronicle* of Oct. 5, 1861,

* "That the people of Offord Darcy intend to rejoice with the understanding is proved by their having expressed a wish that the Rev. Dr. Margoliouth, who has acted, for some time, as coadjutor to the Rector, should wind up the happy day [the Royal wedding day] with a Lecture."—*Cambridge Independent*. In that lecture I have endeavoured to trace the career of our future King, from the Font to the Altar, pointing out the salient incidents in that career, both at home and abroad.

furnishes a few items of information respecting the vicissitudes of the humble tribute of loyalty to England's sceptre :—

“ ‘ A RARE LITERARY CURIOSITY.

“ ‘ A correspondent, who has lately returned from abroad, sends us the following piece of information :—“ During my recent rambles on the continent, I spent some time at Gotha, the birth-place of our Prince Consort : I devoted a considerable portion of that time to the Ducal Library in that City. The Librarian, learning that I was an Englishman, very politely called my attention to the department of works issued from our press, to which the Prince Consort is a liberal contributor. As a great curiosity, he pointed out to me a manuscript Hebrew poem, consisting of upwards of two hundred lines, of exquisite penmanship, written on vellum, superbly bound in crimson velvet, and lined with amber satin. The Librarian informed me that the idyl was the production of an Anglo-Hebrew Christian muse ; that it was composed, and presented to His Royal Highness Prince Albert, on the occasion of the christening of the infant Prince of Wales : and that Prince Albert subsequently transmitted the MS. poem to his native place, ‘ where the sacred tongue ’—the Librarian slyly observed—‘ is somewhat better understood than at Windsor.’

“ We are in a position to be able to append a few particulars respecting the Poem in question, which may not prove uninteresting to the curious and inquisitive in such matters. The poet is the Rev. Dr. Moses Margoliouth : he composed the idyl whilst an undergraduate of the University of Dublin. The letter which accompanied the poem is published in a brief memoir of the author, prefixed to his work entitled, ‘ The Fundamental Principles of Modern Judaism Investigated.’ We give the following extract from that letter, dated Jan. 22, 1842, as it describes the contents of the composition :—

“ ‘ The Poem will be found to contain a description of the national and literary character of the English nation and its august Queen ; your Royal Highness ; the Coronation of Her Most Gracious Majesty ; the auspicious marriage of the Queen to your Royal Highness ; the happy birth of a Princess and Prince ; and the baptism of His Royal Highness the Prince of Wales.’

“ A copy of that poem is deposited in the MS. Library of Trinity College, Dublin ;* and another was in the library of the late Chancellor of the diocese of Chester, the Rev. and Worshipful Henry Raikes.”

* The Senior Board of Fellows of that University improvised a liberal prize for that Poem.

Notes.

THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

CHAPTER III.

THE INTERMEDIATE STATE.—(Continued.)

"It shall be light when I behold
The blessed vision long foretold;
The dearest hope, the sweetest grace,—
My soul's Beloved, face to face!
Dear Lord, upon my longing sight,
O bring the evening and the light!"

S. J. S.

THE hope of Immortality, most blessed to body and soul, and for ever, may truly be said to be specially brought to light by the Gospel of our Lord Jesus Christ. Dim were the visions, and obscure the expectations, however real the impressions and convictions on the mind of the believing Jew, before Christ came into the world.

The soul's immortality had been faintly grasped at by Plato and other Greek sages; but the natural longing of humanity together with traditional teachings from Jews who travelled abroad, might well account for some philosophic reception and inculcation of this truth, in an imperfect and indistinct form, before He who was to be the Light of the world came, as "God manifest in the flesh." By the Lord's teaching, we learn distinctly, not only the future existence of the soul as the immaterial spirit in man possessing vital energy in itself, apart from the inert matter of the corporeal frame, and as derived from the breath of Deity; but also, its *immediate* and intense consciousness and active intelligence, in the disembodied state. In the Parable of Dives and Lazarus, we have the two souls in Hades ('Αδης), "The Invisible," the שְׁאוֹל (Sheol), "The Insatiable," of the Hebrews, immediately after death, and each in its proper abode, Heaven and Hell. The "Heaven" of the poor but godly Lazarus is where Abraham, Isaac, and Jacob, and all the saints, are in Paradise. The "Hell" of the faith-

less, luxurious, uncharitable Dives, is the Gehenna, "where their worm (of remorse) dieth not, and the fire (of torment and punishment) is not quenched." The grave and the invisible abode of spirits have often one general name in the Old Testament (Sheol), Hell—the hidden (Hades) in the New.—(See Ps. 16, and Rev. i. 18.) Our Lord's body was laid in the tomb—His spirit was committed into His Father's hands, and was forthwith in that part of Hades called Paradise, and the third Heaven. St. Paul writes (2 Cor. xii. 2), that he was "caught up to the *third heaven*," and there heard unspeakable things (ἀρρητα), but he also calls the place whither he was carried, Paradise, (2 Cor. xii. 4.) Paradise and the "Third heaven," therefore, are the same; and Hell, in its proper modern signification, is the Gehenna, Tartarus, Abyss, or place of punishment of the wicked and unredeemed.

We learn, from the New Testament, not only that the *continuance* of the soul's life is *immediate* without interruption, and *forthwith* from the last breathing and separation from the body—"absent from the body, present with the Lord"—"blessed are the dead which die in the Lord, from henceforth—even so, saith the Spirit;" but also, that the state of the departed is *fixed* for ever by an unalterable decree. One can never take the place of the other, or migrate to each other's portions. "Between us and you (the saved and the lost), there is a *great gulf fixed*, so that they who would pass from hence to you cannot, neither can they pass to us who would come from thence." This is decisive against the dogma of change by purgatorial fire, as Romanists falsely teach, or by repentance and reform of character, after this present probationary course. Now, certainly, is the only accepted time that we know of; to-day, while you hear the blessed sound of the Gospel, is "the day of salvation." The spirits of the lost are in a prison (1 Pet. iii. 19),

from whence there is no escape;—no permission to come and appear to relatives, or others on this earth, as Spiritualists wildly affirm and pretend. Holy Scripture gives no warrant even for believing that the souls of the righteous are disturbed by any communications with this nether world which they have left, and from whose troubles they have been happily released. They are not said even to be “ministering spirits.” But they are said to enter into peace, to rest from their labours, and their works (not continued on earth) do *follow* them, to their recompense and perfect acquiescence in the Divine Presence, without their interfering, even as messengers, with the affairs of earth. We only know of three occasions, where any spirits of those who had departed to the heavenly mansions, were permitted to visit this world. These were exceptional cases expressly ordered, for special objects of divine wisdom, and in a miraculous way, to fulfil the providential Will of the Supreme. The first was the appearance of Samuel, the prophet of Israel, to announce the stern and just decree of judgment and death against King Saul. The others were employed in one of the most wonderful scenes of our Saviour’s life; on the mount of Transfiguration, when in the presence of the astonished Peter, James, and John, were beheld Moses and Elijah, who were heard talking with Jesus concerning His sacrificial death for sinners, which He was about to accomplish at Jerusalem—all in the brightness of the glory which shall be revealed hereafter on this earth, in the millennial kingdom.

When we say that the condition of souls unembodied and departed is *fixed* for eternity, we would not be understood to imply that the Intermediate State is one ever to be advanced from a condition of listless sleep, between death and the Resurrection. We believe on the contrary that there is no such thing known from the Word of God, as the entire sleep, or unconsciousness of the soul. The *bodies*, indeed, of believers, are said to sleep in the dust, and in Jesus, till the morning of the resurrection, as those that shall be awaked

by His voice, “when the trumpet shall sound, and the dead shall be raised incorruptible.” But, the vital energy of the soul is such, whether on earth, in heaven, or in hell, that it *never sleeps*. Even when the body sleeps, the soul is actively awake in dreamy thought of some kind. So, when released from the grosser flesh, we may assume that, whatever may be its organisation or filmy integument, its powers of thought, consciousness, feeling, intelligence, reflection, anticipation, will be sensitively alive and vigorous. As earthy matter is inert, and obstructive, and spirit full of life and emotion, we may reasonably conclude that on the one side (the Gehenna) will be acute remorse, anguish, hate, revenge, and all the previous passions and propensities in fullest force that prevailed in the characters of the unbelieving and lost; while on the other side, (the Heaven of heavens, the Paradise, the Elysium,) there will be love transcendent, joy unspeakable, peace unbroken, recognition perfect, knowledge enlarged and enlarging continually, clear memory, profound reflectiveness, and, above all, sweet and patient anticipation* of the Day of the Lord’s coming glory, with all His saints, triumphant over every enemy. There will be, in short, the consummation of every pure enjoyment and pleasure, grace, and accomplishment known, felt, and possessed on earth, without any danger from the grossness of mortal flesh, of causing interruption or cessation, either

* It might seem, from Rev. vi. 10, that the “souls” of martyrs, observed in vision by St. John, “*beneath the altar*,”—symbolising their having been offered as sacrifices in the sanctuary, and having shed their blood for the sake of Christ,—were impatiently crying, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon them that dwell upon the earth?” But, you observe, the apparent call for vengeance is not one impatient of their own waiting condition, which is “perfect peace,” or to satisfy any felt wants, all which are abundantly supplied; but for the final vindication of the holiness, truth, and justice of God on the avowed and obdurate adversaries of Christ and His redeemed Church, and for the complete establishment of His authority as Judge and King.

through the lapse of time, the excess of indulgence, or the pain of separation.

"O glorious home! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

[The First Resurrection, or Millennial Life, will form the subject of the next chapter.]

CHRIST THE PROMISED SEED OF DAVID.

2 Sam. vii. with 1 Chron. xvii.

THE promise of a "seed" in the covenant of JEHOVAH made with David, had its fulfilment, not in Solomon,—save in an elementary, and typical sense,—but in CHRIST. So numerous are the passages in which HE is spoken of as "the seed of David," and "of the house of David," and under the name or title of "David," (i.e. the Beloved,) that even where there is apparent reason to regard "Solomon" as "the seed," we must be careful, lest, in looking at the earthly type, we fail to discern beyond it the Heavenly Antitype.

(See Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Jer. xxx. 9; Acts ii. 29, 30, &c. &c.)

