

The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְעַתָּה. "*Ye are My Witnesses.*"—Is. xliii. 10.

No. 19.]

JULY, 1874.

[NEW SERIES.]

OUR LIVING EPISTLES.

WITH heartfelt gratitude do we put on record another token of blessing from on high upon our humble work in the great Master's vineyard. Several of the Jewish families—who joined our "Search the Scripture" class—of the Berean type,* have left their town houses, in the course of last month; some for different parts of the continent, and others for their country houses, in different parts of the kingdom. Ere they took their individual departures, the head of each family solicited us to call, and say farewell for a time. Of course we complied with the request. We devoted the best parts of two days to those farewell visits. In each case we observed the same order of proceeding. We recited, in three instances we sang, one of Kelly's beautiful hymns:—

"We've no abiding city here!"

This may distress the worldly mind;
But should not cost the saint a tear,
Who hopes a better rest to find!

"We've no abiding city here!"

Sad truth, were this to be our home;
But let the thought our spirits cheer,
"We seek a city yet to come!"

"We've no abiding city here!"

We seek a city out of sight,
Zion its name! The Lord is there;
It shines with everlasting light!

"Zion! THE GREAT GOD is her strength!"

Secure, she smiles at all her foes;
And weary travellers, at length,
Within her sacred walls repose!"

* Acts xvii. 10-12.

We all then knelt down, and invoked God's blessing upon the exposition we were about to give upon a portion of God's Word. We selected Philippians iv. 1-9, as our farewell theme. We endeavoured to point out the lessons inculcated by the great apostle, by comparing the various counsels and injunctions contained in those few verses with some of the most impressive admonitions of our blessed Lord, especially with those contained in the former part of His "Sermon on the Mount." (Matt. v. 8-16.) We entreated our dear brethren and sisters, yet young in THE FAITH, to act the part of LIVING EPISTLES wherever they live, move, and have their being. In every case the effect of our appeal was the same. The response was almost in the same words :—" God helping us, we shall strive to be LIVING EPISTLES, known and read of all men. God helping us, we shall endeavour to let our light shine before men ; but pray for us that we may have an increase of faith and love, an increase of courage and holy boldness. But pray spare us any personal allusion on public platforms!" Would to God that all true believers strove to be living epistles, known and read of all men ! that all true believers caused their light to shine before men ! There would be no need for staffs of stipendiary officials, at which our unbelieving Jewish brethren, and unbelievers generally, take so much umbrage ; unreasonably, we must say : but still, if the stumbling-block could be removed, it would redound to the glory of God. Professional advocates, platform advocacy, and the concomitant unmeaning applause, do give great offence in certain quarters. *Apropos* to public platforms. We cannot help trusting that Mr. John Ruskin's scathing letter "to the convener of the Glasgow Athenæum Committee," will be taken to heart by conveners, in every sense, in religious matters. But to return to our present farewell despatch of our LIVING EPISTLES.

At the conclusion of our little exposition, we recited, or sang, the hearty little hymn :—

"Christian brethren, ere we part,
Every voice and every heart
One glad hymn to God should raise,
One high song of grateful praise.

"Here we all may meet no more,
But there is a happier shore ;
There, released from toil and pain,
Brethren, we shall meet again.

"Now to GOD, the THREE IN ONE,
Be eternal glory done ;
Raise, ye saints, the strain again,
Gladly sound the loud AMEN."

We then once more committed our brethren and sisters to the care and

protection of Israel's Keeper, who never slumbers nor sleeps, and parted for a time.

We would solicit an interest in the prayers of all our Christian readers in behalf of our dear Jewish friends, that the Father of love and God of mercy may grant them grace and strength and wisdom, to prove themselves LIVING AND LIFE-GIVING EPISTLES henceforth and for evermore. Amen.

JEWISH MISSION CONFERENCE.

