

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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וְאַתָּה עֵד. "*Ye are My Witnesses.*"—Is. xliii. 10.

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## OUR MAHANAIM.

**I**N a somewhat similar sense, though not under identical circumstances, we have been led to surname our now dual class of Jewish Bible Students by the term in which our father Jacob apostrophised his dual band at GALEED and MIZPAH, namely MAHANAIM. In the words of that patriarch we say :—We are but too small for all the mercies and for all the truth which Thou hast executed in behalf of Thy servant ; behold, we have become two bands.\*

Various secondary causes have conduced to increase rapidly the number of attendants at our Bible-class, of Jews and Jewesses, which we have mentioned in the first article of our last issue. The principal secondary cause was, no doubt, the correspondence—on the subjects of our readings and expositions—between the members of our class and their friends and relatives in Town and the Country. It is a divine apophthegm, "From the abundance of the heart the mouth speaketh." The "shepherd and the woman" in the well known parables, when they have recovered that which they had lost, called upon their friends and their neighbours respectively to rejoice with him or with her ; the blind man who recovers his sight, the leper who is cleansed, the impotent man who recovers his bodily strength, cannot keep back the exuberance of gratitude which overflows the respective hearts of those who obtain mercy. No more can the Jew or Jewess—who has hitherto lived in enmity with God and apostasy from His Christ—control the exuberance of his or her heart's joy, on having revealed to the soul that "Christ is the end of the law for righteousness to every one that believeth."† It was this new birth in the souls of the members of our Jewish Bible-class, which made them sob out,

\* Gen. xxxi. 47, 48 ; xxxii. 2, 7.

† Rom. x. 4.

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

It was the effect of this new birth in the souls of our Jewish Bible students, which constrained the members of our class to communicate the glad tidings to some of their friends, relatives, and acquaintances. The communications elicited in return revelations of secret workings in the hearts of those friends, relatives, and acquaintances, which have been kept studiously concealed, in some cases for months, in others for years. We have read many of the letters which passed between those anxious correspondents. They teem with the whisperings of the irresistible flood of love to Christ, the faint echoes, as it were, of the mighty voice, GOD IS LOVE!!! One secret Jewish believer takes up the words of the hymn,—which we tried to sing on a former occasion, which was evidently quoted in a letter from a member of our class to her relative in the country,—and thus apostrophises her correspondent in Town:—“Yes, dearest cousin, more than that now,—dearest sister in the true Faith,

“‘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.’”

This correspondence tended much to the increase of our numbers, and induced us to adopt the predicted words of the prophet, which our nation, in fulness of time, shall yet use under different auspices. We exclaimed: “The place is too strait for me: give place, that I may sit at ease . . . Who hath begotten me these? . . . Who hath brought up these?”—For though the drawing-room in which the class met was one of the largest in the neighbourhood, it became one afternoon inconveniently filled, and those at the furthest end from our table could not hear with comfort.—Upon which, several of the gentlemen, members of the class, proposed their respective drawing-rooms, as meeting-places of ease to the mother Church in that house. The most convenient one was decided upon; when we could not resist quoting the words of our father Jacob, with which we commenced this paper. With St. Paul we muse:—“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.”\*

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\* Rom. xi. 33-36.

## ST. PAUL ON ISRAEL'S FUTURE.

BY THE REV. J. WILKINSON.

*(Concluded.)*

**T**HIS chapter has fired my soul for years, and the more I read it and pray over it and study it, the more beauty I see in it year by year. "Well; because of unbelief they were broken off; and thou standest by faith," on the very same condition. "Be not high-minded, but fear." Brethren, we do not wish to attach more importance to this than there is really in it, but it is a striking fact that this is the Epistle to the Romans, *the Epistle to the Romans*; a letter, an inspired letter, from God to the Church at Rome. At the time this epistle was written, her faith was spoken of throughout the whole world; she was a Church that was spoken of as a model Church. Here we see the state of the Romish Church in particular and the Gentile Church in general at this day: it is a state told us of before by God. Now, here is the Church of Rome addressed, and God tells her not to be high-minded. Has she taken heed to that? No. And to fear. Has she been fearful? She has been very high-minded, and she has not feared at all. Her assumptions have insulted God for ages, and they insult Him to-day; and at the gathering of the Œcumenical Council they will insult Him further, by making claims for men which belong only to God. "Be not high-minded, but fear: for if God spared not the natural branches, the Jews, take heed." The *take heed* is in italics. It would literally read, "shall also not spare thee," the "*take heed*" being, as I have said, in italics. "If God spared not the natural branches, take heed lest He also spare not thee." Now comes one of the most important phrases in this chapter, bearing upon the Gentile Church—the Roman Church primarily, the Gentile Church generally. "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." "If,"—mark the condition,—*"if thou continue in His goodness."* Now I ask you just to wait half a minute on this passage, or on this part of the passage: "If thou continue in His goodness." Has the Church of Rome, to whom these words were primarily addressed, has she continued in God's goodness? With all the charity we can muster we must say she has not. What is the consequence? That every other Church, whether the Greek Church, or the Protestant Churches which have come under this dominion, will have the same judgment meted out to them: "*otherwise thou also shalt be cut off.*" I never read anywhere in the Scriptures of a cut-off Gentile Church being grafted in again. I do read of the broken-off branches of the Jews, that if they abide not still in unbelief they shall be grafted in.

It appears to me that the Gentiles have an immense amount of responsibility beyond the Jews. The Jews, in rejecting their Messiah, were not so blameworthy as moderns. You know their Old Testament Scriptures were in manuscript, and there were very few copies in comparison with the bulk of the nation. It is different with us in these days: we can get a New Testament for 2d., and the complete Bible for about 6d., and every one can possess a copy. Now we should have thought, if we had lived in other times, when the Scriptures were scarce, in the days of manuscript Bibles, that if we could purchase a copy of the New Testament for 2d.,

and a copy of the Bible for 6d., "Why," we should have been ready to ask, "do all the devout people, who regard those books as from God, sit down and commit them to memory, and store every word in their minds?" The answer of thousands would have to be, "No; you can quote hundreds of passages from the Scriptures, which hundreds and thousands of people calling themselves Christians do not know either where they are to be found, or even whether they are in the Bible at all." We blame the Jew, but there is a tremendous condemnation resting upon us for not familiarising ourselves largely with the Father's mind; I say there is a tremendous condemnation upon the Gentile Church, and a vast amount of responsibility beyond what the Jews ever had, a responsibility arising from the light which we enjoy. "Otherwise thou also shalt be cut off, and they also, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again." What does that say to us? It says this, Do not stand in Gentile unbelief, looking down on these dry and withered olive branches lying on the ground like the bones in Ezekiel's vision. "Son of man, these bones are the whole house of Israel." Do not look down upon them in Gentile unbelief, and say sap can never flow along them more. Take hold of them under the influence of Christ's love; take hold of them by the use of Gospel means; take hold of them in obedience to Christ's command; take hold of them gently, lovingly; they are brittle, they are dry; hold them in the spirit of prayer, and in the use of Gospel means, to the old parent stock; and though thou canst not give them vital union, God says, "I can." God is able to graft them in again, and grafted into their parent-stem, they shall yet bud and blossom, and fill the face of the world with fruit.

There is something very beautiful here in the next verse. Paul goes step by step; and having shown that we have no right to regard the least hopeful cases amongst the Jews as absolutely hopeless, not even those branches broken off for unbelief,—for if they abode not still in unbelief they should be grafted in again,—he goes on to prove that the Jews, as they were circumstanced in relation to the knowledge of God and to the Old Testament Scriptures, constituted the foundation of Christianity—that, as with respect to these things they stood in a position which presented facilities for missionary enterprise no other people in the world could present; Paul goes on with one of the most logical and forcible arguments in the whole of his logical writings,—that the Jews are easier to convert than the Gentiles—not easier for the Holy Ghost, only easier in the sense in which people have said that they are harder; for it has been said that the Jews are much more difficult to convert than the Gentile heathen. So human will says; Paul says they are easier. Which is right, popular opinion or the inspired Word of God? Brethren, you will find, in conversing freely with people over this land, what an immense amount of infidelity there is with regard to the conversion of the Jews. I find people hastily adopting what the *Times* newspaper says on the conversion of the Jews. I find amongst Christian people, as I go over the country, a willingness to quote what *Punch* says when he speaks about the conversion of the Jews; I find people having readily on their tongues what the *Saturday Review* says on the conversion of the Jews. I was addressing a ladies' gathering one morning a few weeks ago at Harrogate, and a lady remarked in my presence that "So-and-so used to be a subscriber to the fund for the conversion of the Jews, but had given up her subscription

of half-a-sovereign, because her daughter had read a few mornings before, in the *Saturday Review*, that it was of no use seeking the conversion of the Jews!" Is it not strange—it seems so to me—that there are numbers of persons calling themselves Christians in these days, who know more of what is said in such quarters as those I have referred to, and who are more influenced by such things, than they know or are influenced by what the Apostle says? Paul says the Jews are easier to convert than the Gentiles; and this argument is sustained by one of the most forceful and beautiful arguments in the whole of Paul's apostolic writings. Paul says, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these,"—these Jews,—“which are the natural branches, be grafted into their own olive tree?” How much *more*; not how much *less*.

Just a minute upon two points of this remarkable verse, as to the principle upon which olives are grafted. They graff in Palestine, not the wild on the good, but the good on the wild, and subdue the wildness of the wild root by the goodness of the good graff. If they were to graff the wild olive branch upon a good olive tree, the wild olive graff would destroy the effect of the good olive tree, and all would run wild together. Now some think that the Apostle has fallen into a mistake here. Paul was an educated man; Paul lived in Palestine; besides, Paul was inspired. They graff, then, the good on the wild, and subdue the wildness of the wild olive by the goodness of the good graff. What does Paul mean then by talking about grafting the wild branch upon a good olive tree, when they never do it? Mark, he says it is “contrary to nature;” he does not say it is in harmony with nature's laws, but that it is contrary to them. Uninspired men most generally get their beautiful and forcible illustrations, if they get them from nature at all, in harmony with nature's laws and with natural modes. Paul here, by reversing the matter, adds force and beauty to his illustration. So much for the principle on which olives are grafted,—the good on the wild, not the wild on the good. Now on the propriety of calling the Gentile a wild olive branch, and the Jew a natural branch. There is propriety in both statements. The heathen have got gods many and lords many, and sacred books of nothing worth, while the Jew, though he is God-fearing and Old Testament-believing, denies the Lord Jesus Christ. When you go to the heathen, you ask them to give up their gods and their sacred books; but when you go to the Jew, you do not ask him to give up faith in his God; but if you can, you agree with him; you tell him that thus far his faith is right; but you entreat the Jew to receive Him whom God hath sent. You tell the heathen to burn their books; you tell the Jews to search their Scriptures. “If ye believed Moses and the prophets,” the Lord said, “ye would believe Me, for he wrote of Me.” There you have common ground with the Jew. Let me give you a simple illustration. Have you never walked along a narrow lane, so narrow that half-a-dozen could not walk abreast in it, but would have to go through in single file, with its high banks excluding the sun, and rendering it twilight at noontide; but when you have come out of that lane, you have felt the glorious influence of the sun on the brightened landscape, and a delightful sense of freedom? Well, when we go to the Jew, we do not tell him to go back again in the narrow lane of the Old Testament; we do not tell him that he is altogether wrong,

and that he will have to retrace his steps. No; we recognise with reverence the Bible that is in his hands, and we say, "As far as you follow that message you are right; and as far as you follow these prophets you are right." You will never move the Jew from his system; therefore grant at once all that you can grant with truth. Do not denounce him; do not say he is wrong altogether. Say he is right as far as he goes with the Scriptures, as he follows Moses and the prophets. But ask him, "Why do you linger here? for there is something better and brighter further on, and not much further on." When you go to the heathen, you have to tell him right out that he must burn his sacred books; that he must burn his gods, or throw them away, or fling them in the river, or cast them to the moles or the bats. But when you meet the Jew you must take him by the hand, and say, "Let me lead you to the end of this narrow lane, and I will bring you out into the expanse where there is room for both Jew and Gentile to walk abreast, and where the promises meet their fulfilment. Mosaism is the bud; Christianity the full-grown flower, whose fragrance is intended to be wafted on every breeze to every land, and to be shared in by every creature, Jew or Gentile. Mosaism is a narrow river cutting its way through a continent into the sea of Christianity, the waves of which wash every shore with salvation. There is a beautiful propriety, then, on this ground, in calling the Gentiles wild olive branches, an equally beautiful propriety in calling the Jews natural branches, and a power in this inference that Paul draws, "If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these which be the natural branches, be grafted into their own olive tree."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." It is called a mystery, but a *revealed* mystery, because we are not to be ignorant of it. What does this mystery mean? To understand, it will require a little thoughtful and prayerful attention; but when we have given it that thoughtful and prayerful attention we shall comprehend it; so that we need not remain ignorant of it. We shall fall into mischief if we remain entirely ignorant of this mystery, because we shall be "wise in our own conceits." Now it appears to me there has been a mystery, one referring both to Jewish and Gentile matters, but that 1800 years ago the mystery was cleared up to the mind of the Apostle Paul, and to the Jewish Christians generally. The Jews 1800 years ago had no idea at first that the blessings of the Gospel were intended for Gentiles; or, if they acknowledged them to be so, they had scarcely any faith in the conversion of Gentiles. But the mystery was cleared up to the mind of the Apostle Paul, and was cleared up to St. Peter, as you will remember, by the vision of a sheet let down from heaven. I need only refer you to that, for we have no time to look at it: you can do so when you get home, by turning to the tenth chapter of the Acts. Then the mystery was cleared up to the mind of the Apostle Paul. In what way? He speaks about the mystery that had been hidden for ages and generations, and which is now made known unto the holy apostles and prophets. By the Old Testament Scriptures? No. By the Spirit; that is, God revealed these things. God revealed this. He had the whole plan from all eternity, but He waited to see what the Jews would do with the Messiah; whether they would crown Him as their King, and set Him on the throne of His

father David, or whether they would crucify Him, before He let them know about his parenthetical dispensation ; and then God cleared up the mystery to the minds of the Apostles ; and so we have Paul speaking about a mystery as having been hidden for ages, but as being now made known. What is this that was made known ? What was the mystery ? " That the Gentiles should be fellow-heirs and of the same body, and partakers of God's promise in Christ by the Gospel." So all through this dispensation there is to be partial conversion amongst the Jews and partial conversion amongst the Gentiles. The partial conversion amongst the Jews during this parenthetical dispensation is called the " remnant according to the election of grace." The partial conversion amongst the Gentiles, during this parenthetical dispensation, is spoken of as a " people taken out for His name." If you refer to the fifteenth chapter of Acts, you will see a reference to this parenthetical dispensation. This dispensation then is parenthetical, as coming between a manifestation of God in humiliation, and a manifestation of God in glory ; between a suffering Messiah and a reigning Messiah.

The Saviour said to the Jews, " Ye shall not see Me henceforth until ye say, ' Blessed is He that cometh in the name of the Lord.' I have come as your King ; I was born King of the Jews ; it was written on My cross, ' Jesus of Nazareth, King of the Jews ; ' I am your King, I have a right to David's throne, and I shall one day reign in Mount Zion and in Jerusalem, and before the ancients gloriously : ' and the Lord shall be King over all the earth : in that day shall there be one Lord, and His name one.' You sent me back again to my Father. Now some of you think that because you are near to Jerusalem, the kingdom of God is immediately to appear. I say it is now in parable : I am as a ' nobleman going into a far country, to receive for himself a kingdom and to return.' " His disciples wished to make Him a King. Satan wished to make Him a King : " If Thou wilt worship me, all shall be Thine." But Jesus has been sent back to the Father, and He waits till the Father gives Him the kingdom, and until then, He will keep His disciples praying on, " Thy kingdom come, in order that Thy will may be done upon the earth as it is in heaven." We are now, then, in that parenthetical dispensation ; and if anybody dreams of converting the world by the development of this dispensation and before the coming of the Lord, let me tell him it is but a dream : it is not in the Book : " until the fulness of the Gentiles be come in."