There can be no doubt that the promise before us, as regarded the temporal kingdom, was fulfilled, in the first instance, to Solomon and his posterity according to the flesh. (1 Kings xii. 30; 1 Chron. xxii. 6-11, and xxvii. 5, &c.)

But, if we consider all the promise involved,—and to this consideration the literal seed of David are specially invited,—it will, I think, be clear that it could not apply to, and was not fulfilled in Solomon, except in a partial and figurative, or rather typical sense, pointing to a future and plenary accomplishment in Christ, the "Greater than Solomon,"—the ever-living "King of Righteousness," and "Peace."

For,—first; it was predicted that the son promised to David, should "sit upon the throne of his father David," and "reign over the house of Jacob *for ever*" (2 Sam. vii. 12, 13, with Luke i. 31-34); which

promise was certainly *not* fulfilled to Solomon, whose "seed" and "throne" was temporarily overthrown.

Indeed, it even *seemed* to have been revoked, when Jehoiaquim, and then Coniah ascended the throne of Judah, the kingdom of Solomon having become divided, and no man ever reigning over the twelve tribes on the throne of Israel, as *he* left it, since the death of Solomon! (Jer. xxii. and xxxvi. 30, &c.)

But a contemporary prophecy, relating to the last king, Zedekiah, (Ezek. xxi. 25-27), and another prophecy of Jeremiah (xxxiii. 17, to end), prove that it never was absolutely revoked, but merely for a time suspended, taken away from one, and another, and another, only to be reserved until "HE" should come "whose right it was," and concerning whom JEHOVAH had said, "I *will give it HIM!*"

This Person,—this "right Man, in the right place," was doubtless "the Christ of God," "the Man Christ Jesus," whose right, as entitled to the crown of Israel, was to consist, in accordance with God's "sure mercies" to David, in His being of "his seed" according to the flesh,—a right, as we shall see, fully and marvellously established.

But,—and now for a point strangely ignored by our Israelitish brethren,—before CHRIST did, or could come to reign, not only was HE first to come in humiliation, but there was also to be an interval, during which "the children of Israel were to abide without a king, and without a prince, and without an ephod," &c.—exiles from their own land; an interval longer than that in which the house of Judah were to be without a sceptre; (Gen. xlix. 10;) for it was not only to precede the first advent of our LORD JESUS CHRIST, but to last till His second appearing, until HE, the true David, and the true Solomon, HIMSELF became their king. (Hos. iii. 4, 5.) It is important to see this clearly, as it removes the objection raised by some that the temporal kingdom has never actually been restored to the descendants of David, and that, consequently, the promise

was broken; as we learn from this, that *the time* for its restoration, in the purpose of GOD, yea, *the set time is not yet come*.

For, to return: The next thing involved in the promise was that Solomon's descendants, whom GOD calls "my people Israel," were to " *dwell for ever*" in the land promised to Abraham; "the children of wickedness were to waste them no more;" all their enemies were to be subdued (1 Chron. xvii. 9, 10); and this, *not* in the reign of Solomon, for GOD said to David "And it shall come to pass *when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee*," (N.B. *not* Solomon, "the seed" raised up in his life-time on earth, but a "seed" yet future, and not to see corruption,) "which shall be of thy sons; and I will establish His kingdom," &c. (ver. 11-14,) which harmonises with the inspired genealogy of our LORD, penned by Matthew, when he spoke of HIM as "JESUS CHRIST, the Son of David, the Son of Abraham," overlooking all the intermediate descendants of Abraham and of David. The reason for this may be found in the fact that the covenant in which "a seed" is promised, or the renewal of the promise made immediately after the Fall, (Gen. iii. 15,) was first entered into *with Abraham*, to whom GOD said, "*in thy seed* all nations of the earth shall be blessed," which promise and covenant,—one that never could have been fulfilled in Solomon, or any mere man,—was for the third and last time confirmed *with David* in the chapter under consideration.

One more inspired declaration I would point to, and I think it will be clearly established by the WORD and the Testimony not only that GOD'S promise of "a seed" to David had direct and special reference to CHRIST, but that David himself was so imbued with the mind of the Spirit, that his thoughts were raised at once from the transitory, to the eternal promise, from Solomon, to a greater than Solomon,—even to THE SON OF GOD (see Acts ii. 29-37, noting particularly verses 30, and

31), of whose Coming and Kingdom this sweet singer of Israel loved to sing. (Ps. xlv.; lxxii.; lxxxix.; and cxxxii. 10; &c. &c.)

How then, it will be asked, was this promise fulfilled in CHRIST? Very remarkably, even so far as it has *yet* been fulfilled, though much of its accomplishment is still future.

For, first: "Hath not the Scripture affirmed that CHRIST cometh of the seed of David, and out of the town of Bethlehem, where David was?" And, in accurate fulfilment of the predictions here alluded to, we learn that CHRIST was born in Bethlehem, "*of the seed of David*;" emphatically so,—both Joseph and Mary being of the family of David. (Matt. i. 16, 20; Luke i. 27.) Matthew having giving the genealogy of Joseph, exhibiting His lineal descent from David and Abraham; and Luke, that from Adam, representing HIM as the promised "seed of the woman;" the first penned with a view to Jewish, the other to Gentile hopes. Again, we find Paul preaching in the synagogue at Antioch, giving a review of Jewish church history (if I may so call it), in order to demonstrate to his hearers that CHRIST the Crucified and Risen One, was *the promised "seed of David."* "Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, JESUS." (See Acts xiii. 14-40, particularly 23, 32, 33, with Rom. i. 3, and 2 Tim. ii. 8.)

And, finally; in the last words of THE SON OF GOD, ere the last book of prophecy was closed, HE distinctly declared HIMSELF to be the One in whom all the promises made to David centred; and, linking together eternally His Divine and Human Nature, with the promise of return for His Church and of light to Her in the interval of His absence, amid the surrounding darkness of an ungodly world, said to the beloved disciple, "*I am the Root, and the Offspring of David, and the bright and morning Star.*" (Num. xxiv. 17.) That HE was "*the King of the Jews*," CHRIST HIMSELF declared; for, in answer to Pilate's question, "Art thou the king of the Jews?" He replied calmly and emphatically, with con-

scious, royal dignity,—“Thou sayest it (or it is so, Greek); I am the king of the Jews,”—adding later, “but now is my kingdom not from hence;” implying (as we gather from other parts of Scripture), that HE must first conquer Death, die for our sins, and rise for our justification; and that it was a part of His loving will to defer His reign till His saints,—the Church of the First-born, composed alike of believing Jews and Gentiles, had been prepared to share His Kingdom. That a considerable interval was to elapse between the time of His leaving the world, and His return in glory to reign, HE had clearly indicated on a previous occasion, in the parable of the nobleman going into a far country, to receive for himself a kingdom, and to return. Into that country, yea, into Heaven itself, HE is now entered; and the time rapidly approaches, when the Messiah, then “cut off,—but not for Himself,” shall “receive from the Ancient of Days,” “dominion, and glory, and a kingdom;” and when it shall be said to Israel,—not consumed, notwithstanding all her provocations,—because “HE changes not,” but loves with “everlasting love,” “Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all the heart, O Daughter of Jerusalem! The LORD hath taken away thy judgments; HE hath cast out thine enemy; THE KING OF ISRAEL,—even THE LORD (JEHOVAH), is in the midst of thee: thou shalt not see evil any more.” (But see Zeph. iii. 14, to end of chapter, as including all that the promise to David involved; also Jer. xxx. 14, 10, 11; and Isa. ix. 7.)

Thus we see how consistent with itself in every part of it the inspired WORD is, when closely and prayerfully searched and examined, “comparing spiritual things with spiritual.” And surely the minute and accurate fulfilment of some of the promises of JEHOVAH to David concerning CHRIST, should strengthen our faith that all those yet future shall be fulfilled in their season. And we who are not Israelites according to the flesh,—but all whose brightest hopes centre in “the seed

of the woman,” and who “pray for the peace of Jerusalem,” as “the Lord’s remembrancers” on Her behalf, may assure our hearts that a day is coming, in which the Faithful Promiser will make good to us His sure promise—

“They shall prosper that love Her.”

“Lo! former scenes, predicted once,
Conspicuous rise to view;
And future scenes, predicted now,
Shall be accomplished too.

“The beams to shine from Zion’s hill
Shall lighten every land;
The KING to reign in Salem’s towers
Shall all the world command!”

“Our glad hosannahs, Prince of Peace!
Thy welcome shall proclaim;
And heaven’s eternal arches ring
With Thy beloved Name!”

J. E. J.

JUDAISM ON THE THRESHOLD OF ETERNITY.†

BY THE REV. M. WOLKENBERG.

(Continued from page 182.)

WERE even the rabbinical expositions concerning the state and experiences of disembodied souls as lucid and rational as a subject of such vast practical importance should be, the element of certainty, and, with it, peace in death, would still be utterly wanting. The question, “By what authority doest, or sayest, thou these things?” was much less legitimate in the face of the undenied miraculous powers of our Lord which

* Ps. lxxvii. 1, 2; Ezek. xxxiv. 26, &c.