WE evidently live in remarkable times, when signs of the winding-up of this dispensation are day by day accumulating. One of the most portentous signs is the organisation of all sorts of conferences; the publication of all sorts of works, in which are discussed the "sure word of prophecy," in its various bearings upon the present convulsive state of the whole of this our earth. Not the least significant in importance is the last organised Conference under the above designation, held in the Victoria Assembly Rooms, Clifton, on the Thursday and Friday, the 11th and 12th ult, under the presidency of the Right Honourable and Right Reverend Lord Arthur C. Hervey, Bishop of Bath and Wells. A happy accident enabled us to be present, and very grateful do we feel to the accident; the meetings filled our thoughts with much solemn interest of a very suggestive character. We only wish that a similar accident had made known to others of our clerical Hebrew Christian brethren that such a conference was about to be held; then we might have seen on the platform a score of *quaternions* of episcopally ordained Jewish clergymen, instead of a single quartet. They would have been as much interested in the proceedings as we were.

No one will have expected that on such an occasion, as an initiatory conference, nothing but good sense, sound wisdom, and new ideas should be given utterance to. With interlopers there were about fifty speakers at the four sittings. We confess to having had to listen on both days to much irrelevant matter, trite truisms, stale platitudes, threadbare anecdotes, and painful crudities, which we have already heard over and over again from many a pulpit and many a platform. Yet, as a whole, the conference was a great success, and the promoter deserves a large share of praise. The majority of the gentlemen whose names were announced in the printed programme treated their respective themes with considerable ability and clearness, which could not but make a favourable impression upon the audiences. We cordially trust that the suggestion made by one of the speakers—that such a conference shall take place every year—will be acted upon. A few bye-laws, as to subjects and

speakers, might prevent the repetition of the objectionable features of which many sober-minded Christians had reason to complain.

The proceedings were opened on the first sitting, which took place at 2 p.m. on the 11th ult., by singing Bishop Heber's well-known plaintive hymn which begins,

"JERUSALEM ! JERUSALEM !
Enthroned once on high," &c. &c.

After which the Rev. H. A. Stern was called upon to offer up a prayer for divine aid in behalf of the meeting.

The noble and right reverend President then delivered his introductory address, which was distinguished by his lordship's well-known Christian suavity. The following imperfect abstract will give some idea of the noble prelate's address :—He began by expressing his satisfaction that the conference had been convened, and said he could not but hope that, as in other meetings which contributed something for the furtherance of the understanding of the subject brought before them,—for instance, in connection with their great agricultural show, which was not merely for an idle show, but it was that persons coming together having practical knowledge in some particular subject should communicate that knowledge one to another, that persons who had perhaps some measure of enthusiasm for some particular subject might impart that enthusiasm to others, in order that the common work might advance and make progress—he earnestly trusted that the conference on the Jewish subject would have that effect also. There were met together that day those of their brethren who had made the Jewish subject one of the main considerations of their life, of their thoughts, of their reading, and he thought he might boldly add, of their prayers, through many years ; and it would be a very strange thing and a very great disappointment if from the lips of those brethren they did not learn something which they had not known before, and did not acquire some practical knowledge of that great subject ; and it would be still more disappointing if they did not gather from them something of the spirit of holy enthusiasm which animated them in the sacred cause of the conversion of Israel. It was for that reason that he felt particularly pleased that the kind invitation was made to him to preside at the conference in Clifton. It was a subject which had occupied his own thoughts more or less through a great number of years, and therefore in the necessary absence of the Bishop of the diocese, the Bishop of Gloucester and Bristol,—with whom they might be quite sure he conferred upon the subject,—and with his entire consent and good wishes, it had been a very great gratification to him to be present there that day. What, he asked, enabled those conferences and those congresses to take place ? He had often thought of it. It was a very mysterious, a very wonderful thing, and they did not,