It is frequently found that the idea is entertained of the Jewish nation, that they have been cast off and turned out of Palestine and scattered to the four corners of the earth, and then that, after the closing of the times of the Gentiles, the Jews will come home again to Palestine, and that the nation subsequent to that return will be converted. The mystery here, thus answering to the mystery cleared up to the minds of the converted Jews and to the mind of St. Paul, is, I believe, simply this : the *nation* cast away, the *nation* fallen, the *nation* turned out of Palestine, but the spiritual interests of the nation as *individuals*, not affected by the national fall, or by that national turning out, or by that national casting away. Now that is a most important distinction ; a distinction between a national rejection and an individual rejection. St. Paul says, not only hath God cast away His people, but He has occa-

sioned great blessings to the Gentiles by that casting away; not only are the Jews fallen as a nation, but great blessings have resulted to the Gentiles by that fall. And yet in answer to both questions he says, "Hath God cast away His people?" No. Have they fallen? No. Have they stumbled? No. How is this? Why, the spiritual interests of the individual Jew have not necessarily been affected by the fall and the casting away of the nation. The fall and casting away of the nation has simply affected national interests, temporal interests, turned them out of Palestine; but the Jews have stood, as individuals, during the whole period of their dispersion, in the same relationship to the whole range of salvation by Jesus Christ as they would have done if they had been in Palestine to-day and never had left it. Hence, feeling that, do you not see the inference that it has been the duty, the uniform, the constant duty of all who know Jesus as their Saviour, during the Jewish dispersion of nearly two thousand years, to offer the blessings of the Gospel to the individual Jew to secure his conversion to Christ? We have fallen into an error, and we have got wise in our conceits. We have thought that we are entitled to spiritual blessing because we are Gentiles, and do not belong to that unbelieving nation, when, in fact, the fall of the Jew has only affected his temporal interests. We have been for a long time ignorant of that mystery, and we have become wise in our own conceits: and now there are perhaps few grown-up Christians who have not sung something in harmony with this erroneous thought of the destiny of the Jew. For the last fifteen or twenty years, I have spoken to hundreds and thousands of the rising generation on behalf of God's ancient people; and I have found in some schools, to my great pain and even horror, the children singing such words as these: "I thank my God I was not born a heathen or a Jew." Shocking, shocking! They have got wise in their own conceits. They have been ignorant of the mystery; they have thought that because the Jews are cast off as a *nation*, their spiritual interests as *individuals* have been affected by that casting off; whereas they have not been necessarily touched in the slightest degree. When the times of the Gentiles close, we believe this fulness will have been gathered in. We believe it refers to all who will embrace the Gospel, and hold fast to the Gospel during the times of the Gentiles.

We read in Acts xv., after, "I have taken out from them a people for My name," "I will return." What does "return" mean? You went, some of you, from this place this morning, and you have returned this afternoon. The return is very simple; it is as easy as the first three letters of the alphabet to the unsophisticated thought; there is no doubt as to what is meant by "I will return." Christ has gone. Has he gone literally? Yes. Is He to come literally and visibly? Yes, if He went literally and visibly; for we read, "In like manner as ye have seen Him go into heaven, so shall He come." I shall never forget how my soul was thrilled when, little more than twelve months ago, I sat on the slopes of Olivet, one Sunday afternoon, and a dear brother in Christ read with me, under the shadow of an olive tree on that mountain, the account of the Lord's ascension. As we read the narrative, how our hearts thrilled at the words, "He shall so come in like manner as ye have seen Him go." We bent our knees on the slopes of Olivet, a mountain to which the Master had often retired to pray. And I recollect that, after our



prayer, and as we were returning towards Jerusalem to dine, I opened my pocket-Bible and read the account of the Lord's ascension, and pondered on that announcement, "In like manner as ye have seen Him go, so shall He come," connecting it with the words in Zechariah xiv., "And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east;" and as, in retracing our steps, we turned round on Mount Zion and stood gazing on Olivet, and my friend read the words I have just quoted, the whole scene came vividly before our minds; for there we had Jerusalem, and on the east the mountain under our eye. And to say that this occurrence is not to take place literally, but that it is to be spiritualised, is to make the passage meaningless.

"And the mountain shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all his saints with thee.

"And it shall come to pass in that day, that the light shall not be clear, nor dark:

"But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one."

"After this,"—after I have gathered out a people for My name, answering to the fulness of the Gentiles in this passage,—“after this I will return;” after partial conversion among the Jews and partial conversion among the Gentiles, I will return. And what to do? “Build again the tabernacle of David that has fallen down, and heal up the breaches thereof.” What for? “That the residue of men may seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things.” “Known unto God are all His works from the beginning of the world,”—the whole plan is spread out before Him; He won't be hurried, but He will give food for sanctified intelligences to all eternity in sounding the infinite depths of wisdom, mercy, and love as involved in the economy of redemption and as unfolded in the history of the Jew. “And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them.” “As concerning the Gospel, they are enemies for your sakes; and as touching the election, they are beloved for the fathers' sakes.” There is no other people in the world called *beloved* for anybody's sake, while in a state of enmity, save the Jews; “for the gifts and calling of God are without repentance.” The gifts of Palestine and the calling of Abraham will never be abrogated; God will never change His mind. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so”—notice these words—“even so have these also now not believed, that through your mercy they also may obtain mercy.” It is “as,” “so.” “As you had not obtained mercy, but now have obtained mercy, even so have these now; that through

your mercy they also may obtain mercy." Have you found God's mercy in Christ Jesus; and are you of Gentile origin? I doubt not we are all of Gentile origin here, and have largely found God's mercy in Christ Jesus. Will you bear with me if I faithfully and affectionately press home to you these words: We have had theory, that is, we have doctrinal teaching, but now we come to the practice for one moment;—have you showed the Jews mercy? How can I show them mercy? You can show it, either by a contribution to any society in existence for converting them, or you can show it by your prayers, by your sympathy, at the throne of grace, either at your family altars, or in your closets, or in your social gatherings; and you can show it even when you come in contact with a son of Abraham, be it an "Old clothes man," as he comes to your door to buy. If you speak a kind word to him, and then show the Jew mercy, you will be carrying out the doctrine of the text. "The remnant according to the election of grace" must largely be won to Christ by Gentile mercy. The Jews have had cruelty enough; they have had neglect enough; we have done a world of mischief by our coldness and indifference and persecution, and by our unjust laws to the Jews in ages past.

And let me say a word here, in order, if possible, to take a stumbling block out of the way of Gentile kindness towards the Jews. I do not suppose any one here would be open to the charge; but you will have friends and neighbours who are open to it. I refer to the custom of wearing *crosses* as an ornament in these days. May I ask you,—whether those crosses are hung round the neck of beauty, or whether they hang on the gentleman's waistcoat,—may I ask you to take them off in the interest of the Jew? Why so? The Jew, in the middle ages, you know, when religion was corrupted and made Popish, when he saw the crucifix carried along in the street, would run a mile in any direction rather than be in its way, because if he met it he was obliged to bow down before it, and that was an abomination to him. The Jews in the middle ages, called it Tolu: and they call it Tolu to this day. What is that? An idol, an image. You say he ought to know better. I tell you facts. I tell you he regards every person he meets with the cross hanging before them, as an idolater, as a worshipper of that cross; and you little know how you are damaging the cause of Jesus in the eyes of the Jew by this practice. Neither can you help honouring the Jew for hating idolatry. In the Christian Church we honour him as God-fearing and God-believing. You can scarcely get faith out of a Jew. You cannot find Jewish athiests or Jewish sceptics, or Jewish idolaters; and the Church would find converted Jews very helpful now in rescuing persons from infidelity on the one hand, and Popery on the other.

"That through your mercy they also might obtain mercy." And now we come to a beautiful thought as a climax. "For God has concluded them all in unbelief." The Greek runs thus: "God hath shut them all up together for disobedience." "The Jew first;" he failed nationally. The Gentile comes in and looks down upon the Jew as unbelieving, as abandoned, as under the curse of God. God tells us that the Gentile Church will fail too. He tells us that in "the last days" perilous times shall come, when men shall be lovers of themselves; and He goes on to sum up all by saying, "Having the form of godliness but denying the power thereof." When the Son of Man cometh, shall He find faith on the

earth?" This is as much as to say that little vital Christianity hath appeared with a great mass of profession. "As the days of Noe were, so shall also the coming of the Son of Man be." It is indicated all throughout Scripture that the Gentiles will fail as much as the Jews. Now God says, "You Jews failed; I punish you. You Gentiles failed, and I punish you;" and when chastisements have been administered to the one and likewise to the other, God shuts them all up together for disobedience. What for? "That he might have mercy upon all," and lavish his mercy upon such a scale as the world has never seen before. When the Apostle Paul gets thus far, look at that large-hearted man, that profound thinker, that great logician; look at him as he seems to be standing now on the edge of a precipice, looking down and trying to sound the depths of the riches both of the wisdom and knowledge of God. "How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him and it shall be recompensed to him again? For of Him, and through Him, and back again to Him are all things, to Whom be glory for ever and ever. Amen."

One fact, and one minute more, just to encourage you to speak kindly to the Jews. I have such a profound faith in this Book, that, if I have made out the mind of God, I am willing to trust what God says, to trust you for showing interest on behalf of the Jew. God says, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." But I want to encourage you to speak kindly to the Jew; and, for this purpose, I would just show you what kindness can do. I was summoned recently down into Whitechapel, one Saturday afternoon, by a Christian brother, in order that I might speak at a Jewish debate, which was to be held that afternoon, "On the Authenticity of the Scriptures." I found assembled fifty or sixty of the sons of Abraham. I rushed at once to the platform, and turned round, and looked all those sons of Abraham in the face; and my first few words were these:—"Eighteen years ago, God touched my heart with sympathy for your people, and, ever since that time my prayers and my efforts have been in the direction of your welfare. I would even die, if God called me to die, for your salvation. I live for your welfare; I would die for the same, if Christ could be glorified by that." And when I began to speak to them in this way, and told them how God had touched my heart with love for their nation, and how I would do anything for them that they might be blest, I found the prejudice and the opposition which I had seen in them at first gradually yield, and by and by I saw tears stealing into their eyes; and after I had spoken to them about twenty minutes or half an hour, I said, "I will sit down now, and you shall go on with your discussion." They said, "Mr. Wilkinson, you shall be our chairman;" and one proposed it, another seconded it, and it was carried; and I was obliged to take the chair on that occasion; and I sat for two hours, presiding over that debate. I said to them, "I beseech you, do not say an unkind word of Jesus, for I shall be grieved if you do; I have so much cause to love

Him, and I should be so much grieved if you said anything of reproach or a blasphemous word of Jesus." They said, "Mr. Wilkinson, you will have nothing to complain of." And after two hours' debate, the two Jews who opposed me more than all the others put together, and were very clever spokesmen, were the two—the one to propose, and the other to second, a vote of thanks, which they passed unanimously to me, for having come down to see them and to speak to them. Brethren, let us go amongst the Jewish people, and let us speak to them, and we shall find that they will appreciate our kindness, and that, if we go in the spirit of prayer, we shall assuredly have the Divine blessing.

### A WOULD-BE JEWISH TORQUEMADA.

THE baser sort of Jews from amongst those at the east end of London—like their prototypes of Thessalonica of old\*—are moved with envy, hatred, malice, and all uncharitableness because of the blessings which our God and Father in Christ Jesus has been mercifully pleased to bestow upon our humble work.† The print of this sort of Jews, the *Jewish World of Bell Lane*, devoted half of its issue of Friday, the 8th ultimo, to coarse vituperative abuse of CHRISTIANITY and the CHRISTIAN WORLD. Lest some mealy-mouthed "Christian" should think, in his notion of Christian charity, that we unnecessarily employ such descriptive terms as the above, we quote here at the outset the following coarse specimen from p. 2 of that issue:—"A somewhat novel exhibition, a Mule and Donkey show, took place at the Crystal Palace during three days of the current week. A similar exhibition takes place this day at Exeter Hall under the auspices of the Society Succeeding in Failing in Promoting Christianity among the Jews."

Considering that at the meeting, alluded to in this paragraph, some of the noblest, most pious, and most learned Christians were present—such as Lord Shaftesbury, the Hon. Lord Arthur Hervey, Bishop of Bath and Wells; Bishop Ryan; the Rev. Dr. Boulton, Principal of St. John's College, Highbury; Canons Freemantle and Clayton; Rev. D. Wilson, the venerable Vicar of Islington; and a host of other Clergymen and Gentlemen of note—the contemptible vulgarity exhibited in the above paragraph can better be imagined than described. Some assertions and expressions in the same number of that scurrilous *Jewish Weekly* are too gross and disgusting even for allusion.

These would-be trainers of the young Jewish mind aim at something more practical than mere abusive railing; they would, if they could, become zealous inquisitors. The following incensed cloud of angry smoke was sent up in that self-same issue because of our first article

\* Acts xvii. 1-5.

† See our first articles in our last two numbers, as well as the one in this our impression.

in our May number, entitled WONDROUS ARE THE WORKS OF HIM WHO IS PERFECT IN KNOWLEDGE :—

“ AN UNFOUNDED STATEMENT.—The current number of the ‘ False Witness ’ contains a statement, the truth of which we greatly doubt. It runs to the following effect :

“ ‘ 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.’

“ It is important to the metropolitan Jewish community that the statement contained in this extract should not pass unchallenged. Through its import, Christians will be made to believe that a great and momentous ferment is taking root in the minds of intelligent Jews, and that the operations of the conversionist party no longer apply exclusively to the refuse among the Jews, but succeed in reaching the higher classes. Similar to all the statements hazarded by the unscrupulous brotherhood, *we are not informed of the place of gathering, and how many times and where the classes meet ; and above all, the names of persons are withheld.* By the revelation of these names only is it possible to verify the respectability of the movement, if it exist at all.

“ Will some of the ‘ educated Jews and Jewesses ’ in the West End oblige us, in the name of the faith we all hold dear, to make inquiry as to the truth of the fact above mentioned, and let us know where the conversionists hold their gathering ? *Let us but once gain the clue, and we may be depended on to follow it up.*”

Of course the *Bell Lane Jewish World* is disappointed that it is “ not informed of the place of gathering, and how many times and where the classes meet ; and above all, the names of persons attending are withheld.” The educated Jews and Jewesses in the West End have a salutary horror of the virulent diatribes of the baser sort of Jews in the East End, and would rather not have the latter informed of their spiritual experience, of their whereabouts and of their names. The educated Jews and Jewesses of the West End will not easily forget how the Jewish press at the East End, in 1868, vilified and maligned that honourable Hebrew Christian, Joseph D’Aguilar Samuda, when that educated Jew was a candidate for a seat in the House of Commons.\*

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\* Since the above was in type, the following apocryphal paragraph appeared in that veracious weekly, of the 15th ult. :—

“ We are informed by a coreligionist that a missionary, who had become cognisant of his distressed condition, called upon him on Friday last, and, unsolicited, made him an offer to take the whole of his family off his hands, educate them well, and eventually provide them with trades and a start in life. The offer

The threat of inquisitorial *espionage* conveyed in its poisonous tail—"Let us but once gain the clue, and we may be depended on to follow it up"—is not the most winning wooing for confidence. Alas, we know too well, from the history of the synagogue as well as from that of the Church, that a *Jewish Torquemada* is a more horrible monster than a *Gentile Torquemada*. Even Lindo, one of the most biassed Jewish historians that we have ever read, indirectly corroborates our estimate. He begins the fifteenth chapter of "The History of the Jews of Spain and Portugal," &c. &c., with the following sorry tale of Jewish Torquemadism:—

"While the king [John, A.D. 1379] was at Burgos, the Jews artfully obtained from him an order for the execution of Joseph Pico [or, as he is described in Spanish history, Don Juzaf Pichon and Don Jucaf Picho], who was receiver-general of the Alcavales, and high treasurer of the kingdom. He was opulent, and a person of consideration among his people. From the posts he held, he exercised great authority and influence. His-  
tories record no crime of him, but attribute it to the envy and jealousy of the chief men of his nation. Joseph was tranquilly at home, secure from such an event, when he was seized, led to execution, and his house destroyed. From the haste with which the royal executioner performed his office, he is supposed to have been deceived or bribed. The king discovering that he had been imposed on, had the guilty parties punished, and deprived the Jews of the privilege they enjoyed of taking cognisance of criminal causes where they might inflict the punishment of death."\*

A more minute account of this dastardly instance of Jewish Torquemadism is to be found in Lopez de Ayala's "Crónica del Rey Don Juan I.," anno 1370, cap. 8, as also in Zúñiga's "Anales de Sevilla," p. 242. Who could fail to fathom the ominous import of such a threat as this, "Let

was made the more tempting by the missionary promising to relieve the present needs of the head of the family, and to procure him a situation whereby his future would be well secured. Money, it was urged, was no object whatever, one little matter only being required, viz., his renunciation of Judaism. The person so baited did not fall into the golden snare, but indignantly ordered the missionary about his business. On which side, we would fain ask, lies the balance of rectitude and conscientiousness; on the part of the very Christian missionary, or the needy Jew?"

Why were the names and addresses of the "coreligionist" and the "missionary" withheld? The former, if the fiction be founded on fact, would be no sufferer of persecution from his people, on account of his wonderful self-denial; on the contrary, he would be an object of admiration and laudation: whilst the latter, if the information could be corroborated, would become an object of scorn and contempt to all Jews and Christians, and lose his post besides. The fact is, that this announcement, like the majority of statements in the *Bell Lane Jewish World*, is the product of one of the inventive geniuses which conduct that reliable print, such as its *special commissioner* to wit.

\* Another illustration of Jewish hatred and malice is afforded in the same number of the Jewish paper which we have quoted in the preceding note. The article we allude to is mildly headed, *A Jewish Tragedy*, A.D. 1220.

us but once gain the clue, and we may be depended on to follow it up." We would remind those turbulent would-be inquisitors that, for a time at least, they must curb their *Torquemadian* propensities in this, yet free, land.