† Since the preceding article on this subject appeared, the “*Jewish World*” has come into collision with the “*Rock*,” and, in a leading article, has again paraded before the world the liberalism of Judaism, in admitting the saving efficacy of all creeds, or the possibility of salvation in spite of them. That Jewish organ has evidently the right British stuff in it: it never knows when it is beaten, but is no sooner knocked down than it is on its legs again, and returns manfully to the charge. In the hope of eliciting an answer from Dr. Benisch or Professor Marks, we ask again: On what authority does this liberalism rest? If Divine, then what need was there for a supernatural revelation, and the stupendous exhibition of miraculous power in the Old Testament? But if human, then Judaism not only repudiates the Bible, but places itself in diametrical opposition to all analogy in God’s known dealings with mankind.

gave rise to it, than it would be when applied to the unsupported utterances of the rabbis, however commendable to the heart and the understanding. The future state of existence is so completely beyond the ken of the senses and the grasp of unaided human intellect, that nothing short of Divine instruction is capable of inspiring with the least degree of assurance respecting it. And will any Jewish advocate be so bold as publicly to affirm, that the Talmud (we do not speak for the present of the Old Testament) supplies this want—the Talmud, which, to say the least of it, finds it so difficult to clear itself from the foulest imputations? Why, the ablest defender it has ever had, the late Mr. Deutsch, attempted no more, though he failed most egregiously, than to vindicate its character from the gross immorality, inhumanity and superstition with which it has been charged by men of the highest reputation among the learned, who, unlike the writer in the "Quarterly Review," "laboured under" no "further disability of not being able to refer to the book," but gave full quotations from it. We do not hesitate to state, we do so without the least fear of contradiction, that no rabbinical authority, in this country, at least, will have the hardihood openly to avow his belief in the Divine inspiration of the Talmud. And yet it is from its pages *alone*, and other writings based upon it, that the Jewish believer in tradition derives all the knowledge he possesses of the nature of future reward and punishment, and the means of securing the one and escaping the other. We have, indeed, been told to bear in mind the distinction between Hagadah and Halachah, legend and doctrine, or inspired truth and uninspired lucubrations; a suggestion which has come upon some with the force of revelation. But it is just when applied to the all-important subject under consideration, that we are thoroughly convinced of the utter futility of this distinction. If the rabbis ever manifested any sobriety, it must have been when treating of the everlasting destinies of the soul. They could not surely

have played with the hopes and fears of those who in the agonies of dissolution looked up to them for consolation. And is it not clear as daylight, that before the all-engrossing question of eternity, those affecting, for instance, the size and shape of the booth to be erected on the feast of tabernacles, or the numerous injunctions concerning the preparation of meats and washing of hands, must dwindle into infinite insignificance? If, therefore, any part of the oral law is stamped with Divine authority, it is undoubtedly that which relates to the future state of existence. As such it has been considered by the vast majority of, we might almost say, the entire nation, who regard the rabbinical monstrosities respecting death, judgment, and resurrection as sober and earnest truth. For to this day they form the basis of religious observances, and are recited in the form of prayers. What, then, are the anticipations of such Jews when on the threshold of the grave? Are they calculated to render "the death of an Israelite ordinarily peaceful and calm?"

It is impossible to condense into a small compass all the dreams of the rabbis concerning Jewish expectations after death, which cannot but strike terror into the heart of expiring Israelites. For however lightly some may think of them during their life-time; they cannot so easily shake them off in their last moments. But we purposely confine ourselves to such subjects only which even the writer in the "Jewish World" admits as articles of faith, provided only he ever thinks of the performance of his religious duties, and that his prayers are not a mockery on his lips. In a prayer for *all* the dead *without exception* and headed על תפלה ותשומר אותי: "and preserve him (or her) from the beating in the grave, and from worms and insects." Now what is the nature of the sufferings here deprecated on behalf of *every* Israelite? The answer is given in Eliyahu Hatishbi, fol. 31, col. 1. It is there said:—"When a

man departs this life, the angel of death comes and takes his seat upon the grave. The soul returns then into the body and enables it to stand upon its legs. Rabbi Yehoshuah ben Levi says:—‘The angel of death has in his hands a chain made half of iron and half of fire, wherewith he strikes (his victim). By the first stroke all his bones are torn asunder; by the second, they are scattered, and the angels come and re-adjust them; by the third, he is reduced to dust and ashes.’ Rabbi Mayer says:—‘The judgment of beating (in the grave) is harder (to bear) than the judgment of hell; for even those who are perfectly just, such as sucklings (those only excepted who die on the Sabbath-eve and who dwell in the land of Israel), are subject to it.’* With reference to the worms, we are assured by a Talmudic authority, קשה רמה למת כמחש לבשר רחוי, “their sting is felt by the dead as the living do the prick of a needle.”† No wonder that the soul seeks relief from such tortures by lingering about the house where its separation from the body took place. This, it seems, it is only permitted to do during the first week of mourning. For it is only so long that a lamp is kept burning day and night, and that a glass of water is placed near it with a piece of rag suspended over it. And the perceptible diminution of the water at the end of that period proves, to the common people at least, that the soul had performed its daily ablutions in it and dried itself with the rag.

Now, unless a man can contemplate with calmness such horrible prospects beyond the grave, the statement is *literally and strictly* true, that “total absence of peace marks *invariably* the expiring moments even of such Jews, who had been most consistent in their religious observances.” For it is just these observances that show the sincerity of their belief in their own

sufferings after death, and if so, how can they possibly view its approach without the deepest terror? But is not this torment, after all, of short duration, and only the necessary introduction to endless happiness? Far from it. Mark the intense anxiety evinced chiefly by such Jews to leave behind a Kaddish, or a son, who, in strict conformity to Judaic teaching, should, for nearly a whole year, repeat the prayer so designated, in order thereby to relieve his parents from the terrible pains of purgatory. This practice is universal, and the *deeper the piety of an Israelite, the more pungent is his grief*, in case he has no male issue, or none capable of performing this office. Its efficacy is not affected by the son’s complete ignorance of the meaning of the Aramaic words he utters.* Said by a daughter, this prayer is not of the slightest use: but some benefit may be derived from it when coming from the lips of a male *hired* for the purpose, provided always it be recited at least twice daily in the presence of not less than ten adult *men*. The object of this ordinance is stated in the authoritative digest, Shilchan Aruch, Yore Deah, where the chaff of Rabbinical legend is thoroughly separated from the doctrinal wheat of the Talmud. There, 376, and fol. m. 290, col. 2, it is said:—**וכשהבו מתפלל ומקדש וברבים פודה אביו ואמו מניהנם**.

“And when the son prays and says the Kaddish publicly, he redeems his father and his mother from hell.” “The custom is not to say Kaddish **ששן אומרים קדיש** more than eleven months, so as not to cast a reproach on the character of the deceased father or mother as if they were wicked, for twelve months are the term appointed for the wicked.”

The wonderful efficacy of this composition is vouched for, among many other unimpeachable eye-witnesses, by no less an authority than Rabbi

* Fol. 84, col. 1, chap. 24, part ii. See also Nishmath Chayim, col. 1; chap. 24 of Maamar ii.; the Book of Guilgulim, fol. 44, col. 3-4; Reshith Chochmah, fol. 45, col. 1-2; chap. 12 under the heading Shaar Hayirah.

† Tract B'rachoth, fol. 18, col. 2; tract Shabbath, fol. 18, col. 2.

* This language is unknown to the angels (Sote, fol. 33, col. 1). They cannot, therefore, be jealous of the possession by the Jews of such a rare prayer. The Thosphoth, however, or B'rachoth, fol. 3, col. 1, rejects the notion of jealous angels, and assigns another reason for its composition in Aramaic.

Akkibah, another "light of Israel," the disciple of Rabbi Jochanan ben Zachai (Tract Sote, fol. 27, col. 2), and the famous coadjutor of Bar Cochab, in his rebellion against Hadrian. He had met a departed soul groaning under a crushing load of fuel, which it was doomed to collect daily for the fire by which it was tormented. On inquiring after the cause of this dreadful punishment, the rabbi was told of a dark catalogue of crimes habitually perpetrated by the soul in its embodied state. There was a widow left behind and a posthumous child; but unhappily the soul could not tell whether it was a boy or a girl. By dint of much unsparing exertion the rabbi succeeded in discovering this last doubtful hope of the terrible sufferer, which fortunately turned out to be a son, and not a daughter. He at once set about teaching him to read, and no sooner did he publicly repeat the Kaddish, than his father was released from the torture. For this act of kindness, the compassionate rabbi was thanked by the soul at a subsequent interview. Kav. Ha-yashar, sec. 80, quoted from the Midrash Haneylam.*

This custom, then, enforced with legal authority, and with all possible gravity in the most authoritative digest of the Talmudical laws, is almost universally prevalent among the Jews at the present day. Does it not, therefore, prove beyond a shadow of a doubt, in spite of all the wrath, whether feigned or ignorant, of our opponents, that the death of *every* Israelite is anything but peaceful and calm? How can it be so with the *certain* prospect of hell-fire before him? Even the Kaddish can only release him from it at the end of a year, and that also is

* It is also cited in B'hai on Exod. xiv., and by many other authorities. It is strange that Rabbi Jochanan ben Zachai knew nothing of that sovereign remedy against hell-fire, since he was one of those who handed down the oral law to Rabbi Akkibah. But neither did the early Church know anything of Papal infallibility till it was discovered by Pius IX. The benefit derived from the discovery is of equal value in both cases. Perhaps Rabbi Jochanan was so unfortunate as to leave no male issue behind.

more than doubtful, since it is repeated by the son on *every anniversary of his parents' death*. Even admitting, as some maintain, that the object of the *annual* repetition of the Kaddish is to raise the deceased to a higher degree of Paradisaical bliss, we still challenge the whole Jewish press to tell us distinctly and plainly—Do they, or do they not, or will they ever, in addition to the Kaddish, repeat, to the end of their lives, the *הזכרת השמות*, prayers for the dead, in which it is sought to secure the eternal happiness of the latter, by the offer of a pecuniary gift to the "Almighty Father" *שאני נודר צדקה בערו בשכר זה תהא נפשו צרורה בצרור החיים*? And if they do, or will do so, are not such petitions the most complete refutation of their own assertions, respecting the happy death of Israelites, and the most triumphant vindication of the truth of ours? Who is it, then, that deals deliberately in "outrageous perversions of truth," and "cunningly devised fabrications," we or they? Let our opponents answer these questions, or, if they have any spark of moral feeling and common honesty yet remaining in them, let them hide themselves in oblivion, and never again rush into print, or, at least, let them restrain their abusive pens. We appeal to the serious and reflecting Jewish public, to repudiate such lame and damaging advocacy of their cause. High-spirited, talented, and refined, they should not allow themselves to be identified with the scurrility which characterises their press. We sincerely regret the severe tone which, in self-defence, we are compelled to assume in dealing with our unscrupulous antagonists; we heartily wish we had no occasion for it; but the blame, if there be any on our part, rests entirely with them.

Thus far we may confidently affirm, that we have completely established the exact accuracy of the statement which has excited the ire of the "Jewish World." We might, therefore, safely allow the matter to rest here. It may not, however, be unprofitable to the Jewish readers of these pages to have still more light

thrown upon the expectations of Rabbinites beyond this mortal state, and to examine the basis of the hopes cherished by the reformed party, who have more or less renounced these Talmudical absurdities. We shall not dwell here on the subject of the transmigration of souls, which hovers like a dread phantom over the death-beds of, I may say, millions of Jews, who fully believe in it;* as we are not quite sure whether it has given rise to any particular observances, or whether it is embodied in any form of prayer. We shall limit our observations to the resurrection, and the joys of paradise; and then try to ascertain the ground on which the anti-Talmudical Jew rests his hope for eternity.