perhaps, all think of it. Why, he repeated, were they able, in that particular age of the world, to come together, not only from the four corners of England, but very often from more remote parts, and discuss those subjects which were near to their hearts. The answer simply was because there was coal in the bowels of the earth, and because the use of that coal, which, under God's guidance, man's wisdom had been enabled to find out, had led to their many facilities, and so what they could not have done a hundred years ago they were able to do now. He alluded to that particularly, because it struck him, in thinking of it, that it was one of the most remarkable illustrations of the providence of God working through countless ages for a particular purpose—working in secret, and in a way which no intelligence probably could ever have understood till the practical purpose was brought to light. Supposing that any of them had lived in the days when those forests, which now formed our coal-fields, were growing: what human intelligence, perhaps what angelic intelligence, could ever have anticipated what that purpose was? But the great Creator of all things knew what it meant, and they might be quite sure that God's providence was then preparing the way for such Christian civilisation as they saw in their own country, and as an auxiliary and subsidiary part, and a very important part of that civilisation, God was preparing the means by which His people should be able to come from the four corners of the earth and confer in His name for the welfare of His Church and for the glory of His great name. He thought that seemed to furnish a very useful illustration of God's hidden purposes, of Providence in His dealings with Israel. Through what a length of centuries, as they already knew, was God's purpose in originally calling Abraham, and through what a long succession of centuries—three or four thousand years—had that purpose been working the most signal benefits for mankind. That call of Abraham, with all that followed from it, was, as they knew, a part of God's grand scheme for the illumination and for the salvation of the world. They, at a distance of some three or four thousand years, were reaping the spiritual benefits, benefits of the highest possible character, from that call of Abraham. They knew that all that had followed since in the whole history of the Jewish race, and the whole history of their influence upon mankind, and their influence upon the Christianisation of mankind, was in the mind of God, and had already reaped, as he had said, incalculable and most blessed fruits from that movement of God's providence which of course was to a great degree secret in those days. They might register the results that had already taken place, but they must not think that Providence had run out its course yet; and if there were no other reasons, one reason that impressed him immensely was because Israel still existed as a separate people. Was that not almost an unanswerable argument? The preservation of that people as a separate nation, with all the wonders

of their history, was surely a very clear and a very distinct intimation to them that God's providence had not yet run out its course, but that there were yet blessings that they knew not of, though they might have but a dim glimmering of what was to come. There were effects and results upon the whole condition of the human race of which they knew little at present, but they would be brought about in good time through the instrumentality of his people Israel. Referring to the conference, his lordship stated that it was independent of the society that promoted Christianity among the Jews; he meant that they were not there merely to set forth the work of the society, but they had two special objects in the conference. One was speculative, and the other practical. He explained that what he called the speculative part was the discussion of questions of prophecy, the study of which he warmly defended, but remarked that there was nothing merely speculative in Christianity. Philosophers might theorise, and nothing come of it, but a Christian's speculations had for their object the benefit of his fellow-men. He hoped, therefore, that they would have speculative theories, and also a great deal of practical wisdom.

The noble and right reverend President, evidently apprehending that some speakers might be betrayed to indulge in an exuberance of eloquence by way of a wind up, suggested, on concluding his address—that as the time allowed to the first two readers or speakers in the programme was only twenty minutes, and to the non-programmed only ten minutes—if any one had prepared a fine *peroration*, he had better deliver it as an exordium. Before his lordship resumed his seat he announced that the first subject in the printed programme before him was,—“How far the divine order of ‘the Jew first, and also the Gentile,’ demands practical recognition at our hands.” The first programmed essayist on the subject was the Rev. Alexander Israel M'Caul, Rector of St. Magnus the Martyr, London Bridge, and Divinity Lecturer at King's College. We, who had the privilege of knowing the rev. gentleman's father, the great and good Dr. M'Caul,—we, who know the love which Hebrew Christians cherish for the name M'Caul,—we, who have known him as the truest friend of Israel, who has not left his equal except in his own sons—received the announcement with peculiar pleasure. We expected something *recherche* from the second son of our venerated sainted friend, and we were not disappointed. Would that we could publish his essay *in extenso*, but this, for obvious reasons, we cannot do. But it is just in our power to furnish a synopsis of his discourse, which we gladly accord to our readers. The burden of Mr. M'Caul's address was that in spite of the example, and notwithstanding the precept of our Master, it was a sad truth that Church parties and denominations were not yet united in seeking the welfare of God's own people, the Jews. The interest in that work was still abandoned to a comparatively small number, and mostly to one section of the Church, and even the clergy, the appointed shepherds of the sheep, were ready too often to repudiate the idea that they were in any way responsible for the lost sheep of the house of Israel. But were not the Jews in need of conversion? Were they not