Would our readers like to know how, and by what means the *Bell Lane Jewish World* would follow up its Torquemadism? The same impression which contains the inquisitorial menace, furnishes the clue to the honourable straightforward mode of the conductors of that weekly. That issue contains an account of an inquisitorial visit which the "special commissioner" of the Bell Lane Jewish organ made to PALESTINE PLACE, to spy out something which might supply him with materials for "railing accusation against the brethren." This trustworthy commissioner tells us of the expedient on which he acted, in order to obtrude himself into the Jewish Converts' Operative Institution in Palestine Place. The following is part of the commissioner's own tale:—

"As I had no desire of being taken for an Israelite, necessity compelled me to resort to a little simulation. Noticing then a Hebrew book, I asked the men what language it was, as it appeared to me from a distance to look like music. This appeared to convince them of my Christianity. Lying on one of the benches I remarked a copy of the *Jewish World*, and I am given to understand that your Journal is regularly taken in here, the inmates being most eager to learn the Jewish news of the day. Two of these men, I was informed, had come from Bombay, another from Tunis, and the rest from Poland. I entered into conversation with the individual from Tunis, and he appeared to be an exceedingly sharp fellow. He evidently thought me a Jew, and seemed to be glad of the opportunity of engaging in conversation with me."

This is followed by an apocryphal account of a conversation with the Tunisian Jew; and by a string of the coarsest diatribes ever put into print, in the way of reflection. This inquisitor proceeds to tell his readers that he "had the pleasure of an introduction to the reverend superintendent and secretary of the operative institution, Mr. Butler, a mild and gentlemanly individual, who had a good deal to say on conversion." Further on:—

'He behaved civilly and courteously to me, of course being perfectly unaware of my religion, and submitted to me numerous letters transmitted by converts to the committee of the institution. These precious epistles were couched in the usual stereotyped phrases, and overflowed with the thanks of the writers to the Bethnal Green saints. Mr. Butler presented me with a great number of tracts, and asked me to give them to the 'friends of the cause.' My butlerman has since expressed a very high opinion of the paper. One of the little books, entitled 'A Plea for Jewish Converts,' written by the rev. gentleman, is a very funny lucubration, and aims at convincing ignorant folks of the genuineness of conversion. The writer therein expresses his horror of the conduct of a Christian gentleman with whom he had conversed, and who had actually gone so far as to doubt the sincerity of apostates. Mr. Butler is exceedingly wroth with this gentleman, and handles him rather

freely. I left this gentleman in a very friendly way, he expressing a desire to see me soon again. I hardly think he will repeat the wish."

We read the whole of that veracious report to our Bible-class of Jewish ladies and gentlemen, described in our first article, on Saturday, the 9th ult.—To their honour be it recorded, those ladies and gentlemen never see the paper.—The former felt shocked at the vulgarity of the writer, and the latter almost made observation to the following effect, (in reply to my remarking, "Gentlemen, you know now the character of the inquisitor, who will follow you up if only once he gains a clue?") "Both my butler and footman know a *sorry sneak* when they see him; however, I will give them another hint to look sharp," was the rejoinder of every Jewish gentleman present. The following is the reply of a Hebrew Christian brother, in whose knowledge and varacity we have the most unswerving confidence, in answer to a question which we put to him, by letter, on the subject. He writes:—

"I have read the article in the *Jewish World*. It is a complete tissue of lies. The Tunisian proselyte did not give the replies, nor did any *special commissioner* put the pretended questions. The master of the bookbinding department, as well as the journeymen, were present when this fictitious conversation is reported to have taken place. But what can one expect from a man who does not hesitate to publish his own shame! From his own statement, it is evident that he is a stranger to honesty and uprightness. Deception and dissimulation appear to be ingrained in his very nature. . . . From the style of the writer, I am inclined to suspect that he tried to impose on one or more missionaries, but as they detected his duplicity, he seeks to avenge his disappointed expectations in harmless Billingsgate effusion," &c. &c. We cannot divest ourselves, however, of the horrible fact that, if Jewish bigotry and infidelity shall gain the ascendancy for a short time, when unbelieving Israel shall, for the predicted time, become the confederate of the anti-christian nations, then will a Jewish inquisition of an infinitely more tremendous character than ever existed under Popery, under a Jewish leader more cruel and merciless than Torquemada, be organised against the followers of the Lamb, especially against such as bear the name of HEBREW CHRISTIANS. It is to this period that the opening of the "fifth seal" points:—"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.\*



## THE BANISHED ONES FETCHED HOME.

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

BY AN INTIMATE FRIEND OF THE FAMILY.

### BOOK IV.—CHAPTER I.

#### THE MINORITY OF HENRY III.

(Continued from page 121.)

MISS IGNOTA was as good as her word: she not only betrayed no symptoms of impatience for that evening's narrative to come to a close, but she was as attentive a listener as any of the most attentive audiences that ever gave heed to an absorbing discourse. She followed the rest to the domestic sanctuary, and joined heartily in the evening orisons and songs of praise. It was not till a full quarter of an hour after the evening family worship was over that she made her way to Sir Francis Palgrave, put her small hand gently on his arm, and looked beseechingly into his face. The deputy master of the Rolls, with the chivalrous gallantry of his nature, took the little hand in his, first pressed it to his lips, then put it under his arm, and then led the speechless yet anxious inquirer into the conservatory. There the two walked up and down for a full hour, Sir Francis talking almost all the time, whilst Miss Ignota seemed thoroughly transported with gladsome anticipations too enjoyable for words. Asher, his sister and cousins, Mr. and Miss Goodall, Lord Soulwinner and myself walked up and down, and conversed, in the large drawing-room, where we could not but catch frequent glimpses of the elderly gentleman and the young lady. On their returning to the big room, Sir Francis said to his companion, in the hearing of us all, "I have only furnished you with a few threads, all I have got, of the extraordinary texture which constitutes your history. Sir Sampson will be here in a few days, probably before this week expires, when he will very likely follow the lord of the mansion with his wonderful tale of the BANISHED ONE FETCHED HOME. You may, however, forthwith dispense with the names which were temporarily put upon you. Let Nora Ignota be no more even named; your own honoured name is Signorina SEGULLAH NUNEZ."

"SEGULLAH!" exclaimed the young lady, whilst her whole countenance beamed with the sunshine of happiness. "It was the name of my little cousin, who died about the time that I was born!"

"Even so, SEGULLAH NUNEZ. SEGULLAH was a favourite feminine name in your family for generations and ages. The name of Don Israel Ibn Nunez; as well as of Isaac Nunez Ibn Paltiel, and of other variations from those estimable names often occur in the great genealogical chronicle of Toledo Villa. But I must not anticipate Sir Sampson, who is himself a NUNEZ hibernicised into Fitznun."

"I can now wait patiently, dear Sir Francis. You have utterly changed my nature by having revealed to me my own name. The only appellation I shall object to will be that of *Signorina*. My heart is thoroughly English. I shall never give up the idea that the Anglo-Saxons, Danes,

and Normans are also the natural descendants of Abraham, Isaac, and Jacob."

"We all have certain besetting idiosyncrasies. As long as they are innocent and harmless—as yours, in the present instance, undoubtedly is—we tolerate them in one another. Good night, Miss Nunez."

"Good night, dear Sir Francis; but you should not call me *Miss* Nunez, you should call me simply SEGULLAH. Dearest Tabitha and Salome! you two must henceforth call me SEGULLAH."

The three young ladies wished "Good night" to the gentlemen, and left the drawing-room together. The following morning, an especially solemn and grateful air pervaded the congregation in the oratory of the mansion. Every worshipper felt that God was about to manifest an especial token of His providential watchfulness over some of His most tried children, akin to the winding up of Joseph's story. Every portion of the service—supplicatory, expository, and choral—seemed characterised with the grateful and solemn feeling. The impending *dénoûment* was the chief theme of conversation amongst the different groups which formed themselves in the park in the course of the day. The lord of the mansion, his lady, son, and daughter, along with Sir Francis and Miss Nunez, formed a group to themselves. The burden of the conversation of the representative of the PALTIELS was the wonderful circumstance that he should have unwittingly entertained his *bona fide* niece. Asher, who frequently joined me and others, retailed to me his parents' remarks and ejaculations on the subject.

The venerable historian of the BANISHED ONES FETCHED HOME determined to begin his melancholy narrative earlier that evening, as well as on the following one, than on the previous evenings, so as to finish the whole on Friday night. "We shall have no ears after that," he remarked, "but for Sir Sampson's tale of his SEGULLAH; his BANISHED ONE FETCHED HOME." On taking up his place that evening in the lecture alcove, the lord of the mansion commenced as follows:—

The coincidence is not a little remarkable that several of the chroniclers who will furnish me with materials this evening and the next, bear the names of Nunez and Barbaniel joined to that of Paltiel. The reason by which this is accounted for is the change of government during the minority of Henry III. The mild rule of the Earl of Pembroke and of Hubert de Burgh induced many of our people from Spain to come over and settle in this country, some of which intermarried into our family, whose children retained their maternal, as well as paternal, names and surnames. For a generation or so this rolling scroll, which gathered volume as it rolled on, had found its way to Ratæ, or Leicester. Thus records one of my ancestors on his contemporary history:

"The Lord hath broken the staff and sceptre of our wicked ruler; his pomp has gone down into the grave, worms now cover him and feed upon him who had hitherto persecuted without restraint. We may now break forth into song, for the whole island is at rest and peaceful. During the domination of the graceless John" [the writer indulged here in a pun upon the name, which he characterised in the original as JOHANAN LOHANAN, John the unfavoured], "I came with my family to sojourn here in Ratæ; for here in this place our people, ever since they came

to settle here, along with the Romans, have always lived on brotherly terms with the other peoples, whether they were the Romans, or their successors the Saxons, the Danes, or the Normans. Our people continued to increase and to thrive in this place. No Jewish inhabitant of this place was ever charged with the crime of crucifying Christian children, or clipping the coin of the realm, or of any other misdemeanor or felony. Even in the days of the iron rule of John our people here remained unmolested. I could not but suspect the poison in that serpent, even when he appeared as harmless as a dove, and would even have allowed a Jewish infant to handle his face, to smite his cheek-bone, and to try to break his teeth. I therefore brought my household and almost all my substance to this place. We heard, with much sorrow of heart, of the afflictions of our people in other places in this land; but those afflictions did not come nigh unto us. Our people through the country began to hope for better days,—when the cruel tyrant king hid himself, after his lords made him sign and seal the terms of the *STAT* of liberty,—and began to trust that he would never again defile the land with his sanguinary heel; but he did not remain in his secret place longer than a few months: he came forth more infuriated with rage than ever, and with a greater army even than heretofore, and began to perpetrate such cruelties and barbarities as to make the most secure quake and tremble. So that our people in this hitherto safe retreat began to fear for their life, especially as we heard that he was encamped at Newark, a place not very far off from here. I began, therefore, to plan of withdrawing from this island altogether, and to return to *SEPHARD*, the land whence my forefathers came, when the gladsome tidings came from Newark of the decease of the weakener of the people. The happy news came when our people celebrated the festival *HOSHAANA RABBAH*.<sup>\*</sup> They therefore interpreted the event as an earnest of further deliverance; and hitherto the interpretation has held good.

“The new king is but tender in years; the Lord Pembroke, who is the ruler of the land in the young king’s name, is an upright and just man. The dungeons, in which many of our people were left incarcerated at the death of the late merciless king, he has thrown open; the heavy burdens which the dead king had imposed upon the shoulders of many of our people, Lord Pembroke has taken off. This merciful ruler sent out letters and decrees, sealed with the king’s signet, commanding the principal burgesses of those towns where the Jews sojourned in great numbers, such as London, Lincoln, York, Hereford, Worcester, Stamford, Bristol, Northampton, Southampton, Winchester, Gloucester, Warwick, Oxford, enjoining those burgesses that our people should be held secure from any injury or hurt, grievance or wrong, either to their persons or properties. The Jews were especially to be shielded against any violence from the hands of those who worship the cross and fight for it. Then was there not only joy in the synagogues of this island, but the synagogues increased rapidly in numbers. For, in addition to those protective measures meted out by Lord Pembroke, a confirmation of the charter was granted which our people had obtained from the deceased king at the beginning

\* The reader will find an explanation of the above-named festival in our number for last November, pp. 506-508.

of his reign. In that charter most important privileges were accorded to our people, and their persons and estates held sacred from assault and plunder. At the same time with the confirmation of the former charter, our people are further set free from the jurisdiction of the courts of their bishops and priests. Moreover, that we may enjoy the safety of unhoodwinked justice, those unworthy judges who brought reproach upon their office, in our affairs in the exchequer, are deposed, and persons of probity and integrity judge in their stead.

"The synagogues, therefore, have not only joy, but also increase in numbers. Our brethren in other lands have heard the report of the good and great changes in our affairs, and are coming over in great numbers to this country, especially those from SEPHARD. Amongst the latter are two families from my own stock: Don Nunez EZRIYAH" [this Ezriyah is only another term for PALTIEL] "and Don Mishael Abiraniel. They and their sons and daughters have taken up their sojourn here. The beautiful daughter of my kinsman Don Nunez, SEGULLAH by name, is now the wife of my eldest son, Baruch, or Benedict. My eldest daughter, Naomi, is now the honoured wife of Aaron, the eldest son of my kinsman Don Mishael Abiraniel. May God prolong their lives, and may I now be gathered in peace to my forefathers. I, Benjamin Aryeh Paltiel, have written this at Rataë, in the third year of the government of the great and good Lord Pembroke."

Earl Pembroke died the same year that the above was penned, and at the beginning of the next year the penman himself was gathered peacefully to his forefathers. The Earl was succeeded in the administration of the affairs of this realm by Hubert de Burgh, the hero of the naval battle at Dover, which broke the arm and armament of France in this island. De Burgh was but little inferior to his predecessor; he himself continued Lord Pembroke's humane deportment towards our people. He was, however, let and hindered in his own benevolent intentions by two ecclesiastics, namely, Peter des Roches, whom the Pope created Bishop of Winchester, and Cardinal Pandulph, the Pope's legate then in this country. It was to the interference of those foreign ecclesiastics in the affairs of this realm that I trace the jarring and irritating decree that the sheriffs, of the different places where our people then resided, were directed to require that the Jews should distinguish themselves by wearing, on all occasions, a particular mark upon their clothes. The mark was to be attached to their upper garment, and was to consist of two white tablets of linen or parchment, and to be affixed to their breasts. Some historians wish to persuade us, that although this order bore the appearance of being of a nature at once degrading and oppressive, it had nevertheless been dictated by no unkindly intention; and it has been remarked, that by making the Jews thus plainly known from other persons, any one who offended against the directions given for their protection, would be deprived of the excuse they might otherwise have made, of being ignorant of their persons. This certainly sounds plausible, but a critical reader of history will at once discover that such a reason is a mere gloss. The real reason for the enactment of that strange order seems to have been, that the Jews should be discernible in the eyes of the king, in order that when he wanted money he should know where to find it without great search;

for the king even in his boyhood was tutored by council, especially by Peter des Roches the personal guardian of the Royal minor, that great revenues might be raised from the Jews if they were kindly dealt with. Whereupon, the following writs were despatched to the respective sheriffs and officers, commanding them to elect twenty-four burgesses out of every town where the Jews resided in any number, to watch carefully over them that they received no injury, and particularly guard them against the insults of "the Jerusalem Pilgrims." And as a rider to the careful watchfulness was the distinguishing badge which I have mentioned. So that it appears that the government after all watched more jealously their purses than their persons!

However, the protection which was thus extended to our people again inspired them with confidence: those who had survived the oppressions of the last reign began afresh to accumulate wealth; and numbers of our nation, as stated by my ancestor Benjamin Aryeh, were induced to come over from the continent, and settle in this country. The new comers were at first treated with violence by the wardens of the Cinque Ports where they landed. They were thrown into prison, and pillaged of their effects. For though the policy of the government towards the Jews had changed, the hatred and cupidity of the people in general remained unchanged. When, however, information was given at court of the circumstance, relief was quickly afforded. Writs were issued to the officers of the different ports, commanding that such Jews as had been imprisoned should be set at liberty, and be allowed to live freely and without restraint, upon consenting to enter their names upon the Rolls of the Jews, and not to depart the country again without permission.

As a truthful and impartial historian, I am bound to admit that some of our people did not make the best use of those few years of tranquillity. Having been set free from the strife of their Christian neighbours, they began to contend amongst themselves. We, like others, are a contentious race, as long as the "Prince of Peace" does not reign in our hearts and in our midst! Did not our deliverer from the bondage of Egypt say to our forefathers, "How can I myself alone bear your cumbrance, and your burden, and your strife?"\* This time-honoured and manifold record abounds with memoranda of internal feuds and contentions amongst our people during the protectorate of Hubert de Burgh. I shall only allude to one instance, even the disgraceful *fracas* at Gloucester, which occurred in 1220. In that unseemly quarrel several families took a culpable part, and some of them must have been guilty of malicious perjury. With all that, however, the government of Hubert de Burgh continued to spread their ægis over our people.

The clergy, it would seem, took umbrage at the privileges which our people had enjoyed, and resolved to attempt, by an exercise of ecclesiastical authority, to overrule the effects of the protection which had been afforded by the measures of government. Stephen Langton, Archbishop of Canterbury, in conjunction with Hugo de Velles, Bishop of Lincoln, published a general prohibition, by which all persons were forbidden to buy anything of the Jews, or to sell them any victuals or necessaries, or to have any communication with them; declaring, at the same time, that

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\* Deut. i. 12.

they were persons, who by the laws of the Church, were excommunicated for their infidelity and usury.