THE JEWS IN CONNECTION WITH THE SECOND ADVENT.

(COMMUNICATED.)

THIS was the subject announced for the 13th of last month, at Mr. Grantham's Bible Readings at Croydon. The evening being cold and wet, and some of the usual speakers being prevented from attending, the meeting was not so large as usual.

The importance of keeping close to the literal text of scripture, was urged, together with a request that the speakers would avoid, as much as possible, lengthened debates; having brought to bear on each head of the subject the various passages which related to them, it would tend to the safest solution to leave the question to the promised teaching of the Holy Spirit, which will in answer to prayer "lead us into all truth."

* With reference to this doctrine, the Pythagorean *μετεμψυχωσις*, to which is added that of *עליור*, the temporary possession of a living body by a departed soul, Rabbi Manasse ben Israel says, in *Nishmath Chayim*, fol. 152, col. 2, at the commencement of the first Maamar, that the whole assembly believes it, with the sole exception of Saadyah Gaon and the Badrashi, and that it is "one of the fundamental articles of the law, which we are all bound to hear and believe without any doubt whatever." Indeed, "thewise and perfect Abarbanel," says the Emek Hammelech, "in his commentary on Parashah Ke Thetze, refutes those who deny the mystery of the transmigration of souls."

The position which the Jew had so long held, with relation to God's dealings with His people, and which has been styled the "divine politics" of man, together with the promises of his restoration and ultimate blessedness, were described. There were two classes of promises made to him, one unconditional, having no conditions of obedience to the Holy law of God attached to them. It was said, "In thy seed shall all the nations of the earth be blessed." (Gen. xii. 3: xxii. 18.) These were not dependent on man's obedience or merit. The principle that dictated these promises, sprang from an "everlasting love." Other promises (Deut. xxviii.) were conditional, the blessings would be subject to demands made on their obedience; for after enumerating the blessings which God had in store for them, if they would "observe and do all the commandments which I command thee this day," God said by Moses (ver. 15), "But if thou wilt not hearken to the voice of the Lord thy God to observe and do," &c., "All these curses shall come upon thee and overtake thee." The people, when hearing the law uttered by Moses, twice rashly responded, "All that the Lord hath spoken we will do." (Exod. xix. 8: xxiv. 3.)

An outline of their history testifies to the faithfulness of these promises, and the "Word of God cannot be broken." Abraham was taken from amongst the heathen, and from him arose that wonderful people in "whom all the nations of the earth were to be blessed." They rose up to be a great people; when obedient to the will of God they prospered. David, and then Solomon, brought glory and honour, and finally peace to the nation, and many instances of God's merciful dealings are recorded; but when they lapsed into idolatry and neglect of the Sabbath, they were punished—given into the hands of their enemies, and sent into captivity; and finally, when their iniquity culminated in the great sin of crucifying the Lord of glory; they were cast out as a nation, their temple and city destroyed, and they have remained ever since a byword and reproach amongst all nations, St. Paul, how-

ever, in Romans xi., has pointed out their true position, and he used it as a warning to us Gentiles. He showed how through "unbelief they were broken off" from their own "olive tree," and that Gentiles, the wild olive tree, had, contrary to nature, been grafted into the good olive, and that "if God spared not the natural branches, take heed lest He also spare not thee." He then goes on to show that a time would arrive, and we now come to unfulfilled prophecy, when He would graff them in again." "Blindness in part had happened to Israel, until the fulness of the Gentiles be brought in, and so all Israel shall be saved." The time for all this is given: "There shall come out of Zion a Deliverer, who shall turn away ungodliness from Jacob." This clearly did not relate to anything that had passed, nor to our Lord's first coming, as it was still future in St. Paul's day. In what connection then do we find this passage? If we turn to Isaiah lix. 20, and read the passages that surround it, we cannot doubt that the Messiah is meant; and as no events have taken place since St. Paul's day which can in any sense answer to the circumstances here foretold, we can only see their fulfilment in the Lord's second advent. The "Redeemer" here is the Lord Jesus, who, when He comes, will turn away transgression from Jacob, and all Israel will then, and not till then, as a nation, be saved, and all the unconditional promises made to Abraham, receive their fulfilment.

Passages were read from Jer. xxxi. 31-33. All asserting that the Jewish nation would be scattered, and giving promises that the Lord would restore them again to their own land with blessings and honour far exceeding anything yet experienced. "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." (Isa. ii. 2; Micah iv. 1.)

Several other portions of God's Word were read to confirm these views. (Isa. xi. 11; Rom. xv. 12.)

It was also shown that the Jews would probably return to their own land in unbelief. In Ezek. xxxvi. 24,

we read: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean," &c.; and in chapter xxxix. 27, "When I have brought them again from the people, and gathered them from their enemies' land, &c., Then shall they know that I am the Lord their God." And once more, in Zech. xii. 8, on the return of the Jews to Jerusalem, and when the Lord has appeared to destroy their enemies; *after that* we read, ver. 10; "I will pour out on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and supplication." In these passages it is clearly shown that the Jews will turn to the Lord when they are assembled again in their own land, and some other great events shall have taken place.

As in the case of the meeting recorded in our last number; the opposite view to the opinions given above were put forth, and the old nearly exploded views were expressed, but by another speaker. It was stated that in the New Testament it was shown that the pre-eminence of the Jewish nation would not exist under the Christian Dispensation. Gal. iii. 28, was quoted. "There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." (If from this passage we are to understand that the Jew will lose his distinction, and in fact, cease to be a Jew, we must also assert that there is neither *male nor female*, when all become one in Christ.) It is clear that this passage is only intended to show that all have one common faith and salvation, see verse 26; and not that the national distinction has or will cease to exist. We have the same argument in other passages, see Col. iii. 10, 11. Here again, the restoring of man to God's favour in the likeness of Christ is alone meant to be taught. It was also contended that the passage in Zechariah which had been already quoted, chapter xiv. 2, 3, was a prophecy of the Romans in the siege against Jerusalem, and was understood to mean that the army

composed of *many nations* would come up to battle against the city; that half the people would be cut off at that time, and the rest led captive; also that history confirmed this interpretation. Attention however was drawn to the promise that the "Lord shall go forth and fight against those nations as when He fought in the day of battle, and His feet shall stand in *that day* upon the Mount of Olives." It was contended that no such appearance took place, and that these events must be still future; after some further arguments of the same kind had been employed, and the usual time of the meeting having expired, the subject was adjourned to another evening.

SCRIPTURE EMENDATIONS.

2 Cor. i. 12. "For our rejoicing is this—the testimony of our conscience—that in straightforwardness and godly openness, not in fleshly wisdom, but in the grace of God, we have lived* in the world, and more abundantly *so* toward you."

The etymology of ἀπλός, † *simple* or *straightforward*, is uncertain; probably it is only ἀπλοος varied in accent and breathing, and thus opposed to the simple πλός, a *sailing* or *ship's course*, which is tortuous, and sometimes doubling on itself; such the apostle disavows: his course is straightforward to the goal, "the prize of the high calling of God in Christ Jesus."

εἰλικρινεία, *openness*, denotes the condition of having been examined by the light of the sun, the "open-

* ἀνεστρέφμεν, *we have lived*. (2 Aor. P.) This word occurs again in Eph. ii. 3. There the sense requires, "We had." That the aorist should have such a plastic character is quite opposed to the prelections of grammarians generally, especially Winer and his disciples. On this consult my "True Theory of the Greek Aorist." (Simpkin and Marshall.)

† "Αἰόλος is a constant epithet of the serpent: it is the opposite of ἀπλός. So Athen. xiv. 622 C. ἀπλοῦν ῥυθμόν χέοντες αἰόλω μέλει." Donaldson, Gr. Gr., page 2, note. Σισυφος Αἰολίδης, the cunning wriggler, Iliad, book vi., 154.

ness" which courts inspection with the full appliance of light.

Θεοῦ is the ascriptive genitive here, and not the possessive; just as "the love of God" is either love *from* God, as 1 John iv. 9, or love *to* God, as John v. 42.

"Conversation," as a synonym for *living* or *sojourn*, ought to be expunged; and still more in Philippians, where it takes the place of *citizenship* or *commonwealth*.

The "with" and "by" of A.V. are here displaced by "in;" not simply as a translation of ἐν, but as in apposition with the previous ἐν before "straightforwardness."

What a testimony of the conscience! Can we so rejoice or make our boast in God? Do we fear no man's frown and court no man's smile? Or do we live in the favour and smile of others? There is then no testimony of our conscience.

The "straightforwardness and openness" of Paul, are worthy of all imitation. Let us mark for our profit, that whilst he was careful to exhibit these in the world, to which he was "made a spectacle," he did so "more abundantly" to the saints. There is a too common reverse of this, as though because "love beareth all things," all manner of burdens are to be heaped upon the patient thing.

Furthermore, there was with Paul the godly ambition that they might have him "for an ensample;" (Phil. iii. 17;) and so there must be no traverse sailing, the result of opposing winds (Jude 12), "carried about of winds;" no double dealing with "yea and nay;" no tergiversation in the presence of conflicting interests. In short, if he did "become all things to all men," it was for the Gospel's sake; and these things were "lovely and of good report."

2 Cor. i. 18. "And God is faithful, because our word to you was not yea and nay."

If "true" is the appropriate translation of πιστός, in this passage, it stands alone: everywhere else "true" as attributive to God is ἀληθινός. The A.V. omits ὅτι, *because*, and the whole force of the passage seems lost. We may remark

further that πιστός is every where translated "faithful," except here and 1 Tim. iii. 1: the latter occurs again precisely in 2 Tim. ii. 11, "a faithful saying." Both words occur together sometimes, as Rev. iii. 14, "the faithful and true witness."