accessible to the same influences by which the heathen were reached? Or was their wickedness so great that they might not be forgiven? Was their guilt so tremendous that repentance and pardon and admission to the privileges of Christianity for them had become impossible? Was it true that God had cast off His people? St. Paul had answered that question, and answered it in the negative. The rev. gentleman next considered the question how far it was possible for them at the present day to obey the command of the Gospel, and how far they ought to place Jewish missions first, and make them take precedence of other interests. He suggested that among other things the clergy might take every opportunity which occurred in the services of the Church for bringing the subject before the minds of their people. They might point out how Jewish prophecy had been fulfilled, that Christianity was based upon Judaism, and how the promises of Jesus Christ were the promises of the Father declared centuries before by the mouth of His prophets; they might declare that as the curses had come true, so also would the promises of restoration become true; they might also dwell often on the immense debt of gratitude which the Christian people owed to the Jews; and lastly, they might give their attention, as a matter of conscience, to the language of the Jews, devote time and study to the language in which the prophecies were delivered. Without that knowledge they could not expect that the Jews would pay much attention to their entreaties, or do much personally to promote the cause in which Christians professed to be interested. This suggestion should be given heed to in an especial manner, by those who have undertaken the appointment of missionaries to the Jews.

The learned divine wound up his able discourse by quoting Wagensel's appeal in his *Tela Ignea Satanae* for prayer in behalf of Israel, and his recommendation to ministers of religion to make the Hebrew language their peculiar study, so as to fit them to cope successfully with unbelieving Israelites.

On Mr. M'Caul resuming his seat, the noble President observed in terms of high eulogy on the paper just read, more especially on the recommendation of the study of the Hebrew language. His lordship added that he had organised a Hebrew studying class at Wells, and that the progress of the students was most satisfactory. He then called upon the Rev. H. Moule, Vicar of Fordington, Dorsetshire, whose name was programmed on the same subject, to read his paper. It was a scholarly, well-digested paper. It dealt principally with the interpretation and fulfilment of the prophecies of the Old Testament. He implored the audience to strive to sweep away every particle of the dust of superstition and rationalism, and to give themselves to the study of the Scriptures. Mr. Moule was followed by the Rev. C. W. M. Boutflower, Rector of Dundry. The pith of his address was that their—Christians'—duty was plain. They were to preach to all nations, beginning at Jerusalem, and it was for those who denied this to show when and why the change was made. He pressed the matter upon them most earnestly as a matter for deep and prayerful consideration, and if it was true that the Jews were still beloved for the fathers' sake, he would express his earnest hope that the result of that conference might be to stir up a greater practical interest on behalf of the Jews. It had been said that

now there was no priority, that now Jew and Gentile were on an equality; but he protested against the first-born, the eldest son of the family, being put off with the crumbs that fell from the Master's table.

Amongst the non-programmed aspirants to be heard on this subject was the Rev. R. H. Cobbold, Rector of Ross. His address was evidently prompted—as the Rev. J. C. Goodhart demonstrated in a laconic, lucid, and incontrovertible rejoinder—by a misapprehension, or rather confusion, of the present and the next dispensation. Mr. Goodhart, moreover, intimated that the clergy would do much good in the way of promoting missionary work amongst the Jews by thoroughly imbuing the minds of their people with God's view of the Jew, as given to us in the Scripture; and God's purpose concerning the Jew as revealed in His word.