Stephen Langton, moreover, issued the following edict respecting the Jews, at his provincial synod :—" That the Jews do not keep Christian servants ; and let the servants be compelled by ecclesiastical censure to observe this, and the Jews by canonical punishment, or by some extraordinary penalty contrived by the diocesans. Let them not be permitted to build any more synagogues, but be looked upon as debtors to the churches of the parishes wherein they reside, as to tithes and offerings.

" To prevent likewise the mixture of Jewish men and women with Christians of each sex, we charge by authority of the general council, that the Jews of both sexes wear a linen cloth, two inches broad and four fingers long, of a different colour from their own clothes, on their upper garment, before their breast ; and that they be compelled to do this by ecclesiastical censure ; and let them not presume to enter into any Church."

How little solicitous was the Christian Church in the middle ages to bring the Jews to a knowledge of the truth ! The above edict virtually acknowledges the friendly disposition which pervaded the breasts of the Jewish people towards their Christian neighbours ; nay more, it virtually maintains that the Jews desired to visit Christian places of worship, but were forced back by Christian bishops. But have not our people, they who believed not and do not believe, acted, and still act, in the same spirit towards those of our brethren who have believed and do believe ? Alas, the Redeemer's prediction receives fulfilment even in this our day :—" They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."\* Yet we have the consolation of the glorious evidence which the fulfilment furnishes, if we but " stand fast in one spirit, with one mind striving together for the faith of the Gospel ; and in nothing terrified by our adversaries : which is to them an evident token of perdition, but to us of salvation, and that of God. For unto us it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."†

The Christ-rejecting Jews—who could derive no evidence to the justice of their unbelief from Gentile ecclesiastical persecution, and neither therefore any consolation—appealed to the Crown for protection and obtained relief. Directions were sent to the sheriffs of the different counties and cities, to prevent the prohibition being enforced ; and orders were given to imprison all persons who, by reason of the commands of the Church, refused to sell provisions to the Jews. This edict of the Church was published in the seventh year of this reign, that is, when Henry III. was seventeen years of age, two years after the Gloucester scandal.

The condition of our people during the seven years which followed the ecclesiastical edicts, and the crown interdicts of the same which I have just mentioned, was peaceful and prosperous. During that septennate our

\* John xvi. 2, 3.

† Phil. i. 28, 29.

people experienced tolerant and generous deportment even from some of the clergy. As one of those exceptional instances of clerical good will, I may mention the Prior of Dunstable, who granted permission to several of our people to reside within his jurisdiction, and to enjoy all civil privileges in common with the Saxon and Norman settlers, for the annual payment of two silver spoons, each of which was to weigh twelve penny-weights.

## CHAPTER II.

## THE ANGLO-HEBREWS UNDER HENRY III.

THE good time, under the regency of the Earl of Pembroke and Hubert de Burgh, was only a parenthesis. Henry III. came of age,—alas! at the years of discretion he had never arrived. Dante, who was disposed to deal very gently by him, in his seventh Canto of *Del Purgatorio*, represents him as a semi-idiot, and finds him in the place assigned to imbeciles and children, whose account of himself, like that of Sordello,

“Non per far, ma per non fare ho perduto.”\*

The great Italian bard makes Sordello point to Henry in the following couplet:—

“Vedete il Re della semplice vita  
Seder là solo, Arrigo d’Inghilterra.”†

All I can say is, that if Dante had been an Englishman, he would not have been so considerate to that hapless king. Many and evil were the years of that Henry’s rule. The historic tree of the Anglo-Hebrews during that long reign bore—using a figure from one of the songs of Moses—bitter clusters, and grapes of gall, whose wine was the poison of dragons, and the cruel venom of asps. The secretion of venomous hate, which the ecclesiastics were obliged to keep down during Henry’s minority, broke forth in all its virulence as soon as that feeble-minded, priest-ridden prince took the reins of the government of this country into his own hands. From henceforth our people, in place of the security which they had previously enjoyed, were subjected to ceaseless violence and arbitrary exaction.

The Anglo-Saxons and Anglo-Normans began to murmur that too much favour had been shown to the Anglo-Hebrews, and consequently charged the king with indifference towards the Christian religion. The king, therefore, wishing to convince the former that he was zealous for the creed which he professed, and by doing so quiet their turbulence, determined to seize the whole of the property of any Jew who admitted the Divine character of the Judaism proclaimed from Calvary, as well as that from Sinai, and thus joined the Christian Church. It is a pleasing consideration that, notwithstanding such cruel, anti-Christian conduct on the part of a nominal Christian king, there were Anglo-Hebrews of

\* Wright thus rendered the above line:—

“Not what I did, but what I failed to do.”

† “There England’s Henry seated may be seen,  
Alone, contented with a frugal board.”—*Ibid.*

considerable celebrity, who hazarded everything in obedience to conviction and conscience, and became Israelites indeed. I may just cite one instance in illustration of the stubborn fact. There lived at that time at Canterbury a very learned and highly-respected Israelite, Augustin by name, who felt constrained by the love of Christ to return to the religion taught by Moses and the prophets : he became a Christian. The monkish historians record the fact, as showing great benevolence on the part of Henry ; for the king was actually graciously pleased to give to Augustin Augustin's own house to live in, notwithstanding that he confessed Christ. However, the despoiled thorough-going Jews, Israelites indeed, or Hebrew Christians, I am not disposed to pity. They counted the cost of their confessing THE FAITH, and gloried in the bargain which they had made. But those Jews who were neither convinced nor conscious of the incompleteness of their Judaism are to be pitied by every feeling heart.

The change of feeling on the part of the government towards them, was first manifested in the fourteenth year of this reign. In this year they were compelled to give up a third part of their movables to the Crown. Immediately after the imposition of this tax, our people in London were subjected to another unexpected act of injustice and oppression. By permission of the king, they had lately completed a synagogue, upon a scale of great magnificence, which surpassed all the Christian churches in architectural taste. No objection whatever was made to the work in its progress ; but as soon as it was finished, the king sent directions to have it seized, and forthwith granted it to the brothers of St. Anthony of Vienna, to be by them converted into a church. Dr. Jost, a modern German Jewish historian, observes : " A folly into which all Jews, at all times, suffered themselves to be misled by propitious circumstances ; not considering that this desire of vain self-exaltation stimulated jealousy, and had the inevitable effect of bringing them down very low."

About this time an Armenian bishop arrived in this country, with letters from the pope, in order to examine some curious relics ; and among other things which he stated—the truth of which cannot be vouched—he related the extraordinary circumstance about the Wandering Jew ; and as the old man has been of late very much talked of, it may not be uninteresting to give here the description which that dignitary favoured England with, at that time, as it is recorded by Matthew Paris, a contemporary monkish historian. That writer tells us seriously that " Several persons examined the Armenian bishop about this wonderful Jew, and that the prelate gave them his word that he was then living in Armenia. An officer of the bishop's retinue, who came along with the prelate, informed the examiners particularly that this Jew had formerly been porter to Pontius Pilate, and was called Cataphilus, and that, standing by when the Saviour was dragged out of the judgment-hall, he smote Him upon the back, at which Jesus, being offended, turned about and said to him, ' The Son of Man will go, but thou shalt stay till He come again.' That afterwards he was converted to the Christian faith, baptized, and called Joseph, living to be an hundred years old. But then growing sick and impotent, he fell one day into a swoon, upon coming out of which he found himself young again, and as vigorous as a man of thirty, the age he was of when Christ was crucified."



The same officer assured the examiners that his master was intimately acquainted with that extraordinary personage, and dined with him not long before he came into England ; that he himself had seen him several times ; that Cataphilus was a man of great seriousness and gravity, never laughing when any questions were put to him concerning ancient history, such as the resurrection of the dead bodies that came out of their sepulchres at the time of the crucifixion, the apostles' creed, and other circumstances relating to those holy persons ; that he was very fearful of Christ's coming to judge the world, for then, he said, he was to die ; and that he trembled whenever he called to mind the grievous crime of smiting the Son of God, yet hoped for salvation, because it was a sin of ignorance. A most fit person to examine old relics !!!

From this time, scarcely a year was allowed to pass without taxes, to a grievous amount, being exacted. In the seventeenth year of this reign, the king manifested great zeal for the Christian religion, by taxing the Jews again to the amount of eighteen thousand marks of silver.

These taxes were enforced by imprisonment, by seizing the property and possessions of the Jews, and by taking from them their wives and children ; and punctuality of payment was secured by obliging the richest of their community to become sureties for the rest, under similar penalties. In addition to these tallages, extending to the whole community of the Jews, the title which the Crown claimed to their property was continually enforced against individuals ; and on every succession of property they were constrained to pay fines, often most exorbitant in amount, to the king, for permission to take possession of it.

However, the king was seized with a paroxysm of charity this year, and erected an institution for Jewish converts. The reason for that fit was, to deliver his father's soul from the flames of purgatory. Conscious, as it were, that his father, by his cruel conduct towards the Jews, deserved a larger share of punishment than any king before him, Henry, perhaps, thought doing something for Jews would quench the purgatorial fire a little. Most important was and is the existence of such an institution or institutions, since the Jew who was convinced of the truth of Christianity, experienced at the same time the loss of all things besides.

The following is the king's charter :—

“ The king to the archbishops, &c., greeting : Be it known that we, by the institution of God, and for the safety of our soul, and of the souls of our predecessors and of our heirs, have granted, and by this our charter confirmed, for us and for our heirs, to the house which we caused to be built in the street which is called New Street, between the old and new Temple of London, for the maintenance of the converted brethren, and those to be converted from Judaism to the Catholic faith, and for the aid of the maintenance of these brethren that dwell in the said house, the houses and lands which belonged to John Herberton, in London, and are in our possession as forfeited (except the garden which belonged to the said John in the aforesaid New Street, and which we granted formerly by our charter to the Venerable Father Rudolph, of Chichester, our Chancellor), and all other forfeitures which, in our time, by felony, or from any other causes, which shall fall to us in our city, or in the suburbs of our city, London.

“ Wherefore we wish, and firmly enjoin for us and for our heirs, that

the aforesaid house have and hold, freely and quietly, and in peace, for the maintenance of the converted brethren, and those to be converted from Judaism to the Catholic faith, in aid for the maintenance of these brethren that dwell in the same house, the houses and lands which belonged to John Herberton, in London, and are in our possession, as if our forfeiture (except the garden which belonged to the same John in the aforesaid street, New Street, and which formerly, by our charter, we granted to the Venerable Father Rudolph, Bishop of Chichester, our Chancellor), and all other forfeitures which, in our time, by felony, or from whatever other causes, will fall to us in our city, or in the suburbs within the liberty of our city, London, as we have before said."

This is the first royal interest taken in the conversion of the Jews. Individual cases were known earlier than Henry's time—even in King John's time. Henry was no loser by this establishment; the house itself belonged to a Jew, who forfeited it because he became a believer in Christ the Redeemer of Israel. He took, moreover, care to indemnify himself more than enough by the exorbitant imposts he put upon the Jewish community from time to time. Would it not be quite a legitimate thing to restore those revenues to the purposes for which they were originally granted? In these days, when the spoils of the old times are being restored to the representatives of the despoiled, and when Hebrew Christians are being daily added to the Church, it would be but an honest act to restore the property, under trustees, to the representatives of the Anglo-Hebrew Christians of former days.

*(To be continued.)*

## Notes.

### EVANGELISTIC WORK AMONGST THE JEWS IN ENGLAND.

OUR gifted brother, the Rev. M. Wolkenberg is engaged at present in preaching the Gospel to our Jewish brethren, in different parts of the country. We give three of the brief notices of his sermons which appeared in the *Liverpool Courier*, the *Leeds Intelligencer*, and the *Nottingham Journal*. The first, under date of April 29th, gives the following epitome of our brother's discourse:—

"On Sunday evening a special sermon to Jews and Christians was preached at St. Jude's, Liverpool, by the Rev. M. Wolkenberg. There was a large attendance, including a considerable number of Israelites of both sexes, and chiefly of the affluent class. The subject was, 'The necessity and the object of a Divine revelation,' and the text was taken

from Job xxv. 4-6. The preacher said:—Long before God had manifested His will on Mount Sinai, when He had enlightened the world on the nature of His moral government, man had already felt embarrassed and perplexed by the existence of suffering and the apparently unjust infliction of the same. If Job was not a real personage, as some have maintained, he was certainly a true and faithful representation of innocent suffering in that and in every succeeding age, and will be so to the end of time. His friends were decidedly mistaken in seeking to connect individual misery wherever it existed with habitual and secret indulgence in sins of proportionate magnitude. Why, then, did Job suffer? Why have millions, innocent like himself, groaned under the weight of affliction before and after him? The only answer vouchsafed by God Himself is an overwhelming display of His omnipotent

wisdom, which cannot fail either from want of power or judgment. Zophar, then, though otherwise mistaken, was right when he said:— 'Canst thou find out the secret of God, and canst thou discover the final purpose of the Almighty? They are higher than the heavens; what canst thou do? deeper than hell; what canst thou know?' But, then, he and his friends should have shaped their own conclusions with reference to Job's sufferings by the application of the same principle of human short-sightedness as contrasted with the inscrutable counsels of God. 'How can mortal man be just with God?' is a sufficient explanation of the existence of misery in the world. Anyhow, it was not the excessive exhibition of mercy, but the rigour of God's justice, which has more or less bewildered reflecting believers in every age. Justice was, according to the Book of Job, the predominant principle in God's moral government: and if so, with what tremendous force and appalling emphasis does the question present itself, when viewed with reference to the eternal destinies of the soul? How can man be eternally just, or, what is the same, eternally happy with God? This momentous question has received as many practical answers as there are creeds in the world. They all claim to be Divine revelations, for the simple reason that it is God alone who can solve this mystery. It is beyond the grasp of the human intellect, and even if speciously solved by man, such a merely human solution must fail completely of inspiring us with any degree of confidence when on the threshold of the grave. Man's eternal fellowship with God, which alone constitutes eternal happiness, is rendered impossible by man's innate impurity. There is a mutual, deeply rooted, and invincible aversion between human refinement and human vulgarity; what must it be between God and unregenerate man? Repentance and amendment are of no avail in a human court of justice. They cannot avert the consequences entailed by a violation of the laws which govern the human body. The Mosaic law knows of no pardon for

wilful transgression, nor even for inadvertent delinquencies, without a propitiatory offering. The attribute of mercy must not destroy, it must not supersede, though it may prevail against, that of justice. The two should blend harmoniously together. A Divine revelation is therefore absolutely necessary for the adjustment of these difficulties. And does Judaism give a clear, decisive, as well as authoritative answer to the question, 'How shall man be just with God, and how shall he be clean that is born of woman?' Why, Dr. Benisch, one of the highest exponents of Jewish theological thought in this country, labours hard to prove that Moses knew at least of the doctrine of the immortality of the soul, and he says that it was the prophets and the rabbis who shifted the centre of gravity, as it were, from this to the next world. And yet he calls the Old Testament a Divine revelation, silent as it is about the question whose solution can alone adequately account for the long chain of miraculous interpositions on behalf of his people! In this age of scepticism he wants the world to believe that the infinite condescension of God on Mount Sinai served no other purpose than to fortify the religion of a single people by earthly promises and penalties; or what amounts to the same thing, to regulate their temporal affairs for a time and then to give up the attempt as a complete failure! For if we take the Pentateuch for a guide, nothing is more certain than that for the last 1,800 years the Jewish people have experienced all the judgments and none of the blessings of the law, and consequently that they have lived all the time without religion in its scriptural sense. And can there be anything more wild than such a theory? The rev. gentleman said the question between Jews and Christians was one of Old Testament interpretation by two classes of Jews, the Hebrew heralds of the Gospel and the modern rabbis, and the correctness of the views of these different interpreters may be gauged by the effects which each had exercised upon the world at large. He concluded with an im-

pressive appeal to Jews and Christians, telling the former that a thrill of exquisite delight should throb their hearts at the thought that the proudest nations of Europe owed a debt of gratitude to their Hebrew forefathers which they could never repay."