The apostle is giving some account of his stewardship. There was no double-dealing with him; but as he declares in ver. 12, "straightforwardness and openness;" no, "yea and nay" to suit parties. If he had spoken of coming to them and passing on to Macedonia, there was no mental reservation; neither was there lightness of expression. He conferred not with flesh and blood, nor "purposed according to the flesh." In all his ways he was faithful; and so he says, "God is faithful, because," &c. Does the faithfulness of God then depend on ours? No; God is faithful either *because* of our fidelity, or *notwithstanding our lack of it*: "if we believe not, yet He abideth faithful."

Gal. iv. 12. "Brethren, I beseech you, be as I am; for I am as ye were: ye did not injure me at all."

The Greek is simply, "be as I, for I as ye." The Spirit thought not fit to dictate any tense for a verb: perhaps because it was so evident from the facts of the case. The same exhortation occurs in Justin Martyr.

The A. V. of this passage is certainly not of the most lucid character—"be as I am; for I am as ye are:" there it is, and ingenuity may find a meaning. It seems Paul did not consider a delicate compliment beneath him, whilst faithfulness demanded plain dealing. "Ye did run well; who did hinder you that ye should not obey the truth?" And again; "Ye would have plucked out your own eyes, and have given them to me." This is his answer to his own question—"What then was your blessedness?" (See the Greek.) This unselfishness, the exhibition of Christ in them, who, "though he was rich, yet for their sakes became poor." This only is true blessedness which they had fallen from. Ye were this; I am this still; ye are changed. "O foolish Galatians! who hath bewitched you, that ye should not obey

the truth?" Now change again; "be as I am;" and this is not something unattainable, ye *were* this. How Paul softens his rebuke! How delicately he hints that he *is* no higher than they *were*.

Then, they did not injure him. In what? "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." Paul did not preach himself; their defection was no injury to him; he had no loss of income to deplore, nor did he consider his honour assailed. He saw not his own loss, but theirs. Fearfully distinct to him was the consequence of the coming among them of these Jewish teachers, who asserted, "unless ye be circumcised, ye cannot be saved." These ritualists! "I would they were even cut off which trouble you." It is a race always showing themselves to the dismay of honest men, who know that "a little leaven leaveneth the whole lump;" who know also the swinish character of man's heart that loveth the husks of carnal ordinances.

Paul would have guided them into all truth: not so these law-mongers. "They zealously affect you, but not well; yea, they would keep you back, (εκκλίσαι), that ye might affect them." They would keep their hearers ignorant that they themselves might "seem to be somewhat;" but Paul, in his largeheartedness, would have them to be filled with the Spirit; nor would he count himself injured, though the learner should surpass the teacher. His object was their edification, not his own exaltation. He could rejoice in his own infirmities, not in theirs. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Paul's faithful dealing with "the churches of Galatia" brings before us one great need of the day—probing the consciences of believers. For this great service, Duncan Matheson, of blessed memory, was gifted: one of his hearers said, "I can bear preaching to sinners, but when the people of God are addressed, it is too much for me." Evangelists, though many, are all too few. But who gather the lambs in their bosom? Where are

the pastors of the flock? Is the lament of the prophet still to be uttered—"my people love to have it so?" Do they dread "the candle of the Lord searching all the inward parts of the belly?" Fresh light on the words of Scripture will issue in increased darkness unless the heart is thus brought into closer holier communion with God, through the blood of the everlasting covenant. "Thy word was found and I did eat it," says the psalmist. The Word of God must be more to us than our daily food, or we become sickly. It must be a light shining in a dark place, or we stumble and fall. As food and a guiding light let that word be to us: moreover, as water to lave our feet; pilgrims cannot walk unsoiled in this wilderness.

"Behold, I come quickly; and My reward is with Me, to give to every one as his work shall be." (Rev. xx. 12.) Shall we "receive a reward?" or "suffer loss?" (1 Cor. iii. 14, 15.)
Clifton. W. HOWELL.

BIBLICAL REVISION.

THAT our noble English version of the Bible surpasses all modern versions, both in beauty and style, is a fact generally admitted by all impartial judges. But it will not be disputed that notwithstanding the high merit so justly claimed for that *golden treasury*, there are still to be found in its sacred pages, here a verse, and there a clause, admitting of emendation. And indeed it is this deficiency that gave rise to the revision undertaken of late in the House of Convocation by a body of Divines known as—"The Old and New Testament Companies."

But, since we are made acquainted so little with the progress of the revisers, and the period over which their praiseworthy labours may extend; it occurred to me that occasional Old Testament emendations from the Hebrew may, in the meantime, not prove uninteresting to those who have the subject at heart. For, not only do certain passages according to the present English rendering, hide the force of the original, but they not seldom prove altogether unintelligible.

In offering the above remarks, I do

not, as a matter of course, purpose going through each line and verse of the Sacred Volume: such an undertaking would be far too arduous a task for a single individual; neither is it my remotest desire, as indeed I cannot lay claim to it, to speak *ex cathedra* on so important and sacred a subject. But my aim will be rather to examine such passages as are conspicuous for their deficient or inadequate renderings, emendations of which I shall from time to time submit in short papers through the medium of the "HEBREW CHRISTIAN WITNESS," &c. and to which this is the introduction.
P. W.

THE "REMNANT ACCORDING TO THE ELECTION OF GRACE."

SCARCELY a post passes without bringing us corroborative evidence of the truth of St. Paul's asseverations that "God hath not cast away His people which He foreknew." "Even so then at this present time also there is a remnant according to the election of grace." That remnant the Lord God of Israel leads, in various ways, to attend to the Gospel sound. A cherished brother in Christ wrote to us, on the 22nd ult., from the north of England:—"I had several Jews hearing me on Sunday, and we got thirty to forty Jews to the annual tea meeting on Monday, and they were present at the meeting afterwards. They sent a request to the chairman that a vote of thanks be presented to me in their name. We let them have a separate table at tea, and I had my tea amongst them. One Jew at my request put on his hat and said a Hebrew blessing. I mentioned also your work, which gave joy to the meeting." Every true friend of Israel must congratulate the *British Society for the Propagation of the Gospel among the Jews* for being privileged to be blest with the co-operation of so genuine and so able a representative of the great cause,—God's own cause, as our correspondent says. We need not mention his name. It is our delight to hear from him, and quote him as often as possible. (See the second article in this issue.)

PROPOSED CONFERENCE OF
HEBREW CHRISTIANS.

WE understand that the Rev. H. A. Stern, Principal of the London Society's Mission to the Jews in England, intends to invite, in the course of this month, as many believing Jewish brethren as are within convenient reach, to a meeting for reading God's Word, prayer, and spiritual intercourse generally. We shall look forward to the invitation and conference with sincere interest.

—
Poetry.
—

"ECHOES OF JERUSALEM; or, SION
CAPTIVE AND SOON DELIVERED."

FAKELY TRANSLATED FROM THE FRENCH.

WHERE roll the Babylonian streams,
There daily mourns sad Judah's
race;

No joyous ray of hope there beams,
Exile and tyranny keep pace.

The willows bend with harps unstrung,
Tears foul the sorrowing faded
cheek;

Carmel and Lebanon are hung
In mourning garb, silent and bleak.

O, Sion! resonant no more,
The echo of thy song has ceased;
My heart will not forget thy sore,
Nor yet to sing with thee released.

Sin's ever fertile bough has shed
It's deadly fruit about thy path;
Nor has it failed to bruise my head;
Should I then aggravate God's
wrath?

Rome's legions too have worried thee;
Retributive, God led them on:
Thy king thou hangedst on a tree,
God's chosen One, His only Son.

Persistent hate, that struck the blow.
Brought forth a loving *Saviour's*
blood;

Atoning blood, let Israel know,
For all who lave in that pure flood.

Eternal LORD! Oh, hasten on
The promised time, when Israel's
seed,
Strengthened in Thee, shall seek their
own

In Thy blest land.—Oh, grace indeed!
Since Thou hast willed—then why
delay—

Why seemingly defer the joy?

Why put far off the gladsome day—
The day of praise, of sweet employ?

Oh! come from heaven to reign on
earth,

Glad Israel's king, all nations' hope;
Then harps restrung, with holy mirth,
In mountain height, on northern
slope,

Shall celebrate the glad return
Of those long scattered through all
lands,

Of Him as well of whom they learn,
As Him with pierced side and hands.

Shouts then shall rend the balmy air,
To heaven shall mount sweet songs
of love;

Awake, fond hope! despised one, fair!
Thy God espouseth thee above.

Curtains of peace shall in their folds
Enwrap thy sons—a Saviour's spoil:
No garrison, nor manned strongholds,
Shall supplement a Saviour's toil.

Thee, captive in a foreign land,
Thy masters of to-day shall serve;
Thy brow, now fouled by despot hand,
Sublime, shall all their power un-
nerve.

In waiting for those gleesome days,
I interest myself in Thee;
O'erwhelmed by sorrow now, thy lays
Shall yet rechant—*land of the free.*

Thy forefathers, thy royal blood,
Avail thee not: down very low,
Sunk in the depths of sorrow's flood,
The fires of persecution glow.

O, people, matchless in thy ill,
And peerless for thy coming good!
God's oracles proclaim God's will—
Thy reign where once the Moalem
stood.

Thy glory yet to come! O height,
O depth of love! let all combine
To celebrate that glorious light,
Yet in Jerusalem to shine.

Ye Christians! let your earnest prayers,
Matin and vesper as they rise;
Make mention of great Abraham's
heirs,
Most precious in your Master's eyes.

Oh, could I with a seraph's fire,
Or in the weeping prophet's mood,
Bid Echo sound on Christian lyre,
The wail of Salem's widowhood.

Two thousand years have sped along,
A course of gloomy destiny;
Give Israel's seed a place among
The subjects of your litany.

Does Israel now forgotten lie?
Has God forsworn his early grace?
Be His remembrancers, and cry,
Come Israel's King! save Israel's
race!

Clifton. W. HOWELL,
Author of "The Two Worlds:" an Epic.

Correspondence.

THE CITY OF THE GREAT KING.