The next subject on the programme was the "Hindrances to the reception of the Gospel by the Hebrews." The venerable Archdeacon Kaye read a very interesting paper on the subject. We regret very much that it is out of our power to reproduce it in our pages. The Rev. E. B. Frankel, late Missionary to the Jews at Paris and Damascus, followed with an address on the same theme. He classified the hindrances under two heads, namely: 1. Those which owe their existence to difficulties within. 2. Those which are occasioned by difficulties without. The former, the speaker at once affirmed, none but God could remove. The latter, Christian people should endeavour to remove. These latter he tabulated as follows: (a) The religious character of the Jews; the Jews, though not according to knowledge, were an eminently religious people imbued with a zeal for God, as they imperfectly comprehend Him. Under this head he specified tradition, circumcision, the Sabbath, and the cross. Every one of which—until properly explained—proves a stubborn hindrance to the reception of the Gospel by the Hebrews. (b) Externals. Under which head he named Popery, or its offspring, parasite ritualism, and the inconsistency of professing Christians. The Jews were not slow to adopt an erroneous mode of reasoning. Ill informed Gentile Christians were apt to credit the whole of the Jewish nation with the faults and deformities of a few; and the Jew has, with marvellous quickness, fallen into the same mode of estimating the character of the Christian community. He finds among the so-called "Christians," infidels, profligates, men and women "to every good work reprobate," characterised by the fearful array of "the works of the flesh;" and the unconverted Jew naturally arrives, by a short cut, at the conclusion that *all* Christians of *all* Christendom are so distinguished. To be candid and frank, the Jew had better reasons on his side to argue from the *particular* to the *universal* in this respect, than the "Christian" had. The Jew, for instance, laboured under the delusion that he was sure of eventual salvation, no matter what his individual character might be. According to a rabbinical dictum, "All Israel are securities one for another."* So that he could not be lost by his vices, inasmuch as he was partaker of the virtues of multitudes amongst his people. He reasons, on the false premises laid down in the above Jewish maxim, with respect to Christendom. He main-

* Mr. Frankel evidently referred to the well known rabbinical assertion, כל ישראל ערבים זה בזה, "The whole of Israel are responsible one for another."

tains most perversely and unjustly that *all* Christians are even such as those he happens to know of, whose characters are stained with the vilest of human passions. The ill informed and perverse Jewish reasoner puts *all* Christians in the same categories of idolaters and profligates. Christians should endeavour to remove this formidable hindrance to the reception of the Gospel by the Hebrews. The fallacy of that mode of reasoning, on both sides, might be illustrated by the following episode :— A Spanish nobleman, who lived in a very secluded part of his country, had read a good deal about the Jews in sacred and secular literature, but had never had the good fortune to see a representative of that divinely chosen race. As that nobleman dabbled in ethnology, and had a work in MSS. almost ready on that department of *natural science*, he determined to set out for a country where Jews were permitted to reside, in order to be able to describe the Jewish race from personal knowledge. When he arrived at the frontier, he took up his quarters in the most respectable hotel, and confided to the landlord the object of his travels and search. "Your Excellency need not go farther to attain the information you are in search of," quoth the landlord. "There stays at my hotel, just now, a most respectable and intelligent Israelite, held in high esteem amongst his own people." "Could you introduce me to him?" asked the nobleman. "Nothing easier," rejoined the landlord; "the Jewish gentleman is both amiable and condescending." The Jew and the nobleman were introduced to one another, and had a good deal of friendly intercourse for several days. When the nobleman had finished, from personal knowledge, his ethnological notes on the genus Jew, he returned to his rural abode to give the crowning finish to his great work. He described the Jewish race as the most extraordinary of all the races he had ever heard of or read of. The Jews were wonderfully intelligent, well educated, particularly civil and polite; but they were distinguished by physical and corporeal deformities. They were blind of one eye, the seeing eye red from inflammation; they were hard of hearing; they had no upper teeth; they were hump-backed; and they had the left foot shorter and thicker than the right. Of course, the noble naturalist was cruelly laughed at for his scientific conclusion, founded on his personal experience. Yet many "Christians" reason, in like manner, on isolated cases of moral deformity amongst the Jews as to the character of the whole nation. And so do many Jews reason with regard to *all* Christians.