*The Yorkshire Post and Leeds Intelligencer* of the 5th ult., gives the following epitome of the next sermon by Mr. Wolkenberg:—

"On Sunday evening last, a special sermon to the above was, according to previous announcement, preached by the Rev. M. Wolkenberg, at St. Mary's, Leeds. The rev. gentleman's subject was 'The Evidences of Judaism,' and he chose for his text Isa. xli. 21. He said that faith founded in reason is the golden mean between superstitious credulity on the one hand and unbelief on the other. Hence a great Jew, who had left his mark upon the world as very few had done before or after him, the Apostle Peter, insisted that every one should be able to give a reason of the hope that was in him. His authority is not generally acknowledged by his Hebrew brethren, but his admonition is so self-evident that it must commend itself to the approbation of every thinking man. It is only darkness that flees the light, and a creed for which nothing more can be said than that it has been bequeathed to us by our forefathers has clearly no foundation in truth. Isaiah therefore, though speaking with the authority of Divine inspiration, is ready to listen calmly and dispassionately to the most degraded idolaters of his time. But is not Judaism so rational as to be above all reasonable dispute? What need can there be to prove the existence and the glorious attributes with which that system invests the God of Israel? It is only the fool that says in his heart there is no God, and him it would be a vain attempt to convince, because it is not his mind that is at fault, but his heart. True; but then Judaism maintains that the same God, who is exalted far above the highest heaven, and before whose glorious majesty all created things are less than nothing, had also for

several centuries dwelt visibly in the midst of the Jewish people, and that He had selected them as His peculiar treasure out of all nations. Now this is far from self-evident. How do the Jews account for this Divine preference? God is no respecter of persons. Why then should He have lavished His favours upon a single people, and neglected the rest of mankind? Supposing even that God would be so partial, what benefit have the Jews themselves derived from this unaccountable and one-sided selection of their race? Have they as a nation been socially and politically happier than the Gentiles? Is it not an indisputable fact that, for any social, civil, intellectual, or political advantages they enjoy above their down-trodden brethren in other countries, they are indebted to their residence in this Protestant land? Here, then, we are confronted with an insurmountable barrier at the very threshold of Judaism. Before this is removed, no other proof in favour of the Divine origin of that creed can be of any weight. Accept the Gospel as the ultimate end designed in the election of Israel, as the completion and fulfilment of the Old Testament, and the difficulty disappears. There is no inconsistent Divine partiality. There is only a choice of human instruments for the spiritual restoration of all mankind, which has been effected to a large extent by a Jewish agency so utterly inadequate that nothing short of Omnipotent power could have operated through it and rendered it effectual. The Jews themselves have, as a nation, so far derived no benefit from it, because they have mistaken its object, which has, nevertheless, been realised by the Gentiles, through the self-sacrificing labours of the Hebrew disciples of Jesus, who had a correct apprehension of the Divine purposes as designed in the Old Testament. We have thus the best vindication of the truth of the Hebrew Scriptures; for is it not a most striking confirmation of the Divine origin of the Gospel, as well as of Moses and the prophets, that both are the acknowledged source of religious truth to millions of the human race? And

who gave the impetus to that mighty movement? Who first set the wave of the knowledge of God rolling over mankind, till it has covered a large portion of the globe? Who but the Jewish believers in the crucified Saviour? The Jews reject the Gospel because it is opposed to their inherited prejudices, and they find themselves in the presence of inexplicable difficulties which undermine the very foundation of Judaism. Is it right? Is it profitable to reject the truth because it is not such as we like?

"There were many Jews and Jewesses in the church, who were also addressed in German, and listened with great attention."

The *Nottingham Journal* of the 19th ult., gives the following account:—

"SPECIAL SERMONS TO JEWS AND GENTILES.—On Sunday evening, a special sermon was preached in St. Nicholas' Church, Nottingham, by the Rev. M. Wolkenberg, on the subject, 'The destiny of the Jewish people.' The rev. gentleman took for his text Isa. xliii. 21, and after stating how, even in the material creation, everything had a function to perform and an object assigned to it by God for its existence, the end of the works of the Creator being the showing forth of His glory, he pointed out that this testimony was intended for man who alone had an intelligent appreciation of it. As a rational and accountable being, conscious of his actions and able to discriminate between good and evil, man's whole life, whether passive or active, should be one unceasing proclamation, and one unbroken reflection of the love, purity, and holiness of his Maker. Men, he held, whether willing or not, advanced the glory of God to all eternity, either as terrible monuments of his anger or as memorials of His redeeming love and mercy. Referring to nations, which he said had no existence in eternity, he went on to say that political declension and extinction followed moral depravity as inexorably as darkness succeeded the removal of our hemisphere from the direct rays of the sun. He made allusion to Assyria, Persia, Greece, and Rome as illustrating his remarks,

and proceeded to say that Israel alone had survived the wreck of the ancient world. Oppressed by all nations in turns, the fierce wave of adversity and the raging billows of persecution had for centuries rolled over them, threatening to engulf them, but here were the Jewish people as full of vitality as ever they were in the days of David and Solomon, and ready to take rank side by side with the most advanced nations of Europe. What then was the task assigned to them? Had they in any way benefited the world? Could they point to a single nation that had been restrained from heathenism and barbarism by Jewish instrumentality? Had not they themselves discarded their own great and glorious destiny by the adoption of the hackneyed axiom that every one must live and die in the religion in which he was born? How did they account for the fact that, so far from conferring any benefit upon the Gentiles, the vast majority of their own brethren residing in other parts of the world were left far behind in the race of social progress and mental culture? How could they logically maintain the saving efficacy of all creed, or the possibility of salvation in spite of all religion, true or false, and at the same time profess their belief in the Divine origin of Judaism? If they would but see the absurdities in which they involved themselves by this rejection of the Gospel, how they detached themselves from the Divine anchor of their national and individual hope, and how they drifted away from their Scriptural moorings only to lose themselves on a limitless ocean of doubt and perplexity! Had not, then, the Divine election of the Jewish people entirely failed in accomplishing the end designed by it? Compare the present state of the world with what it was when the Hebrew disciples of the Jew Jesus first proclaimed, in His name, the knowledge of God to the nations of the earth. Left to themselves, they would have bequeathed to future generations a terrible legacy of festering corruption which must have ultimately involved mankind in irretrievable ruin both of body and soul.

From this catastrophe the world was saved by a noble band of Jews, who traversed the length and breadth of the then known world, and, holding forth the banner of the cross, infused new life into the dead body of Paganism. The rev. gentlemen then viewed the question in its individual aspect, pointing out that eternal salvation depended upon it, and urged upon his Jewish brethren, of whom many of both sexes were seen in the densely crowded church, to examine the claims of the Gospel prayerfully and impartially."

### THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

#### CHAPTER IV.

#### THE FIRST RESURRECTION AND MILLENNIAL LIFE.

"This is life's eternal spring,  
This, the coming joy, we sing!  
Look we ever toward this day,  
Be it near or far away.

"Mid the sorrow and the strife,  
'Tis the music of our life;  
And the song hath this refrain,  
Our Redeemer comes again!"

S. J. S.

WE understand the millennial life to be the intermediate happy state on earth between the present and the eternal life, as the state of departed saints is intermediate between the present and the millennial.

Passing onward through a period of about 6000 years from the creation of our first-parents and from the death of Abel the first martyr in the human family,—the first body that we know of committed to the dust of death, and the first soul to the intermediate state of paradise,—we come to a new and wondrous phase of the future life. It is the "great and terrible day of the Lord." The last of God's children has reposed in the tomb, and the last spirit of the faithful "remnant according to the election of grace" has been gathered in to inherit one of the many mansions in the Father's house, for a very brief interval. The Gospel has been preached "for a witness" in all nations. The fulness of the number of the chosen from among Jews

and Gentiles has been brought in, and Israel is restored to their promised land, after nearly nineteen centuries of banishment and dispersion. The "many" have hitherto slighted or openly rejected and opposed the "glad tidings of great joy," as announced by angels at the birth of Jesus at Bethlehem. The "few," comparatively, have received the engrafted word, and found pardon through faith in the blood of the Lamb and repentance toward God, walking by the Spirit in the narrow way of holiness, with joyful hope and expectation of the coming King.

Thus the last conversion has taken place, and the last soul has been saved, and the number of His elect accomplished, before the binding of Satan, and the beginning of the millennial life, at the second coming of the Lord Jesus in the clouds of heaven, to introduce and establish the new blissful dispensation of "peace on earth," and fulfil the promised Messianic reign.

Preparatory to this there has been "great tribulation." For the day of the Lord's second advent is announced, first, as the day coming that "shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble;" and so complete shall be the consuming flame, that "it shall leave them neither root nor branch." (Mal. iv. 1.) "The tares must be first gathered in bundles for the burning," before the wheat shall be gathered into the Lord's barn. (Matt. xiii. 30.) So, observe, in the remarkable vision presented in Rev. xix. to St. John, just previous to the binding of Satan and the first resurrection, and the reign of the saints (Rev. xx.), the personal advent of Messiah with "the armies of heaven" is foreshown in the apocalyptic picture, as that of a great and mighty conqueror, treading down his enemies, "who would not have him to reign over them," beneath His feet, and triumphing openly over them, with all His faithful band of followers. Then, as soon as this act of necessary judgment is effected, and the earth in a manner cleared of its worst dross and refuse, "the trumpet (of the archangel of the resurrection) shall

sound, the dead shall be raised incorruptible," and the living saints shall be in a moment similarly changed," and caught up to "meet the Lord in the air." Both these facts are clearly revealed in 1 Cor. xv., and in 1 Thess. iv.; and also intimated in such passages of the Old Testament, as Job xix., Isaiah xxvi., Dan. xii., Hosea xiii.

Now, we understand that the bodies of the saints which slept arise, after the image of Christ's resurrection body, He being "the first fruits of them that slept," and they the ripe ensuing harvest. The spirits of the righteous, and all the triumphant Church of paradise come down with Jesus, and such as are unclothed receive their risen new corporeal tabernacles of immortal flesh. The old earthly house of this body having been dissolved, they all have now the new resurrection body, the house not made with hands, the clothing of the soul, for a happy inheritance in the earth and heavens. But, before this eternity is entered upon, it is decreed, in the everlasting purposes of Jehovah, that these shall live and reign with Christ, on the re-baptized and regenerated earth, a thousand years. The rest of the dead—not regenerated by the Spirit of God—remain in their graves till the thousand years are ended (Rev. xx. 3), and the general judgment takes place. (Ver. 12.)

Such is the Scriptural doctrine of the first and "better" resurrection to which the saints under the old covenant aspired (Heb. xi. 16, 35), and for which Paul prayed (Philip. iii. 11). What that new life shall be on earth, when Christ and His saints are dominant and triumphant, we have not much Scriptural data to ground any certain descriptions upon. We are only assured (1) That, during this millennial state, the apostles of our Lord shall have supreme ruling powers under Christ, over the twelve tribes of Israel in the holy promised land, then "the glory of all lands." (Ezek. xx. 6, Matt. xix. 28.) (2) That the risen and changed saints shall possess the kingdom and dominion over the nations in the other parts of the earth, and regulate the affairs

of the Church, in a state of universal peace (Dan. vii. 18, 27; Ps. ii. lxxii.; Rev. xx. 4). (3) That the family of true believers shall be all *united* under One Head, and Priesthood, and the prayer of Christ to the Father shall then be fulfilled, "that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." (John xvii. 21); (4) That the progress of the preaching of the Gospel shall be very rapid and extensive, under the latter down-pouring of the rain of the Holy Spirit's grace, so that "all shall know Him (Jesus), from the least to the greatest," "all nations shall call Him blessed," and the saving knowledge of the King Messiah shall cover the earth as the waters cover the seas. (5) That life shall be much prolonged, deaths rare, and fertility vastly increased.

The millennial life of apostles and saints will, of course, be subject to none of the changes, trials, wants, infirmities, or inconveniences of mortals in the flesh. Their risen bodies will resemble our Saviour's after His resurrection. They will be pure and spiritual, not natural and carnal. "This corruptible will put on incorruption; and this mortal will put on immortality." Powerful, like our Saviour's body risen from the grave of weakness, they move to and fro, without restraint from any obstruction of materiality, or any hindrance from the grosser elements. Space is in a measure annihilated, and matter exhausted, as in a vacuum, with regard to the capacity of the spiritual and immortal frame. This can be seen or unseen, partake of food or not, at pleasure. It may seem difficult for us to comprehend how the immortal saints can for a thousand years live and hold converse with mortal men in the flesh. Yet, the case presents no more, but rather less difficulty than our Lord's "forty days" tarrying in His resurrection bodily state, and going in and out among His disciples during that period in the *unregenerate* condition of this earth. For, during the millennium, we believe, the regenerative life-giving influence from

Jerusalem will extend, more or less, over the whole world. It will then be the time of the "restitution of all things" to the Jews first, and also to the Gentiles. The dominion of the Lord by the blessed Gospel shall be "from sea to sea, and from the flood unto the world's end." "As soon as they hear of Him, they shall obey Him." "All kings shall fall down before him; all nations shall serve Him." And, though we must allow that they who are permitted to remain amid the millennial restitution, will not *all* be converted in heart, as true and loving children, for "the *strange* children, even then shall dissemble with Him" (Ps. xviii. 45); yet, we are assured that, till the very close of the millennium, these will be restrained; there will be no open manifestation, during the binding of Satan, of insubordination or disobedience any where, but "the camp of the saints," the Church of the living God, will be everywhere secure, unmolested, dominant in power, and triumphant in glory! In belief and prospect of this, let us be prepared, and pray to be partakers of this blessed life under the glorious reign of Messiah.

"Come, Thou, and, added to Thy many crowns,

Receive yet one as radiant as the rest,  
Due to Thy last and most effectual work,  
Thy word fulfilled, the conquest of a world!"

#### THE PARABLES OF THE THIRTEENTH OF ST. MATTHEW IN RELATION TO THE SECOND ADVENT.

THERE is a cheering sound arising in the Church of Christ, awakening a long slumbering interest in the subject of the second coming of our blessed Lord and Saviour. Believers are not now satisfied to take for granted the correctness of those views to which they have so long listened, which teach us that the state of material progress in which our lot is cast, is fast ushering in the millennial reign of universal peace and purity. In the prophetic language of both the old and new dispensations they read much of woe, of rebellion, of ungodliness which are to mark the "last

days," and very little of faith and holiness.

There are errors which strike at the very root of saving truths, such as denying the divinity of Christ, the doctrine of the Trinity, the absolute need of Christ's atonement as the satisfaction for a broken law; there are other errors which, though not so deadly yet seriously affect the power with which the gospel is preached, and deprive the church of that stimulating hope which will more than any other conduce to holiness of life and Christian effort.

The different interpretations given of the parables in the 13th of St. Matthew, especially of the six which are generally called the "parables of the Kingdom," evidently receive their peculiar tone from the coloured medium through which they are viewed, and materially influence the construction placed upon them. They have in my opinion a special connection with the great questions involved in the subject of our Lord's coming again to this earth, and *what He will find when He comes.*

Let us in a prayerful, teachable spirit seek the guiding of the Holy Spirit to lead us to the true understanding of this important subject and enable us to divest ourselves of any impressions that are not in accordance with the general scope of the mind of our Great Teacher.

Our Lord's hearers were Jews, He Himself, as well as His apostles, was a Jew, and we must therefore try to place ourselves in their position and view all these questions as a Jew would have done. Losing sight of this spoils the interpretation of the whole.

In the endeavour to explain what our Lord intended in His illustrations when speaking of the "Kingdom of Heaven," it is often taken for granted that He in every case intended to represent only that idea which He Himself would attach to that term; that is, something pure and holy; and that His view was confined simply to descriptions of the subjects of His kingdom, such as they will appear when He shall reign in righteousness, and all nations shall witness and rejoice in His glory. We are asked



to interpret the parables in accordance with these views. But this could not be His meaning, as the first, and I believe the second and third parables, speak of a mixture of good and bad.

This great difficulty is generally disposed of by again taking it for granted that our Lord spoke of a kingdom which He came to set up on earth at His first coming, which kingdom, however, the nation, instigated by Satan, opposed and rejected, while a few gathered out of the nation, alone being made willing to have Him to reign over them, accepted; and thus the kingdom of Heaven was set up in *their hearts* only.

The most careful examination of the subject will, however, I think fail to disclose that our Lord intended by the term "kingdom of heaven" to apply the teaching in this way. In the parable of the sower indeed *men's hearts* are spoken of, but here it is the simple question of the effect of His word, in gathering His children out of the world, or as James said, "to take of them a people for His name." But in the six following parables not a word is said about *men's hearts*; it is in these the "*kingdom of heaven*."

I believe that our Lord, in the first three parables of the kingdom, is pointing out to His Jewish hearers their erroneous views of the Messiah's kingdom as they then expected to see it set up; and then in the next two teaches the nature of the true church in the world as seen by the Father. After giving a slight sketch of the parables, I hope to show in what consists the danger of the interpretation to which I object. And I may here observe that the views I am about to express, though probably new to some who may read these remarks, are by no means new in the church.

Now the term "kingdom of heaven" is said to have been commonly used by the Jews when speaking of the expected advent of the Messiah. With this they always associated the idea of temporal glory to the Jewish nation, with divine power, and the restoration of their pre-eminence over the Gentile world.

The Messiah, however, when He came, was rejected, and the *true* church was, and is still, a small, despised, hated thing, while a *visible* church is, as it was in Jewish times, an imposing, self-glorifying body—vaunting itself up to heaven, but so far as we can see preparing for great judgments, when the Lord shall manifest Himself a second time in His glory.

The first parable in the chapter is the sower, it speaks of Christ the great husbandman sowing the word and the results of it. Even here only one part in four falls on good ground, this part alone brings forth the fruits of righteousness.

He then speaks of the "kingdom" in six parables—the first three being man's view, and the last three the Father's view. They are, from the nature of the case, both historical and prophetic. Man is the same under every dispensation, outward circumstances alone differ; but his relation to God and God's dealings with him are essentially the same at all times.