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

SIR,—Among the portentous signs which already mark the close of this Gentile dispensation, there is one especially worthy of note in the political horizon, and which cannot fail to arouse a feeling of glad anticipation in every friend of Israel: for has not the set time to favour Zion at length arrived? Do not the Lord's servants take pleasure in her stones, and favour her very dust? (Ps. cii. 13.) While the ancient city is being disinterred by the zealous labours of the Palestine Exploration Society, and its past glories are thus verified and rendered patent, the frame of a city on the south rises before us, with all the distinctness of Ezekiel's vision (chapter xl.); and we may well follow the example of the man greatly beloved, and endeavour to "understand by books the number of the years decreed for Jerusalem's desolation."

Among other dates afforded in Scripture for ascertaining this important period; the forty-two months of Rev. xi. 2, furnish a sure rule of calculation, the starting point being clear and unmistakable. We are there instructed that the holy city will be trodden under foot for the space of forty-two months, while the outer court of the Temple was given to the Gentiles. Our Divine Lord using the very same words concerning Jerusalem in his prophecy of the last days (see Luke xxi. 24), we are confirmed in our belief, that the time is at hand for the restoration of Israel and Judah to the land of their inheritance.

For the space of nearly 1260 years, it has been subject to the Mohammedan yoke; the conquest of Jerusalem by the Saracens, occurring A.D. 637. These 1260 years represent the forty-two months of the prophecy, which, if we calculate by Julian years, will therefore terminate in 1897, but if the

Jewish year of 360 days be here indicated, as seems highly probable, we may look for Zion's deliverance at an earlier date.

But, it may be objected, surely the desolation of Jerusalem belongs to an earlier period, even from its conquest by the Romans in the first century. Are we then justified in applying this prophecy to a later epoch? It should seem so, from various reasons.

1. This epoch is connected with other important events that occurred at the same period; for Rev. xi. is a most comprehensive and compendious prophecy, relating to Gentile times. We have the measurement of the Temple, or Christian Church; the rise of the two witness Churches, or candlesticks, in the East and West, Nestorian and Waldensian. Papal usurpations in the outer court of the temple, the Mohammedan and Papal Antichrists arising at this period. 2. A new era of Jerusalem's humiliation may be said to date from the period when the Mosque of Omar rose on the site of Solomon's temple. The Holy City, highly venerated by Christian Emperors, then reached the acme of degradation, nor could all the zeal of the crusaders frustrate the divinely predicted purpose.

The above interpretation of Rev. xi., is so clearly borne out by historic fact that any vindication of it might appear superfluous, if there had not arisen a class of interpreters, who, by referring every event recorded in the Apocalypse, from its fourth chapter, to a period yet future, really deprive us of much of the instruction and comfort to be derived from its blessed pages. Being men of learning and piety, we are far from ascribing to them any such malevolent intention, but it is nevertheless most true, that God's providences explain His prophecies. In that before us, the starting point for our calculations seems beyond dispute. Jerusalem is the alone Holy City in the Word of God. Forty-two literal months, according to the futurist interpreter, would by no means verify our Lord's prediction above alluded to. Surely, common sense, which may well be deemed a part of wisdom under the Spirit's guidance, suggests the inference that here, as in Daniel's seventy weeks, years and not days are contemplated in the prediction.

Another remarkable sign of the times will be found in the fulfilment of Ezekiel's prophecy (chap. xxxvi.),

concerning the land of Israel, for the latter rain having been again vouchsafed, the mountains, hills, and valleys are recovering their fertility, after centuries of barrenness, a sure token of restoration, and repopulation—that the “Lord’s people are at hand to come.”

If political speculation were not out of place in these views drawn from the divine Word, it would be easy to prove that Russian aggression in the East, and the late removal by our government of those restrictions that limited her power in the Black Sea, are ominous indications of her designs upon the Ottoman Empire, when it might be part of her policy to favour Israel for a time, in order to secure their co-operation in her ambitious schemes. Leaving, however, events to Him who taketh the wise in their own craftiness, we can rejoice by anticipation in the sure fulfilment of those gracious promises to the seed of Abraham on which the mind and heart of Jehovah are so entirely set (Jer. xxxii.); knowing, too, that their long centuries of suffering and dispersion are also pledges and assurances to them of coming glory and blessedness, for thus saith the Lord, “Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.”

JANE BURNETT.

“THE LEAST IN THE KINGDOM.”

DEAR SIR,—May I contribute a mite to your correspondence on Matt xi. 11.

Two parties are contemplated here—those in the kingdom, and those not in the kingdom.

But first, what are we to understand by “the kingdom of heaven,” (the heavens, Gr.) in Matt., and “the kingdom of God” in Luke? From the fact that the same thing is predicated here and elsewhere by these differing expressions, we conclude that different features of the same thing only are presented to us, or it is a Hebraism. Again; the term “kingdom” may embrace the whole dominion or a part; then we do not always mean the whole empire of Great Britain, including its colonies and dependencies, when we speak of the kingdom of Great Britain. Similarly, the expression “kingdom of God,” or “kingdom of the heavens,” does not seem to mean here, the whole domain of Him whose throne shall be in Jerusalem,

the metropolis of the whole world. Now His dominion will be an “everlasting dominion,” and by right of gift for “the service wherewith He served,” His God and Father hath bestowed on Him “the heathen (or nations) for an inheritance, and the uttermost parts of the earth for a possession.” If we take the more extended signification of the term, we shall then have the assertion that one who is nothing more than a subjugated vassal* will be greater than one who was, “body, soul, and spirit,” the Lord’s servant and forerunner, John was highly favoured, but he was one of those of whom Peter speaks: “unto whom it was revealed, that not unto themselves, but unto us they did minister the things . . . which the angels desire to look into.”

It seems then that we should rather take the nucleus of the Redeemer’s future kingdom, and which will consist indeed of two parts,—an earthly and a heavenly; but strictly it is only the governing part that is here meant. The kingdom itself was set up only when its King proclaimed Himself: “Art Thou a king then?” Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world.” The Church then is the kingdom, “kings and priests, who will reign on the earth,” Rev. v. 10. John was not in the kingdom. He closed the line of illustrious prophets who testified and suffered. He will stand in his lot at the end of the days with Daniel and others who glorified God, being redeemed with the same precious blood, and who will be inexpressibly blessed; but “there be higher than they.” When “the heavens do rule,” they who will be ever there with their Lord in the many mansions of the Father’s house, not yet made clean from foul usurpers—they will reign for ever and ever, every one as “the children of a king,” resplendent in glory, and brilliant in holiness; yea, kings themselves. But among these there will be grades. The five crowns will not be worn by all. The inalienable “crown of glory” is for every one, but the rest must be won here by those who strive lawfully. “Let no one take thy crown,” says He “who walketh in the midst of the seven golden candlesticks.” However low one may be in

* See Psalm xviii. 44; lxi. 3; lxxxi. 15, marginal reading: also Deut. xxx. 29.

this kingdom of priests, he will be yet greater than the greatest of those who are not in it.

This is opposed to the theory of the one body redeemed unto God by the blood of the Lamb: but we can afford to differ on minor points, having in common "the glory which excelleth." Still it is a body of redeemed ones; only their destiny differs. This passage we think helps to prove it; and, though disallowed by some, it seems unanswerable that if God has "provided some better thing for us" than for some others, and that He has provided for us to be crowned with the bridegroom as His bride, the thing provided for these others cannot be that. There is a logical force about Heb. xi. 39, 40, that cannot be evaded; "These all (the Old Testament worthies) having obtained a good report through faith, received not the promise (God having provided some better thing for us); that they without us should not be made perfect." Perfection is for both, but to be synchronous and distinctive. All will be satisfied, for all will receive the award of grace. If the units of the Church differ in glory,—for such is "the resurrection of the dead,"—should it seem incongruous to us that some of the redeemed should fill a sphere which others do not? Well may the faith of Abraham and others shame us, for the object before them was surely not the same that is presented to us.

As to criticism of the word *μικρότερος*, we know that the comparative is sometimes to be rendered as the superlative; but this has not been always free from error. Let it be rendered "less." We say less than whom? The answer is obvious,—“less than others,” and then “least” is legitimate. Yours very faithfully,
Clifton. W. HOWELL.

THE LOCALITY OF EZEKIEL'S TEMPLE.

Falloon Cottage, Crownhill, Norwood,
April 20th, 1874.

DEAR SIR,—Since I had the pleasure of making your acquaintance at Brighton, I have been revelling with delight in the HEBREW CHRISTIAN magazine; I may say I clapped my hands with joy at finding several matters brought forward which greatly interest me; I have pronounced the publication *שנן* of all magazines that

I am acquainted with; it is so entirely free from *travaddle*!

I hope I may meet with some further statements from your learned correspondents, "A. A. Isaacs" and "Zeta," on that very interesting subject "~~Eze~~kiel's Temple." You will allow it to be excusable in such a one as myself, if I feel somewhat confused touching the *locality* of the said Temple, when such authorities as your learned and interesting correspondents, as they appear to me, differ:—For instance, Mr. Isaacs, referring to chapter xl. 2, says; "Here we have a correspondence with the prophecies Isa. ii. 3, and Micah iv. i. 2." "With this also harmonises the words of Zech. iv. and Rev. xi., which concern the re-erection of the Temple of God." I confess I fail to see the harmony with Zech. iv. Mr. Isaacs concludes: "Thus Jerusalem and its neighbourhood is the site of this wondrous structure," namely, the Temple described by Ezekiel . . . (March No., p. 103); "Zeta" (April No., p. 186) states; "Now in the *very centre of the land*, in the portion assigned to the Holy oblation, we find a mountain, 'a *very high mountain*,' which Zeta places in Lebanon from chapter xvii. 3; (how is Lebanon the *very centre of the land*)? and assigns Mount Hermon to be the mountain whereupon the Temple of Ezekiel is to be built, if I correctly understand your correspondent; "the mountain which we have identified with that seen also in vision by Ezekiel, 'a *very high mountain*,' " p. 188. The locality then is not *Jerusalem*, but Mount Hermon, which is *SION*!

May I be permitted to suggest, that "Mount Hermon, which is *Sion*," is the locality where will be found "*that great city! the holy Jerusalem*," Rev. xxi. 10; wherein is no *Temple*, "For the Lord God Almighty and the Lamb are the temple of it" (ver. 22), and that Mount Zion, or Jerusalem that now is, will be the site of the Temple of Ezekiel. The worshippers will be *Jews*, not *Gentiles*, unless the then proselytes be included. I write this, seeking instruction, for I feel that other important matters are connected with the solution of these *localities*.