In the first of these six, the scene is laid in a "field" (ver. 24), which the Lord says is the "world" (ver. 38): The wheat and the tares describe two classes, "the children of the kingdom, and the children of the wicked one." Man cannot discern the difference between them with sufficient accuracy, and therefore their final separation must be the work of angels (ver. 39); who, being divinely directed, will make no mistakes.

Some prefer a more direct and perhaps more accurate application of the tares, by supposing that it is not all mankind who are included, but enemies who have crept in unawares, a class of wicked men introduced by Satan amongst God's people; thus showing his power to catch away that which was sown, as in the first parable—in fact, a mixture of good and bad that outwardly bore a resemblance to each other.

The second tells of a *good seed*; a mustard seed being sown and springing up becomes a great swelling thing, under the branches of which birds take shelter. See a description of Nebuchadnezzar's tree. (Daniel iv.)

See also what part birds play in these scenes (ver. 4).

The third tells of "three measures of meal," *again a good thing*, corrupted and made perishable by being mixed with leaven, an emblem of what is human, and everywhere a bad thing. Leaven has the property of penetrating and swelling up the mass, making the meal indeed *palatable to man*, but it soon sours and becomes corrupt.

How does this correspond with the facts? All history tells the same story; it would take too long to enumerate even the best known facts which could have been brought forward even in our Lord's day. Before the deluge and after it, in the history of Abraham, of Moses, of Joshua, of Elijah, and others, we read of the good seed and the fine meal; we see men turning to God, the Church purified for a while, but as time goes on, and numbers increase, the *world* enters in and all goes wrong again. The *name* is retained, but the thing itself has lost all its purity till the man of God can see, even in the chosen nation, nothing but corruption, and is tempted like Elijah to think that he alone remains of all the seed which has not bowed the knee to Baal, and although the prophet was mistaken, yet of the thousands of Israel only seven thousand had escaped the corruption, and they apparently were not to be recognised by man, for Elijah was not aware of their existence.

But extending our view to Christian times, to which those appeal who teach the other view of these parables, and we see in a still more striking manner a confirmation of the saying that history repeats itself, and that those parables were in our Lord's time a true prophetic sketch of what history has since in part revealed to us. Some of the seed sown by the Son of Man and His apostles did bring forth fruit, but that "mystery of iniquity," which began to work in St. Paul's day swelled up, and when Christianity became a great thing on the earth, Constantine and other kings sheltered under it; many heresies sprang up in the church, and popery began to rear its

head; and soon, as far as man could see, nothing was left of true Christianity but the name. Darkness covered the Christian world, and gross darkness the people. There were indeed a few to be found in the Cottian Alps and elsewhere, hidden in dens and in caves, who had not bowed the knee to the Roman God, but they could not be discerned by man, and the few that had the truth would perhaps suppose that all the rest was "leavened," that all had been corrupted.

May not the same thing in kind though not in form be seen now? The glorious Reformation did dispel much of this darkness, and a bright star was seen for a little while, but the leaven is still at work. What would Luther think if he could visit the nations which profess to be his followers, and call their church by his name! Would he not be tempted to feel that the thing had changed its colour, but not its nature, that idolatry was still rampant, that pleasure, and science, and gold, were worshipped with all the fervour that marked the worshippers of Baal, and that true spiritual worship on the sound basis of Christ the only and all sufficient Saviour was nearly extinguished? Apostasy has marked every dispensation, and if we are to see in St. Paul's words what is certainly their literal meaning, the present dispensation will be no exception. (See 2 Thess. ii. &c.) God, however, even now does not leave Himself without witness, and has raised up many faithful prophets, whose sound preaching and earnest prayers for unfaithful nations and churches avert His judgments still.

We are generally taught that the mustard tree and the leaven represent the commencement and progress of true Christianity in men's hearts. A striking instance of this teaching is given in the *Christian Advocate*, for October, 1873, from the pen of Miss E. J. Whately, in a paper entitled "Thoughts on some Difficulties in the Parables."

Miss Whately writes: "A large class of modern interpreters, many of whom deserve respect not only for their piety, but for their diligent and

close study of the Scriptures, have maintained that two of these parables, those of the grain of mustard seed, and the leaven, refer exclusively to the progress of evil in the visible and external Church of Christ. That Church, in its early days pure and simple, became tainted with evil as it grew and increased in number and importance. The mustard seed (?) these commentators consider represents the external progress of evil in Christendom generally: the profession of faith which had been limited to a faithful few, was extended over the whole civilised world, and the Church consequently became the resort and harbour for the spirit of evil in various forms, worldliness, haughtiness and pride, false doctrine, and corruptions of every kind; the evil spirits and ungodly men being typified by the 'fowls of the air,' which took refuge in the branches of the tree sprung from a small plant." (Qu. seed ?)

"The leaven on the other hand they view as typifying the spread and growth of the evil principle *within* the Church, gradually diffusing itself through the whole body of professing Christians, till at last it will be completely given up to evil unchecked and unmitigated."

Further on Miss Whately asks "How can 'the kingdom of heaven' signify something purely evil?"

The above description of our views would be very fair, but for a few glaring mistakes. The mustard seed does not represent the "progress of evil;" the seed is *good*, it is the *tree* that springs from it that represents the "progress of evil." Miss Whately also speaks of the tree springing from a *plant*, the parable speaks of a *seed* (ver. 31, 32). Again Miss Whately implies that by the interpretation we put on the leaven, we make the "kingdom of heaven" to "signify something purely evil." Surely Miss Whately is again mistaking our views. I do not think this is ever intended. Our interpretation is that the leaven (a bad thing) *corrupts* the meal (a good thing), in the sense used by St. Paul when he twice cautions believers against allowing known sins in their communities to remain unrebuked, and

says, "a little leaven leavens the whole lump:" by no means implying that Christianity would cease to exist amongst them, but that the whole Church would suffer if the leaven were not purged out again. Miss Whately however draws the only logical conclusion which is possible from the views entertained by those who think with her, and she fairly and openly states it. She says, "the new element" (leaven) "was good, not evil; the evil existed in the original substance; it was the flour, so to speak, that was evil." (!!!)

Now it must be recollected, as before stated, that our Lord, in his human nature a Jew, was addressing Jews and Jews only; taught from their earliest youth to look on leaven as absolutely forbidden to form part in their most sacred feasts, and never to be burnt; while flour was commanded to be used in them all as something most holy and acceptable to God; and when our Lord speaks of leaven it is "hypocrisy," and with the apostle it represents "malice and wickedness," while the bread made from pure flour, or unleavened bread, is an emblem of "sincerity and truth." What would have been the astonishment, *and we may add the horror*, of our Lord's apostles if in "the house" afterwards He had explained His parable as Miss Whately has done,—a view wholly opposed to all their most cherished impressions. The general teaching of the Bible, together with history and experience, are exactly opposed to the views so frequently set forth.

Oh! when we hear from our pulpits the flattering tale of the world in its present condition, to be purified by the preaching of the gospel, of the Church which was at first a little seed, rearing its head and becoming the admiration of nations, no longer the Church of the despised Nazarene, but the magnificent edifice which contains three hundred millions of the human race, do we not see how self-satisfied souls rest upon the privilege of calling themselves Christians, and are lulled into a fatal lethargy from which crowds will not awake till the cry of the Bridegroom is heard, and find they have no oil in their lamps? Or when

this subject is applied to *men's hearts*, which it often is, though without any warrant, how the good seed is made to grow and expand itself into a great thing which is everywhere observed and admired, and that we ourselves being purified by the *heaven* (!) of Christianity, so value our privileges, and become so changed, that every one can see the work of the Spirit within us, by the beauty and consistency of our lives. The next parables however give us a very different view of the true Church, and even of believers individually, as we shall presently see.

I believe, therefore, that these three first parables of the kingdom are intended to show *man's* view of the Church. It will be seen that our Lord spoke them in the hearing of the *multitude*, but the explanation of the tares and the wheat was given to the *apostles only*, as were also the concluding parables. These last were delivered to them "*in the house*," and are, I believe, the expression of God's view of the true Church as now existing in the world, a view that the multitude could not receive (see our Lord's reason, ver. 11); and to these parables I will now address myself.

The usual interpretation of the "hid treasure" and the "pearl of great price" is made to chime in with the flattering view taken of the former parables, without perhaps considering whether this is consistent with the general tenor of Scripture. These are said to represent true Christianity, which, when once seen and felt, is so admired, that the receiver is willing to give up all that he has that he may possess it. He is said to be the *discoverer* of it, and then the *buyer*; a quotation from the book of Proverbs is made, and it is shown that the inspired writer used the term "*hid treasure*," when giving advice to his son. Speaking of "wisdom," he says, "If thou seekest her as silver, and searchest for her as for hid treasures." (Prov. ii. ver. 4.) Wisdom is here supposed to be the Son of God, as St. Paul applies the word, "but of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness," &c. (1 Cor. i. 30.) Now as the word wisdom is used in Proverbs

upwards of fifty times, with various applications, and in the Bible nearly two hundred times, why the passage before us is fixed upon to support the interpretation of this parable which I am objecting to, I cannot understand. May it not be, as before stated, that there is a *foregone conclusion* as to the term "kingdom of heaven" to which support is attempted to be given by such passages?

The objection to the above interpretation is evident to those who believe that man by nature is alienated from God, that to him there is no beauty in Christ that he should desire Him, and that man loves darkness rather than light; that he can only discover the true nature of Christ's salvation by faith which is the "gift of God;" that He cannot in any sense *buy* this great blessing, it is absolutely and entirely an unsolicited *gift*. Besides this, what does experience tell us—do we see so much to admire in the Christian life, *that even when we have entered upon it*, we are willing all at once to give up the world, and all that we most value, to possess it? Is it not, especially in the earlier stages, a constant warfare, a struggle against inbred corruption frequently accompanied by a desire to be back again into the world, a longing eye to the fleshpots of Egypt, which would certainly overcome us but for the promised presence of the Holy Spirit strengthening us.

Now let us see another view. The "field" where the treasure is hid is the "world;" the Son of God discovers the treasure, *His own chosen and elect people*. He gives up all the glory He had with the Father, takes man's nature, and sheds His precious blood that he may claim by a *legal purchase* the right to that treasure.

If we wish for a parallel to this figure, we find it remarkably typified in the case of Boaz. The kinsman was willing to *buy* the field, he redeemed it, and with it became the rightful possessor of Ruth his bride.

To Him it is not only *precious* but it is *comely*; it is the jewel that will adorn His crown when "He shall appear the second time without sin unto salvation." In this we see the "*pearl of great price*," the bride, the true

Church, that spotless thing washed and purified, and reflecting the beauty which His great merit alone can impart, He sees it and *buys* it, while the world passes it by unheeded, or without being able to judge of its value.

Does not this correspond with the general tenor of the word as regards the Lord's people. They are precious as the "apple of His eye;" they are His own little flock; the "few" comparatively that have entered in at the strait and narrow way; the "remnant that shall be saved." These also are what He will find when He comes again. At that time, the world at large will be engaged as in the days of Noah when the flood came and swept them all away.

The separation which will take place at the judgment day is the subject of the last parable, and though relating to the same subject as the tares and the wheat, has this important difference: the former relates to our Lord's purposes towards the two classes while in the world, and only treats the subject of the separation as a distant event, not to take place till the end of the age; whereas, the last parable introduces us to that great event only.

This is therefore the conclusion I draw from a general review of this chapter. I believe that it specially marks this dispensation; the sowing time during which the Lord is gathering out of the world His own chosen people. The means used are the Gospel Message—the "seed," or the "Word." Secondly, man's view of the effect of this seed-sowing. Thirdly, God's own purposes towards His people, which the world cannot understand or value, and which are only revealed by His Spirit to His true Church.

By those who, notwithstanding our Lord's own express statements to the contrary, believe that the *world* is to be evangelised by the Gospel before the second advent, these views will all be rejected, and nothing but the Spirit's teaching can correct their great mistake; I write for those who have no set views on these questions, and are anxious to have the difficulties cleared up.

Some feel that the views I have expressed are discouraging to the young believer, and the evangelist or missionary who are going out with the love of Christ in their hearts to tell to others the glad tidings which have been blessed to themselves. On the contrary, I think they are encouraging and safe: with such views they would go to their work knowing exactly what to expect; and consequently, when they see on all sides a dislike to their doctrine, and a rejection of their Master and themselves, they are prepared for it; they have been taught that the servant shall not be above his Lord, and are satisfied to suffer contempt and injury as he did. Are we wiser than Jesus? and did he not expressly warn His disciples against the expectation that their preaching would be acceptable to the world? He spoke of "the Spirit of truth whom the *world cannot receive*." He also said "Ye know that it hated me before it hated you." "In the *world* you shall have tribulation;" and knowing what they would have to meet with in the world, He said, "Let not your hearts be troubled. Ye have believed in God, believe also in Me." The servant of God then goes forth prepared for the conflict with the world, willing to leave the results to Him who alone can make His words effectual to the salvation of immortal souls.

In conclusion, I revert for a moment to the object with which I commenced this paper, viz., to show the relation which these parables bear to the second coming of Christ. It will be seen that I consider that great event to be *pre-millennial*; that when He comes, He will find the world unconverted; that He has, however, a people in the world, known to Him, who have been saved through grace. It is these I believe who are described in 1 Thess. iv. 14 to be caught up to meet the Lord in the air; and who will surround His throne when He shall manifest Himself to the world to take vengeance on His enemies; to take to Himself His great power and reign; a reign of righteousness and peace, to last for one thousand years, in which converted Israel will again stand forth pre-eminent above

all the nations of the earth; and when will be seen the fulfilment of those gracious promises made to the seed of Abraham, of which the Bible, and especially the Old Testament, is so full. Now is the sowing time: the angels have not yet been sent forth to put in the sickle for the harvest; we cannot tell how long the day of grace will last; a very general expectation is arising in the church that His second coming will not be long delayed; and it is to be earnestly desired that her shepherds will no longer keep this glorious subject in the background; but, following the teaching of our Lord and His apostles, set it forth as the great hope of the Church, remembering His words, "Occupy till I come."

JOHN GRANTHAM.

#### SCRIPTURE EMENDATIONS.

HEB. viii. 2. "A minister of the saints, even of the true tabernacle, which the Lord pitched and not man."

Wherever we meet with the term "the saints" in the A. V. the Greek is the same as in the above passage. How then comes it to pass that in several places in this epistle these words are otherwise translated? The answer is, perhaps, that the mind was so occupied with Jewish types that all was moulded accordingly.

"The saints" and "the true tabernacle" are synonymous terms, as we read, "the tabernacle of God is with men, and He will dwell with them," Rev. xxi. 3.

The word for "minister" is very suggestive. It is *λειτουργός*, an officer who had to provide victims for the sacrifice at his own charge. Oh, how does this set forth the official character of our Great High Priest! "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

The margin reads, "of holy things." This was a little nearer the mark; but holy *persons*, i.e. saints, are meant by *τῶν ἁγίων*; thus, Jesus says, "I came not to be ministered unto, but to minister."

Καὶ—even, is exegetical here rather

than copulative. This is a well-known use of the word, and needs no examination.

"Which the Lord pitched." Earthly tabernacles are pitched by man; even the natural body is thus to be accounted for; man begets his children's bodies, but "if any man be in Christ Jesus, he is a new creation;" so the Church, whether as a body, is a tabernacle for the Spirit; or considered as units, every individual is this likewise. Well may we exclaim, "What a noble piece of work is man!" Ennobled by such a guest, but more than a guest. Priests of the Most High, we are intercessors for a world in imminent peril from His fierce wrath. Our power is in proportion to the sanctity of our lives, and this will be as we have fellowship with our Great High Priest through the blood of the everlasting covenant.

HEB. ix. 8. "The Holy Ghost this signifying, that the way of the saints was not yet manifest, the tabernacle yet standing."

There is the same disregard here of the words *τῶν ἁγίων* through pre-occupation of the mind with Jewish institutions.

The veil did not signify, i.e. declare that "the way into the Holiest of all was not yet made manifest," it *made* it so, it shut in, literally, the Holiest. Now this veil typified Christ (x. 20), and it must be rent in order that all may enter who can bear the blood. What is the way of the saints thus typically hid? Christ says, "I am the way." The Spirit in the Acts speaks of "the way." (Acts xix. 23, *et alia*.) So that the whole economy of the Gospel is "the way of the saints," opening from the Cross into the very presence of Jehovah, whose terribleness we have thus no dread of. This presence, into which "the high priest alone once every year" went, we enter into with confidence every day, yea, are there continually through the blood of our Great High Priest. This is the same Holiest of all—not "the holy place" of ix. 12, so carelessly rendered into which he entered "by His own blood once." So again vers. 24, 25, "into the Holiest,"

in the A. V. rendered "holy places" and "holy place." The "holy place" is *τό ἅγιον* or *ἅγια*, ix. 1, 2; but the "Most Holy" or "Holiest of all" is *ἅγια ἁγίων*, or elliptically *ἅγια* or *τὰ ἅγια*. This prepares us to consider:

Heb. x. 19, 20. "Having therefore, brethren, freedom\* into the way of the saints by the blood of Jesus, a new and living way which he hath instituted for us, through the vail, that is to say, His flesh."

The Greek *παρρησία εἰς τὴν εἰσόδον τῶν ἁγίων* is in the A. V. "boldness to enter into the Holiest;" above it is "freedom into the way of the saints." In strictness, *εἰσόδον* should perhaps be "way in," or as it is elsewhere "entrance," "entering in," but this would be more than enough after the preposition *εἰς*, unless we choose to consider that the power of the expression lies in its leading into the very presence of God; the ultimate destiny of those who enter this way. The word "by" has no warrant whatever in the Greek; it is a defiance of the laws of grammar to render the simple relative thus. "A new and living way" is exponential of "the way of the saints," and this way lies through the rent vail, that is to say "His flesh." Now is seen the beautiful sequence of the utterances of the holy oracles.

The Greek expression for "the saints" occurs twice more in this epistle, in vi. 10, *τοῖς ἁγίοις*, and xiii. 24, *τοῖς ἁγίοις*. The Greek for "the Holiest" occurs once more xiii. 11, *τὰ ἅγια*, there rendered "sanctuary;" reference to Lev. xvi. shows that the Holiest is meant vers. 2 and 34. It is a simple argument that if "the saints" should have a uniform Greek formula everywhere else, why should the same words here have a totally different rendering?

Clifton.

W. HOWELL.

\* Or liberty, or free access. Delitzsch renders this verse: "Having, therefore, brethren, a joyous confidence for entrance into the holiest in the blood of Jesus, which He inaugurated," &c. As far as we know, every one has confounded the Greek for "the saints," and that for "the holiest."

## REUNION OF HEBREW CHRISTIANS,

SOME of our believing brethren owe the Principal of missions to the Jews in England a debt of gratitude for an interesting and edifying meeting together. In the early part of last month, we received a printed card, the contents of which was as follows:—

"THE REV. H. A. STERN AND  
MISS STERN  
"REQUEST THE FAVOUR OF

*"Company on MONDAY, MAY 18th, 1874, to a MEETING of HEBREW CHRISTIANS AND FRIENDS OF ISRAEL, at the opening of the New Wing of the Wanderers' Home.*

*"Tea and Coffee from 5 to 6 o'clock.*

*"The Hebrew children of the London Society's Schools will attend, and sing at intervals.*

*"8, Palestine Place,  
"Cambridge Heath."*

We gladly availed ourselves of the invitation. We determined to be in good time, but we found a vast crowd had preceded us. The immense tent erected for the occasion—for Mr. Stern rightly estimated that there was no room in any of the buildings in Palestine Place large enough to accommodate the company which he expected—was already crowded, as well as the sitting rooms at the Wanderer's Home, close to which the tent was placed. The Misses Stern did their best to make the visitors—who constantly increased in numbers—welcome, and succeeded wonderfully. Tea and coffee, with their accompaniments, were served to every one present; the Hebrew Christian children, under the able direction of the worthy headmaster of the boys' school, Mr. Nickless, singing at intervals a well chosen selection of hymns and sacred songs. About half-past six, Mr. Stern intimated that the inauguration service of the opening of the new wing of the Wanderer's Home, was about to begin. There was a rush towards the tent, but very few more could rush in, and the successful ones could scarcely find standing space. Numbers were obliged to

stand outside, and be content to catch a word now and then of what was going on in the temporary canvass tabernacle.

A hymn having been sung with heart and soul, by the Hebrew children and their elders, Mr. Stern read part of 1 Kings viii. This chapter, relating to the dedication of the Temple by Solomon, Mr. S., treated as *apropos* to the present occasion, in an exceedingly interesting address. We regret that we have no space, in this issue, even for a digest of it. The Rev. G. W. Butler, Principal of the Jewish Converts' Operative Institution, followed with a soul-stirring prayer. Another hymn having been sung, Mr. Stern called upon the Rev. Dr. Margoliouth to address the meeting. In responding to the call, Dr. M. took the Solomonic dedication as the key-note for his address. The Rev. F. Smith—chief Secretary of the London Jews' Society—then engaged in solemn prayer. The meeting was also addressed by Messrs. Ehrlich, Eisenstadt, Rosenzweig, Scott (of *The Christian*), and Brown. The last prayer was offered up by Mr. Stern himself; after which the venerable Vicar of St. Paul's, Dalston, closed one of the most interesting and edifying meetings that we have ever attended with the benediction. It was the expressed wish of the brethren present that such a meeting should annually take place, as a sort of commemoration of that day. We were glad to hear that Mr. Stern intended to comply with the request.

#### THE HEBREW CHRISTIAN ON THE THRESHOLD OF ETERNITY.

MR. WOLKENBERG'S concluding paper on JUDAISM ON THE THRESHOLD OF ETERNITY must be postponed for a month, in consequence of the learned writer being at present on a missionary tour. We give therefore, in this our issue, a different picture from the melancholy one so ably sketched by our talented brother. Our picture is copied from "AN APROPOS ESSAY appended to the VESTIGES OF THE HISTORIC ANGLO-HEBREWS IN EAST

ANGLIA." It refutes the absurd and oft repeated figment that a Hebrew Christian repudiates his faith in Christ on his deathbed:—

"Let any one peruse the Jewish weeklies in this country, and he will see the gratuitous and frenzied obloquy heaped, by their penmen, upon the Christian Jews; those the scribblers repeat, unabashed, over and over again, after the falsehood of their statements has been exposed a hundred times. Just like so many Codruses and Welsted's, whom Pope, the prince of English satirists, appropriately described in the following lines:—

"Who shames the scribbler? Break one cobweb through,  
He spins the slight, self-pleasing thread anew;  
Destroy his fib or sophistry; in vain,—  
The creature's at his dirty work again.

Full ten years slandered — did I e'er reply?  
Three thousand suns went down, on Welsted's lie!"

"The remnant according to the election of grace,' may change the first three words of the last-quoted couplet into 'Full eighteen hundred years,' Such has been the experience of 'the remnant,' from the nation's Scribes, Pharisees, Sadducees, and Priests, ever since the Redeemer began to call sinners to repentance. Many a time did the fourfold hostile element of unbelief coalesce to crush out THE FAITH from the midst of the nation; but THE FAITH has been leavening the nation—now more, now less—ever since it was promulgated, and never more so than at this present time. The above-named coalition was never more rampant, more fierce, more reckless in their libellous statements against 'the remnant,' than since the beginning of this century. The historians which either the Talmudical, or the 'Reformed' Jews have since produced have proved themselves partial, narrow-minded, unscrupulous, unjust, and unreliable, when they spoke or wrote of Christian Jews. It will be long ere the virulent attack is forgotten, which the Jews of London made upon Mr. Samuda, at



the late general election;\* simply because he dared to be obedient to the dictates of his conviction and conscience, and own the divine claims of Israel's New Testament as well as the Old. Well might a Gentile Christian have exclaimed, 'Ah! what a fate for Christians, if such Israelites as scribe in the Jewish papers swayed the sceptre of political authority!'

"I have named this Essay *APROPOS*, for more reasons than one; the most apparent one will be found in the several digressions, which occurred to my mind, as I was carried along in the train of thought on the main subject, but I considered them at the same time *apropos* to the grand junction. There is an episode in the life of the late Dr. M'Caul, the most faithful and true Gentile-Christian friend that the Jewish nation has ever had, which seems to me to be relevant to the topic under review.

"Whilst Dr. M'Caul resided at Warsaw, a very learned chief rabbi, upwards of fifty years of age, from a neighbouring town, called upon him, and solicited further instruction in the Christian religion, as he was convinced that Judaism without Christianity was only 'the shadow of death.' On entering into conversation with the inquirer, Dr. M'Caul found him a man of great learning, having a soul deeply solemnised, a spirit profoundly devout, and a heart breaking to be at peace with God. No Gentile knew the Jews better than Dr. M'Caul did; he therefore said to his visitor:—

"My good rabbi, you know the animosity which your people evince towards one of themselves who returns to the teaching of the Bible, with regard to their Redeemer. You know that they will not scruple to accuse you of the most heinous crimes and inconsistencies, the moment that they find out that you are feeling your way back again to the fold of Israel's Shepherd.'

"'Yes,' rejoined the sorrow-stricken rabbi, 'I thought of that too. I know that, though to-day I am esteemed by my people as one of the saints of the earth, to-morrow—when the step

which I am determined to take shall transpire—my name shall be cast out as evil, and all manner of false accusation will be hurled against me. I have, however, provided against THE FAITH being sullied on my account. Here is the means of rebutting any attempt against my character. I told my people that I was about to resign my post, and remove to Warsaw. As I was a stranger in the Polish metropolis, I asked the heads of the congregation to testify to my religious and moral character, according as they conscientiously thought of me. Read what they say, and keep the paper by you.'

"Dr. M'Caul read the testimonial, numerous and influentially signed; it endorsed the high opinion which he had formed of his visitor, and Rabbi Abraham Jacob Schwartzenberg became one of his catechumens, preparatory to receiving the sacrament of baptism. When the leading men of the rabbi's ex-congregation heard thereof, they came to Warsaw, sought out Dr. M'Caul, and overwhelmed him with hideous charges of dishonesty, immorality, and impiety, against their former pastor. To whom the Christian minister quietly rejoined, 'Possibly Rabbi Abraham Jacob Schwartzenberg is as disreputable as ye represent him to be; but in what repute do ye hold the men who signed THIS TESTIMONIAL!' He suited the action to the word, and held up the instrument before the eyes of the accusers, that they might see their own names. Of course they left the house covered with shame and confusion of face. But did the slanderers cease their revilings? No; they circulated a report that their late rabbi had gone mad.

"One word more about Schwartzenberg. He lived for upwards of twenty years after his admission into the Church by baptism; he never laid aside his long national dress, he mixed amongst his brethren, notwithstanding their cruel ill-treatment, and lovingly preached the Gospel to them. The Jews labour under a sort of hallucination, that every Hebrew-Christian, on his deathbed, recants his Christian profession of faith, by

\* The Essay was published in 1870.

repeating the words, 'Hear, O Israel, the LORD our God is one LORD;' the Jews of Warsaw were therefore on the *qui vive* when the vital spark in that venerable 'Israelite indeed' was about to quit the mortal frame. They crowded the dying saint's chamber. What were his very last words on earth to be?—'Brethren, you wish to know in what faith I am dying! If every drop of blood in me were vocal, endowed with speech, each such drop would cry aloud that I am dying full of joy and peace, believing in the redemption of Israel, through the Lord Jesus Christ.' He spoke no more on earth after that.

'Blush, Calumny! and write on his tomb,  
If honest eulogy can spare thee room,  
Thy deep repentance!'

#### JEWISH MISSION CONFERENCE.

A MEETING, under the above designation, is convoked for Thursday and Friday, the 11th and 12th inst., to be held at the Victoria Assembly Rooms, Clifton. The Hon. Lord Arthur C. Hervey, the Right Rev. Bishop of Bath and Wells, is to be the President of that Conference.

The following is a copy of the published programme of subjects and speakers on the occasion:—

THURSDAY, JUNE 11. MORNING SITTING. 2 p.m.—5 p.m.

OPENING ADDRESS by the President, the LORD BISHOP OF BATH AND WELLS.

1. How far the Divine order of "the Jew first, and also of the Gentile" demands practical recognition at our hands.

REV. A. J. M'CAUL.

REV. H. MOULE.

2. Hindrances to the reception of the Gospel by the Hebrews.

THE VEN. ARCHDEACON KAYE.

REV. E. B. FRANKEL.

EVENING SITTING. 7 p.m.—9.30 p.m.

1. Recent opportunities and encouragements for evangelising Jews.

REV. H. A. STERN.

REV. F. A. MORGAN.

2. The Society's line of thought and labour. Misconceptions to be removed.

REV. FREDERICK SMITH.

REV. W. AYERST.

FRIDAY, JUNE 12. MORNING SITTING. 10 a.m.—1 p.m.

1. How far Christians, differing as to details of prophetic interpretation, can agree on a common line of action in Missions to Israel.

REV. W. CADMAN.

REV. J. B. GOLDBERG.

2. Noticeable changes of thought now at work in the Jewish mind.

REV. FLAVEL S. COOK.

REV. C. H. BANNING.

AFTERNOON SITTING. 2 p.m.—4.30 p.m.

1. Our indebtedness to Israel: how to be discharged.

REV. J. RICHARDSON.

THE RIGHT REV. BISHOP ANDERSON.

2. The present dispersion of the Jews a literal fulfilment of prophecy, and a sure pledge of their future return and restoration.

REV. CANON FREMANTLE.

REV. C. J. GOODHART.

GENERAL AYLMER.

The first and second reader or speaker upon each subject to be allowed twenty minutes; the succeeding speakers to be limited by circumstances, and the Chairman's discretion.

#### FREE CHURCH OF SCOTLAND AND THE JEWS.

THE *Edinburgh Daily Review* of Saturday, the 23rd ult., contains a very interesting abstract of a report, and of speeches presented on the previous evening, on the Mission to the Jews, at the General Assembly of the Free Church of Scotland. The paper reached us too late in the month for practical purposes. We can only give, therefore, in this our issue, an extract from the letter, written by a dear and cherished friend, A. L. B., which accompanied *The Daily Review*:—

"I was present last night at such a very interesting meeting of the Free Church Assembly for receiving the report of the Jewish Missions, that I cannot help sending you *The Daily Review* of to-day, containing a short

account of the proceedings. Mr. Moody Stuart spoke so beautifully and touchingly, especially when referring to a visit he had himself paid to Kulenberg, some years ago, where the Gospel is now at last preached again, after a silence of two hundred and fifty years.

"Dr. Hugh Martin, too, became very enthusiastic; and I thought how you would have enjoyed hearing the glowing terms with which, towards the close of his speech, he described the present and rapidly increasing eminence of the chosen people. The report of the speeches is but a poor and scanty one, but it may give you some 'notion' of the deep interest felt by the Edinburgh people in the Jewish Missions. The hall was filled with ministers, and the galleries with those who had been able to obtain tickets, and who listened with the most earnest attention for more than three hours to the different speakers, taking a most especial and delighted interest in the deputations from Amsterdam and Bohemia.

"I quite longed that a charming little account of the whole could have been written for the HEBREW CHRISTIAN WITNESS. If only the pen of H. C. O. could have been there to describe it!"

### Correspondence.

#### EZEKIEL'S TEMPLE: ITS SACRIFICES AND PRIESTHOOD.

AARONIC, OR AFTER THE ORDER OF MELCHIZEDEK?

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

DEAR SIR,—It might appear a lack of Christian courtesy not to notice the wish expressed by your correspondent, Mr. Sampson, for further statements on the controverted question of Ezekiel's Temple. I would desire, therefore, with your permission, to reply, to the best of my ability, to the remarks made by him in so candid and conciliatory a spirit.

And, first, with regard to his query, "How is Lebanon in the very centre of the land?" The difficulty in his mind arises, no doubt, from confining his thoughts to the contracted portion

of it subdued and possessed by Israel of old, instead of embracing the full extent included in the promise to Abraham and his seed, extending from Eziongeber in the South, to the head of the Levant and the mountains of Amanus, as shown in a previous paper on "Immanuel's land," in your February number. If Mr. S. will take the trouble to refer to it, he will see at a glance on any good map of Palestine and Syria, that Mount Hermon, the highest point of the Anti-Lebanon, higher than any other portion of the Lebanon range, is indeed "the mountain of the height of Israel," and occupies the central position assigned to it in my last.

With reference to Mr. Sampson's suggestion that "Mount Sion which is Hermon," is the locality where will be found that great city, the holy Jerusalem, wherein is no Temple,\*—whilst quite recognising the intimate connection between the two, yet I would still maintain their *distinctness*, as shown by the words of the Apostle, "Ye (the children of faith) are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem," &c; this distinctness though close connection between them, typified, as I have before said, by the ladder in the patriarch's vision—its base, answering to Mount Sion, *on earth*; and above, though high beyond it, "the Heavenly City, the New Jerusalem." For although descending out of heaven from GOD, and shedding her bright and holy radiance over "the holy mount;" yet she does not descend *into* the earth till "the tabernacle of GOD is with men," i.e., in the new heaven and the new earth, when "there shall be *no more death*, neither sorrow, nor crying, neither shall there be any more pain, *for the former things are passed away.*"†

The first eight verses of Rev. xxi. form properly the close of the prophetic narrative, given in the consecutive order in which will take place the solemn events described in the vision commencing at the 11th verse of ch. xix. with the Advent in judgment of the King of kings and Lord of lords, followed by the destruction of His enemies, the binding of Satan, the millennial reign, the final apostasy and casting of death and hell into the lake of fire, with the passing away of the first heaven and first

\* Heb. xii. 22. † Rev. xxi. 1-4.

earth, succeeded by a New Heaven and New Earth. After this comprehensive sketch, the prophecy goes back from ver. 9 of ch. xxi. (as so constantly the case in the Apocalyptic visions) to give details of the preceding period, and the relation of the Heavenly City to the Millennial earth, when the nations will still need *healing* from the leaves of the tree of life, and the citizens of the heavenly Jerusalem will in Christ-like sympathy minister to their need, in the exercise of their royal priesthood; and they are so represented in the vision of chapter v. by the crowned elders, "having every one of them harps and golden vials full of incense, which are the prayers of saints;" for though, as Mr. Sampson observes, there is no temple in the heavenly city, "for the Lord God Almighty and the Lamb are the temple of it," yet that does not hinder the Heavenly City from being itself the Temple of the Millennial earth; "the nations of them which are saved walking in the light of it, and the kings of the earth, bringing their glory and honour into it;" when they come up to Zion to worship before the Lord of Hosts in His holy mount; for "Mine house, He hath said, shall be called a house of prayer for all people. . . . The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside these that are gathered unto Him."\*

Now, concerning these "outcasts of Israel," unto whom so many have already been gathered, and others are yet to be gathered, whilst distinct from "the dispersed of Judah," who abide alone, a separate people,—we read that, on the rejection of the latter, the word sent toward the north after "backsliding Israel," had, under the teaching of pastors according to GOD's own heart, feeding them with knowledge and understanding, resulted in bringing them to so full an apprehension and enjoyment of "spiritual blessings in heavenly places," that when restored to the land, "and multiplied and increased therein, they shall say no more, The Ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more."† If such be the case with regard to the most precious vessel of the sanctuary, with its mercy-seat and the cherubim of glory

overshadowing, how can the literal rebuilding of a material temple be maintained, in opposition to so clear and forcible a statement concerning the worship of the house of Israel *after* their return to their own land? Surely, the plainer and more positive Scripture ought to be accepted, rather than the intricate details of a vision, which we have no warrant to interpret more literally than that of St. John concerning the heavenly city and its measurements, its cubic form, &c.; neither of them positive enactments, like the command given unto Moses to make all things according to the pattern shown him in the Mount; though both are significant of precious and divine truths, and language is exhausted, as it were, to convey some adequate expression, by the sacrifices in Ezekiel, of the vastness and fulness of redemption, and at how great a cost it had been accomplished; and of the glories and blessedness of the heavenly City, by the glowing descriptions of John.