"*Commemorative sacrifices*," appear to me to be quite reconcilable with the Temple at Jerusalem, but not at all so with Mount Zion, which is Hermon, where there is no Temple, but where there is, "*LIFE FOR EVERMORE*!"

Yours faithfully,

SAMUEL SAMPSON.

Queries.

HEBREWS xii. 1, 2. What is the sin which most easily besets us? Is it unbelief? Its danger is immediate; this sin incurs the greatest risk of destruction (chap. iii. 12; Neh. vi. 13). Unbelief is the sin so marked in the Epistle to the Hebrews (iii. 19), and in the history of Israel (Ps. cvi. 24; Is. liii. 1; Rom. xi. 20, 31). The apostle cautions them against the word "not being mixed with faith," lest they should "come short through unbelief," as their fathers did in Canaan. The same "unbelief" belongs to us, cleaves to us, meets us at every step, every corner we turn. There is this deadly evil within us, and there is no provision for "unbelief;" nothing else can ever shut us out of heaven. This is the sin of sins (John xvi. 8, 9); so constantly in us, leading the soul to destruction. It is sad to think, under a gospel ministering and dispensing the remedy, it is perfectly failing because of unbelief—THE sin that doth so easily beset us; *την ἐκπεριστάρον ἀμαρτίαν*. In the second verse attention is called to *Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειῶν τὴν Ἰησοῦν*. Christ begins and finishes (Phil. i. 6). But the question occurs:—Is the faith of Jesus denoted? Is Messiah the leader and finisher of the eminent grace FAITH? By this appellation is Jesus distinguished from all those who are enumerated in chap. xi? Is not Christ the only matchless example, the only rule and standard of our faith? Is He not called the Prince and Finisher of Faith, because He Himself showed faith in the Father from the beginning to the end? (chap. ii. 13.) Our faith, first and last, has respect to Him—"the Author and Finisher of faith"—not of "OUR faith," (the word "our" is most improperly introduced,) but "His own faith." Jesus is the Giver and Finisher of faith in us,—all through: but that does not seem to be the truth alluded to here. Our Lord is really spoken of as an example of "faith" Himself: His was "a life of faith." What is faith? Not the constant exercise of certain things received. The simple idea of faith is trust. "I commit my soul to the Lord: I trust in Him." Our Lord's life on earth—His life of prayer—was a life of trust in His Heavenly Father: He upheld Him,

and carried Him through. Hence He is not "the Author" (according to the meaning of the Greek word)—He is "the Leader"—going before the army, and "the Finisher," as completing, in Himself, "the life of faith." In some parts of the Continent, many persons would lose their lives if they walked without a leader—a guide. The instruction is: "Keep close to your guide; do not stir, but as he marks the way." So with Jesus—Immanuel, we know nothing (Ps. lxxiii. 23, 24): take hold of the gracious hand that is so mercifully extended to thee, to guide thee in the heavenly way. Say, "I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory."
 יְהוָה (Ps. cxvi. 10).

Literary Notices.

The Lord's Anointed. A Coronation Sermon preached in the British Church at Moscow, on the Sunday before the Enthronement of Alexander II., Emperor of all the Russias, &c. A new edition, published by request. By the Rev. M. Margoliouth, LL.D., PH. D., &c. London: Samuel Bagster and Sons.

THE dedication and the preface explain the reasons for the original publication and the new edition of the following discourses. The former begins thus:—"To Her Royal Highness the Duchess of Edinburgh; *née* Her Imperial Highness the Grand Duchess of Russia.

"Madam,—The following Discourse was delivered in the British Church at Moscow, on the Sunday preceding the enthronement of your Sire, His Imperial Majesty the Czar of all the Russias.

"The Sermon has been out of print for many years. Since the auspicious Marriage of your Imperial Highness to His Royal Highness the Duke of Edinburgh, I have been solicited by many of the admirers of Your Imperial Sire to publish a new edition of my Coronation Sermon. I have complied with these repeated and urgent requests."

The Preface states:—"The history of the following Sermon is simply this. I was anxious to examine the invaluable MSS. of the Hebrew OLD TESTAMENT which were then to be found in the Imperial Library at Odessa, as well as those at Shuffut Kalé—the Karaite Jews' settlement in the Crimea—ere I gave the finishing touches to the work

upon which the best years of my life had been spent, even my Annotated Hebrew OLD TESTAMENT. Unfortunately the unnatural war between this country and Russia broke out—a war ever to be regretted!—just when I was about to start on my literary enterprise. I was obliged, therefore, to wait patiently for the return of the dove, with the olive branch in its mouth.

"As soon as peace was proclaimed, I began to prepare for my contemplated voyage of research. The grand event of that year, next to the proclamation of peace, was the happy-omened coronation of ALEXANDER II. I was determined therefore to take up my sojourn at Moscow during the joyous coronation season. The then Chaplain of the British Church, the Rev. W. Gray, kindly invited me to his house, and entertained me most hospitably all the time that I remained in that ancient city of the Czars. He asked me to preach the Sermon on the Sunday preceding the enthronement of the present Emperor of all the Russias. I accordingly prepared what I thought to be a suitable Discourse for the occasion, and preached the same. The first edition was published in England whilst I was yet on my travels in the south of Russia. The Sermon has been out of print ever since 1857. The reason for the publication of this new edition is given in the Dedication."

The Sermon treats of the following three subjects:—"1. The typical character of the crowned monarch. 2. The duties which coronation entails upon the Christian monarch. 3. The claims to which an hereditary prince is entitled from the people who dwell under the shadow of his wings."

We quote here the first subject:—

"1. The typical character of the Crowned Monarch.

"The Crowned Monarch foreshadows in his character, especially if he be a faithful member of the Church of God—such as, we have no doubt, was Joash the king of Judah; and such as is the Prince whose coronation we anticipate—I say such a king prefigures the kingship of Christ. Kings, Priests, and Prophets, under the former dispensation, typified THE CHRIST—the Anointed One of the Lord,—for all those functionaries had to be anointed. Jesus therefore was called 'THE CHRIST,' because he was and is to be so in a triple form. He was to be Himself in fulness of the different dispensations, PROPHET, PRIEST, and KING.

"We have no more Prophets, such as prophesied under the preceding dispensation. Our Lord Himself explained this by telling His disciples that 'all the Prophets and the law prophesied until John.' 'The law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.'* John was the last of the Prophets who were sent to herald and proclaim the great Prophet, the Man Christ Jesus. As soon as the Baptist ceased his prophetic ministry, Prophecy, in the highest sense of the term, ceased also. We have no more Prophets. Christ has appeared as the Prophet of Prophets.

"We have no more Priests, in the Scriptural sense of the word. I say in the Scriptural sense of the word, because there are men who are still called by men 'Priests.' Those ministers, however, repudiate any resemblance between themselves and the priests whose duty it was to offer up bloody sacrifices prospectively of the Great High Priest, our Mediator, and of the Lamb of God which was to come to take away the sins of the world. I say therefore with perfect confidence that we have no more Priests. Christ has appeared as the Priest of Priests, and the Man Christ Jesus now sits at the right hand of God, officiating as the Great High Priest of our profession—and moreover as the sacrifice which was offered up once for all, so that there remaineth no sacrifice for sin.—We have no more Priests.

"But we still have Kings! What may the reason be? Because Christ has not yet taken the kingdom prepared for Him from the foundation of the world. Christ sitteth now at the right hand of God simply as 'the Lamb slain from the foundation of the world,' or as 'our Propitiation;' simply as our High Priest or Intercessor, but not as King. He presents Himself simply as a NOBLEMAN going 'into a far country, to receive for Himself a kingdom, and to return.'† We therefore have still kings to prefigure the coming of Him whom St. John thus describes:—'And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew

* Matt. xi. 13; Luke xvi. 16.

† Luke xiii. 12.

but He Himself. And He was clothed with a vesture dipped in blood : and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords.*

"Mark the expression :—'ON HIS HEAD MANY CROWNS.' The brightest and most effulgent gems in that manifold crown, which is to adorn the brow of the King of kings and Lord of lords, I have no hesitation in saying, will be diadems which once encircled the heads of Christian kings and potentates. 'On his head many crowns,' the crowns of all such pious kings as were not and are not ashamed to confess before the world, the Church, and the holy angels, that Christ was and is to be the King of kings and Lord of lords. The crowns of all kings and princes who accept the dogma of the great Apostle of the Gentiles, and act accordingly, namely :—'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light : who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son : in whom we have redemption through His blood, even the forgiveness of sins : who is the image of the invisible God, the firstborn of every creature : for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him.'†

"All things were created by Him and for Him.' The world and the fulness thereof, 'whether they be thrones, or dominions, or principalities, or powers.' Each monarch, by his rule over his individual dominion, foreshadows, prefigures, and typifies Christ's eventual world-wide rule and authority. You will thus be enabled to appreciate the frequent injunctions which we find in the Old and New Testament, to fear the 'Lord and the King,' for there is an indissoluble conjunction between both. Hear the words of an inspired sovereign :—'My son, fear thou the Lord,

and the king : and meddle not with them that are given to change. For their calamity shall rise suddenly, and who knoweth the ruin of them both.' 'I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight : stand not in an evil thing, for he doeth whatsoever pleaseth him.'* Hear also what St. Paul said, 'Let every soul be subject unto the higher powers. For there is no power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist, shall receive to themselves damnation.'† Nor does the aged Peter overlook to impress the same upon the minds of 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.' He thus writes to them :—'Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.'"

Fruits from Canaan's Boughs. To which are added a Few Thoughts on the Doctrine of the Trinity. By John Rudall, Barrister-at-Law. London : James Nisbet and Co.

THIS is one of those works of which the title page gives no adequate idea of its contents. We feel it necessary therefore to give a couple of passages from the *preface* to stimulate our readers with a desire to peruse this work as a whole :—

"Truth, like its Author, is the same yesterday, to-day, and for ever. But though men may think alike, and enunciate the same truths, yet, as liquefied gold comes from the mould into which it has been poured in the shape which the mould has impressed upon it, so truth comes forth from different minds, moulded into various shapes and forms, according to the intellectual and spiritual capacity of him by whom it is enunciated ; and as the gold in the one case, so the truth

* Prov. xxiv. 21, 22 ; Eccles. viii. 2, 3.