The portion of the prophecy we have quoted from Jer. iii. refers, it is true, specifically to the house of Israel, in contradistinction to that of Judah; and only "one of a city and two of a family," i.e., an election out of them, are said to be brought to Zion, whether we interpret that expression of the believing portion of them, in the sense of Heb. xii. 22; or apply it literally, to a representative body that returns to the land, out of the numerous posterity of the ten tribes spread abroad all over the earth, and known unto GOD as His people Israel; not merely "a nation," such as are the Jews, but "the company of nations" which were to come of Jacob"—"a fulness of Gentiles" to be pre-eminently blessed, as foretold by the dying patriarch. But after this special mention of the house of Israel only, the prophecy (Jer. iii. 18) goes on to speak of Judah as coming up together with Israel out of the land of the north, to the land given for an inheritance to their fathers; but they can claim no share in the blessing, or an inheritance in "the pleasant land, an heritage of glory of the hosts of nations" (even "the company of nations" descended from Jacob), till they too shall say, "My Father," and "no more depart from Him." But when they have thus received also the Spirit of adoption, we cannot reconcile

\* Isa. lvi. 7, 8.

† Jer. iii. 11-16.

\* Gen. xxxv. 11; xlviii. 19.

ourselves to the thought that the house of Israel, emancipated from the observances of the law, should stand in the glorious liberty of the Gospel of grace, and Judah be again subjected to the carnal ordinances imposed on them till the time of reformation." (Heb. ix. 10.) For though the sacrifices under the law, were the only adequate expression of the necessity of a Substitute for life forfeited, and were indispensable to foreshadow that stupendous act of Divine righteousness and love which the Son of GOD accomplished on the Cross for the expiation of sin; yet the re-imposing of them on the Jewish nation, and their being thus continually occupied again with the shedding of blood (from which the natural and regenerate heart equally shrink), would seem to imply that they were thus constantly to be reminded of their long hardness of heart and unbelief, that they "might be confounded, and never open their mouth any more, because of their shame, when the Lord is pacified toward them."\* But No; such are not the ways of our GOD, who delighteth in mercy, and hath said, "I will love them freely," and "their sins and iniquities will I remember no more." For, widely diverse as have been His dealings with the two houses, since the Shepherd of Israel broke His staff "Bands," that He might break the brotherhood between Judah and Israel; yet when restored to their land and re-united under David their king, the same fullness of love, grace, and glory will be their portion, whether of the house of Israel, *not* converted, yet, not found with the apostates, and therefore spared when the Lord comes to take His Bride unto Himself; or of the house of Judah, faithful unto Jehovah in the midst of wide-spread apostasy, but only now recognising their long-rejected Messiah. Then will they mourn, and all the significance of the great day of Atonement indeed be realised by them; and forgiven and restored, they will, together with the spared of Israel, render unto Him "the calves of their lips," the sacrifice of praise and thanksgiving continually,—re-instituted in their high and holy calling to be "a kingdom of priests and a holy nation,"† and bring the residue of the Gentiles as an acceptable offering to the Lord, that they also might be made joyful in His

house of prayer; their burnt-offerings and sacrifices too accepted on His altar;" all nations flowing to the mountain of the Lord's house:‡ statements which militate against the thought of Jews *only* being worshippers in His temple. No mere "circumcision made with hands," will be the qualification of an accepted worshipper, when our glorious Melchizedek, "the man whose name is The Branch," shall grow up out of His place, and shall build the Temple of the Lord; and shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne, and the counsel of peace shall be between them both.† Therefore "the priesthood being changed, there is of necessity a change of the law; for there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." But our "Jesus was made the surety of a better covenant; and because He continueth ever, has an untransferable priesthood."‡ It will, however, be true then, as signified by the words in the vision (Ezek. xlv. 9), that none "uncircumcised in heart, nor uncircumcised in flesh" shall enter into the sanctuary of the Lord; for no vain profession of His name, such as characterises apostate Christendom, putting on the harlot of Babylon the name of "the Bride of the Lamb," and claiming her privileges and blessings, will then be admitted; but a true and entire consecration be required, even as of every believer now, "presenting your bodies a living sacrifice, holy, acceptable unto GOD, which is your reasonable service;" know ye not that ye are the temple of GOD, and that the Spirit of GOD dwelleth in you?§ Israel and the saved nations will be then, through the same saving grace, what "the election" are now in the sight of GOD, "washed, sanctified, justified;" "clean every whit," through the blood of Jesus Christ His Son, which cleanseth us from all sin." But, unlike the present aspect and circumstances of the professing Church, a holy discipline will then again be maintained, such as that by which Ananias and Sapphira were cut off in righteous judgment; "the blasphemy of them which say they are Jews and are not," shall be exposed and judged; and

\* Isa. lvi. 7; ii. 2, 8; Micah iv. 1, 2.

† Zech. vi. 12-14. ; Heb. vii. 12-24.

‡ Rom. xii. 1; 1. Cor. iii. 16.

\* Ezek. xvi. 68. † Ex. xix. 6.

that name of "Praise," with the privileges and glories that pertain to it, will be vindicated; for His people shall be all righteous; "and it shall be to Him a name of joy, a praise and an honour before all the nations of the earth."\*

But whatever priority and pre-eminence Israel may and will possess under David their king, it will not be in virtue of a rite, common alike to Arab, Turk, Moor, Persian, and all the votaries of the false prophet of Mecca,—numerically a far larger proportion of the population of the globe than the Jews, or even Christendom; but then as now, "the Israel of GOD" will know and own that, "in Christ Jesus, neither circumcision nor uncircumcision availeth anything, but a new creature." They will be made recipients of the Spirit of life from on high, and constituted moreover, in divine sovereign love and grace, "the two anointed ones that stand by the Lord of the whole earth." It is as exalted to this high position, that Judah and Israel are symbolised by "the two olive branches, which, through the two golden pipes, empty the golden oil out of themselves,"—made ministers to the whole earth, of the grace and truth of which they have themselves been made partakers and taught by the Spirit to discern the same eternal truths in the writings of the Old and the New Testament; the same "everlasting Gospel," whether "according to Leviticus," as it has been aptly expressed, and in Ezekiel, or in the writings of apostles and evangelists—both equally "golden," or divine channels of blessed instruction, flowing from, and centring round "the candlestick all of gold," even He who is "the Light of the world," and will be manifested and worshipped as such, when "the temple shall be built unto the Lord, not by might nor by power, but by my Spirit, saith the Lord;" and "the great mountain" of man's proud, evil dominion be cast down by the true "Zerubbabel," the Scatterer and Overturner of "Babylon the great." "Then shall His kingdom, whose right it is to reign, be established in all the earth, and "the headstone thereof be brought forth with shoutings, crying, Grace, grace unto it."† Then too shall "the beloved city" be restored to reflect the glories of the heavenly Jerusalem; her people

guided and guarded by "the citadel" of the saints "on Mount Sion will, as "a kingdom of priests," stand in the same relation towards the nations of the earth, that the glorified Church will occupy towards them; their calling and their essential blessings *then* analogous to that of the Church of the firstborn *now*, as shown by the similarity of all the types and symbols of Scripture applied to them both. Their sanctuary, their worship equally *spiritual*, as partakers of the blessings of the new covenant, made especially with the house of Israel and with the house of Judah; and not even kept in abeyance, "as though the word of God had taken none effect;—for, if the house of Judah reject, it is sent after Israel, as so clearly predicted in Jer. iii., as we have seen, and as their king, our great Melchizedek, will make manifest, when He acknowledges them as "His witnesses and His servants whom He had chosen, the people called by His name and created for His glory, His messengers to the nations;"‡ Jehovah's purpose to use them as such, never frustrated, since "He divided to the nations their inheritance and set the bounds of the peoples according to the number of the children of Israel; for the Lord's portion is His people, Jacob is the measuring line of His inheritance;"§ therefore was the house of Israel cast out among the Gentiles, that many might be gathered 'unto them, as they have been, in the same covenant of grace—the full results of that covenant waiting the *national* reunion of both houses, when Judah shall say, "Blessed is He that cometh in the name of the Lord."

The cry of the Israel of God has already gone forth, "Come, Lord Jesus, quickly come." "The speech of" all Israel "is come to the King;" and our David has sent His messengers (the antitypical sons of Zadoc), saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the King back to his house? Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring the King back?"§ But they shall surely "return, and seek the Lord their God and David their king," and worship in His holy temple, beholding the glory of the Lord, though not entering into it, as

\* Jer. xxxiii. 9. † Zech. iv. passim.

\* Παριβολεην, Rev. xx. 9.

† Is. xlii. 18-21; xliii. 8, 9.

‡ Deut. xxxii. 8, 9.

§ 2 Sam. xix. 11, 12.

typified in that marvellous scene of old, when "Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up and saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink;"\* but Moses only entered into the cloud that covered the mount. In like manner will Israel and the nations, when they come up to worship the Lord of hosts, behold, without entering into it, whilst in the body, the glory over His holy hill of Zion—no longer "like a devouring fire," as on Mount Sinai; but as "the day-spring from on high, to give light to them that sit in darkness, and guide their feet in the way of peace," visiting them in all the plenitude of divine love and grace, according to "His everlasting covenant with His people, even the sure mercies of David."† The gates of the heavenly city stand open on every side; light and blessing proceeding thence to the uttermost parts of the earth; for then will it be said, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. God sitteth upon the throne of His holiness;" even "the throne of God and the Lamb," in that city, where none can enter save those transformed into the image of His Son—"Jehovah Shammah," the Lord is there. But to "the beloved city," the earthly Jerusalem, the nations will resort as to the outer court of the temple of God, to be instructed in His ways, and learn the value of that Sacrifice which there, as on the antitypical altar of burnt offering, was offered "once for all;" but they will also learn to own the surpassing glory of the "heavenly city," and worship Him who dwelleth therein. Together with the restored of Israel, they will then know the true significance of that name of blessing, "Yerooshalim," or "Yerooshalaim," with its plural or dual termination—the heavenly city, "the holy Jerusalem," with its "tree of life" and "pure river of the water of life," and, resplendent with the glory of God, shedding its bright and renovating influence over the earthly city, now in bondage with her children; but then to be brought into the glorious liberty of the children of God and called by a new name, "even Hephzibah and her land Beulah; for the

Lord delighteth in thee, and thy land shall be married"—made then the counterpart, as it were, on earth, of the heavenly scene above. ZETA.

May 11th.

Queries.

THE SIBYLLINE ORACLES.

WHAT is the date of the Jewish Sibyl? Hilgenfeld places the period B.C. 137; Reuss, B.C. 132: Ewald, B.C. 124: Respecting the author Colani, p. 24. writes:—"C'était paraît-il un Juif d'Alexandrie vivant un peu après l'époque ou un Juif Palestinien avait composé le livre de Daniel. Son poëme avec quelques interpolations et additions remplit le livre iii. des oracles Sibyllins."

In the third book of the Jewish Sibyl, a composition whose date is certainly later than the time of Antiochus Epiphanes, as the writer mentions the ten horns of Alexander's kingdom and the horn springing out of them should rule: the author of this singular Apocalyptic not only maintains the superiority of the great Asiatic kingdoms over that of Rome, but threatens that Asia should repay to the Romans all the evils done to them by the latter.

Ὅππότε δασμοφόρους Ἀσίης ὑπεδέ-  
ξαιο Ῥώμη,  
Χρηματὰ κεν τρις τόσσα δεδέξεται  
εμπαλιν Ἀσσις  
Ἐκ Ῥώμης ὅλοήν δ' ἀποτίσεται ὕβριν  
ἐς αὐτήν . . . . .  
Ἔσται καὶ Σάμος ἄμμος ἐσέται Δῆλος  
ἄδῆλος,  
Καὶ Ῥώμη ρυμη.  
—Orac. Sibyll. lib. iii. 350-364.

Did the Jewish Sibyl instruct Lactantius? In his book on the Divine Institutes, Book vii. c. 15, he says: "The Roman authority, by which now the world is governed (my soul dreads to speak it; but it will speak it, because it shall come to pass), shall be taken from the earth, and the empire shall return into Asia, and again the East shall rule and the West obey."

Lactantius lived in the time of Constantine. From a study of 2 Thess. ii. 6, 7. Rome had been considered by Christians as the seat of Antichrist, and destined to destruction; but Lactantius may have studied also the

\* Exod. xxiv. † Is. lv. 1-3.

Jewish Sibyl. His words bear a great resemblance thereto, to say the least.

7

#### THE MEANING OF COL. II. 23.

Col. ii. 23. What can be the meaning of the words; "not in any honour to the satisfying of the flesh?" By the Gnostics the principle that *evil inheres in matter* was an axiom. Through "science falsely so called," the votaries

of this gnosis despised the physical world as the creation of some inferior power. The body they considered a mere incumbrance, *instead of holding it in honour (as something pertaining) to the completeness of our humanity.* (1 Tim. iv. 4.) Such seems to be the meaning of the Greek in Col. ii. 23; the word translated "satisfying" being equivalent to *completeness*, and that rendered "flesh" standing often (St. John i. 14) for *man*. : מ'ן

## NOTICES TO OUR READERS AND CORRESPONDENTS.

WE very much regret to be compelled to reiterate a notice which we were obliged to print for several months in the course of last year, namely:—

We respectfully decline to adopt every unreasonable whim or arbitrary caprice suggested for our editorial treatment. We have a mind of our own, and we strive to make the best use of it.

Cantab.—Yes; the annual volumes can be obtained direct from us. We shall only be too happy to supply every order, post free. We would here add that the speedy sale of the annual volumes on hand, ordered direct from us,—P.O. Orders made payable at 127, Fulham Road, S.W.,—would relieve us of a great difficulty. We should be thankful to our friends if they would kindly call attention to the volumes. See advertisement on wrapper, page 2.

N.—Several literary notices are unavoidably postponed; a notice of your work is one of them.

A Believer in the Supremacy of the Sacred Tongue.—"The learned papers by the Rev. J. B. Goldberg on THE LANGUAGE OF CHRIST," are about to be republished in the form of a *Pamphlet*, price *One Shilling*, by Messrs. Bagster and Sons, 15, Paternoster Row.

A Hebrew Jew.—You are right. "The ignorance of the *Bell Lane Oracle* of the Synagogue, is only surpassed by his coarse vulgarity."

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

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

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

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

#### LETTERS RECEIVED.

Lieut. General Sir Arthur Lawrence; Major General Eardley-Wilmot; General Bell; Revs. Dr. Boulton; H. M. Spooner; C. N. Turner; G. H. Wilkinson; Marcus Rainsford; Arthur Williamson; James Tanner; A. Schwartz; Josiah Miller; W. E. Jackson; Messrs. A. Fleming; J. Rudall; J. Burnett; C. H. Hulbert; F. Petrie.  
&c. &c. &c.

#### PUBLICATIONS RECEIVED.

*The Bearings of Revelation on Current Events.* As illustrated in a Commentary on the last five verses of the 16th chapter of Revelation and the whole of the 17th and 18th chapters. In which are foretold the now impending TOTAL DESTRUCTION OF PARIS, and the future of a great portion of Western Europe. By Edward Beeston. London: F. Pitman.

*On Certain Magnitudes in Nature, and their Bearings upon Biblical Interpretation.* By the Rev. J. H. Titcomb, M.A., Victoria Institute.

*Biblical Interpretation in connection with Science.* By the Rev. A. J. McCaul, M.A., Victoria Institute.  
&c. &c. &c.