† Rom. xii. 1, 2. ‡ 1 Pet. ii. 13-17.

* Rev. xix. 11-16. † Col. i. 12-16.

in the other is the same. Hence it is both profitable and interesting to observe the manner in which Divine truth has been dealt with by holy men of all ages, to some of whom, by the Spirit, was given the word of wisdom, to others the word of knowledge, and to others a diversity of gifts. . . .

"For many years the writings of these highly-gifted and enlightened men, especially those of them who are commonly designated the Puritan divines, engaged my leisure hours; and having, in the course of my reading, met with many experimental truths, striking elucidations of Scripture, and instructive lessons, looked up in ponderous folios and worm-eaten volumes, accessible to few only, I extracted them for my own profit; thus reaping where I had not sown, and gathering where I had not strawed.

"But no man liveth to himself, and therefore, whether we read or hear, we desire that others may be profited by what we have learnt

"Influenced by these considerations, I present to others some of the fruits and pleasant things I have gathered from Canaan's 'mountains of spices' and 'hills of frankincense.'

"The writer has ventured to add to the volume a 'Dissertation on the Doctrine of the Deity of our Lord Jesus Christ, and the Personality and Deity of the Holy Ghost.' The arguments are those which occurred to his own mind, from a careful perusal of the Word; and they were the means of leading him to renounce the Unitarian views in which he had been educated, and cordially to embrace the doctrines he has advocated. His earnest hope is that, as they carried conviction to his mind, they may, under the Divine blessing, carry the same conviction to the minds of others.

"The reader will find, at the end of the volume, a charming picture of the life of grace, in the French language, which has been added to the volume, in the hope that, not only those who know anything of a gracious life may be better acquainted with its lineaments, and more captivated by its charms, but that those who are strangers to that life may hear something of its joys, and discover somewhat of its loveliness."

We have read, and carefully read, every page of the volume under notice. Not one of them is without some precious pearl or jewel. One of the most interesting portions of the

volume is "A short Dissertation on the Deity of our Lord Jesus Christ and the Personality and Deity of the Holy Ghost." It is a valuable addition to the evidence of the Christian religion. Here is a writer unbiassed by early education and training, for he was born and bred a *Unitarian*—whatever that may mean—a denier of the Deity of our Lord Jesus Christ, now, and for scores of years past, a firm believer in the "Holy, Blessed, and Glorious Trinity." It is no ordinary man who speaks to professors in this work. The writer is ripe in years, ripe in learning, ripe in Christian experience. Moreover one, who has been trained, by his profession, to balance the *pros* and *cons* of arguments with the greatest precision. It is a Nestor of Christian scholars who thus winds up a series of arguments on the essence of Deity:—

"The doctrine of the Trinity is, as already remarked, the foundation stone of all the other Christian doctrines. Would we know the Father? Jesus is the alone revealer of Him; for 'no man knoweth the Father but the Son, and he to whom the Son will reveal Him.' Would we know the Son? The Holy Ghost can alone make Him savingly known, for 'no man can call Jesus, Lord, but by the Holy Ghost.' To deny, therefore, the Deity of Christ, is to be ignorant of the Father, since He can only be known by the revelation of the Son; and to reject the Deity of the Holy Ghost, is to reject Him by whom alone we can come to a saving knowledge of Christ, since none but the Holy Ghost can reveal Him to the believer, or enable him to call Him Lord."

We feel that we are doing our readers a great service by recommending FRUITS FROM CANAAN'S BOUGHS to their notice. But we especially recommend the diligent study of it to Jews, Socinians, and Voyseyites.

The Rainbow.—A magazine of Christian Literature: with special reference to the Revealed Future of the Church and the World. London: W. Kent and Co.

The Book of Revelation at one View: tabulated and arranged according to the natural order and structure of the Prophecy. With Key. By G. B. Chaloner. London: S. W. Partridge and Co.

The Rainbow for April contains several important and suggestive papers; but the one which attracted our special

attention is that from the pen of G. B. O., entitled *THE MARRIAGE OF THE LAMB*. It forms an exposition of Rev. xix. 6, 7. We had occasion to recommend, in strong terms of approbation, a former paper from the same pen, entitled "The Church the Lord's Body." (See our number for last August.) *THE MARRIAGE OF THE LAMB* is a sort of sequel to the former one. This essay, like the former, testifies to the writer's diligent study of the word of God, and to his uncompromising rejection of every dogma which is contrary to the same. It is quite refreshing to meet, now-a-day, with a writer on unfulfilled prophecy, who thinks for himself, independently of others. A couple of ideas are broached in the course of this essay which we cannot at present endorse, but we have no difficulty in endorsing the principal feature of the theme. We should have been glad to transfer the whole of that article to our magazine, accompanied by a couple of notes, were it not for its length. We can only just give the headings of the partakers of the marriage supper of the Lamb. "1. *THE BRIDEGROOM*, and, coupled with HIM, *THOSE THAT COME WITH HIM*," &c. "2. *THE BRIDE*, the nation of Israel in the flesh," &c. &c. "3. *THE CALLED*." "4. *THE VIRGINS HER COMPANIONS* that follow her," &c. All these subjects are, upon the whole, satisfactorily worked out, and we agree in the main with the writer's construction upon those passages of Holy Writ which he adduces. We gladly give the winding up of this most interesting paper in the writer's own words:—

"If the things contained in this paper are 'according to the Scriptures,'—which have been most diligently searched and compared in order to elicit a clear and distinct synopsis of the truth respecting them,—the conclusion seems to be inevitable that the doctrine of the Church's brideship is only one part of that spiritual sorcery by which the nations of Christendom have been bewitched, be-dazzled, and befooled by the harlot of the seven hills. For herself and the church called after her, she has usurped all the characteristics and claimed all the promised blessings and glories of Israel; and even those churches which have broken away from her communion because of her spiritual fornication and corruption, have carried with them this figment of her doctrine, to which

they cling with a pertinacious self-complacency little in keeping with a sincere and honest desire to see Israel restored to her land and her Messiah. By Divine authority, Rome has justly received the name of the Great Whore, and the Mother of Harlots, to distinguish her from the true Bride; and it is well to be cautious of receiving any doctrine that comes from her until it be clearly proved by Holy Scripture independently of her instructions and assumptions."

We should, however, recommend our readers to study carefully the article *in extenso* as it appears in last month's *RAINBOW*. Moreover, we would recommend G. B. O. to reprint both his papers—namely, "The Church, the Lord's Body," and "The Marriage of the Lamb," into a pamphlet for extensive circulation amongst anxious students of unfulfilled prophecy. We are sure the attentive perusal of his papers would tend to the abandonment of many an untenable view now clung to by those who do not like the trouble of thinking for themselves, even on the most momentous subjects.

We would recommend, in connection with the above, the Apocalyptic Chart or Tabulated Book of Revelation, displaying the whole of the New Testament Prophecy of St. John at one view. From the key to the same we gather that G. B. O. stand for George Boole Chaloner, the author of the Chart. Publishers, Messrs. S. W. Partridge and Co. We analysed the Chart with the help of the Key, and can safely pronounce it, one of the best aids to a right understanding of the most important book in the Scriptures of Truth. A Jewish gentleman, a member of our class of Jewish inquirers (see our first article in this number), studied it carefully, and said to us, when he brought the work back again, that he found the Chart and Key efficient expounders of many a passage in the Old Testament hitherto to him hard to be understood. We have no hesitation in saying that such would be the experience of many a Christian reader with respect to both the Old and New Testament.

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

We perused this volume with considerable interest. We consider it a valuable contribution to a Christian's

library, and therefore strongly recommend it to such of our readers as are anxious to store the minds of those around them with things anent to peace with God, which are indissolubly connected with LIGHT AND LIFE IN CHRIST. Sixteen are the subjects treated in this volume, namely:—The Word. The Proto-martyr's Testimony. Balaam and the Ass. Balaam and Israel—parable the first. Balaam and Israel—parable second. Balaam and Israel—parables third and fourth. The healing of the impotent. Thoughts on the Beatitudes. The Law-giver's dying blessing. The Lord our Shepherd. A dying chamber. The course and the ministry. Lessons from Calvary. Fulness of blessings. Little but wise. The lost piece of silver.

The volume is replete with Christian doctrine and instruction in righteousness, drawn from the purest source of LIGHT AND LIFE. When we read through the sixteen papers of which the volume consists, we could not but appreciate the suitability of the title of the work. The experience of our author, every chapter indicates, is the

same as that which "the sweet Psalmist of Israel" experienced, when the man after God's own heart exclaimed:—"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart."

We most cordially recommend Mr. Whitfield's discourses as models for our Christian pastors and teachers, as well as for family readings and parochial libraries. We also recommend most heartily the following tiny *brochures*, neatly printed and got up, by Messrs. Partridge and Co. "The Saviour's Invitation," "Be ye separate." "A Solemn Warning." "Lesson from the Lord's early Ministry." Each of these miniature volumes is a mine in itself: and if properly worked must yield much spiritual wealth.

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., 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.

"A Hebrew of the Hebrews."—Your letter came too late for this month's publication. We have had a notice ready these several months, of our learned Hebrew brother's work—*The Gospel from the Rabbinical point of View*, by the Rev. G. Wildon Pieritz, M. A.; but a constant influx of information, which admits of no postponement compelled us to defer the notice of Mr. Pieritz's work, along with many others, to a future issue. We trust that it may not be very long before our review of the work is published. We were equally surprised with you at the favourable tone which the scurrilous *Jewish Free School* print exhibited whilst noticing, in its im-

pression of the 24th ult., the above named work, considering that Mr. Pieritz, was not only a Hebrew Christian, once the respected Rabbi of an English provincial town, but for many years a missionary to the Jews in Palestine and elsewhere. Moreover, Mr. Pieritz was the actual founder of the Jerusalem Bishopric. We also "laughed till we cried again" when we read the strictures in the *Bell Lane Jewish World*, on the "Hebrew Version of Tennyson's Ode." "If ignorance is bliss!" to what extent may not the staff of that hebdomadal felicitate themselves!!! (See foot note on pp. 215 and 216.)

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.

PUBLICATIONS AND LETTERS RECEIVED in our next;