(c) Another hindrance to the reception of the Gospel by the Hebrews, was the system adopted by many Christian divines of spiritualising the Scriptures. This is a most baneful hindrance, and has operated upon the faith of multitudes of Jews—such as it was—most disastrously. Multitudes of the house of Israel have adopted this arbitrary mode of interpretation with regard to the predictions of the coming, in fulness of time, of the REDEEMER, the MESSIAH, the ANOINTED of the LORD. "Those predictions"—the neological and rationalistic Jews who are daily on the increase as regards numbers, assert,— "do not foretell a personal Messiah, but a system of toleration, political emancipation, municipal equality. We have this in England, France, and Germany. To us, therefore, the predicted 'Messiah' has come." Christians should strive to get rid of the untenable system of spiritual-

ising, or rather allegorising, the Scriptures, and point out to the Jews the fatal effects of such a system, and thus remove a very formidable hindrance to the reception of the Gospel by the Hebrews.

(d) Another unhappy hindrance is the incredulity, on the part of many "Christians," in the conversion of Hebrew Christians. The Jews are quick enough to discern the tremendous argument which that incredulity furnishes them with against Christianity; and they are crafty enough to use it with forensic effect against the truth of Christianity. "If as you 'Christians' admit that the faith of Jews in Christ is to be discredited, then you must also confess that your religious system is a cunningly devised and lying fable; for it is based wholly and entirely upon the faith, teaching, and preaching of Hebrew Christians, commonly called 'converted Jews.'" The better informed Gentile Christians should point out to the less informed Christian professors the horns of the dilemma on which they impale themselves, by rashly expressing their disbelief in the good faith of Hebrew Christians in Jesus the LORD OUR RIGHTEOUSNESS, so plainly foretold in our own Old Testament Scriptures, and thus remove this great hindrance to the reception of the Gospel by the Hebrews.

(e) One more hindrance Mr. Frankel pointed out, that is, the coldness of the ordinary professing "Christians" towards Hebrew Christians. There were thousands upon thousands of secret believers amongst the Jews, who shrink from confessing Christ before the world because of the distrust and coldness with which the so-called "Christians" treat those who renounced all by boldly confessing Christ, as the ONLY SAVIOUR. Mr. Frankel ably and unanswerably exposed the fiction that Jews were bribed to embrace Christianity. He appealed to Gentile Christians to do all in their power to remove that hindrance to the reception of the Gospel amongst the Hebrews. He might have named another sad hindrance, and that was the way in which a certain section of "Christian" pastors and appointed ministers of the Christian religion flatter Christ-rejecting Jews with smooth words, saying to the unbelievers Peace, peace, when there is no peace. A melancholy instance of this wretched hindrance is afforded by the effusions of a certain "Rector" and "Honorary Canon of Canterbury," to whom it was our painful duty to advert in a former issue.*

After some desultory remarks from non-programmed speakers, the President closed the first sitting with the benediction.

The evening sitting began at 7 p.m., when the Chairman opened the proceedings by giving out the hymn,

"All hail! the power of Jesu's name!"

After this song of praise, the Bishop called upon the Rev. R. H. Cobbold to offer up a prayer upon the proceedings that evening, and upon those who shall take part in the same. The first subject for the evening sitting, as announced in the programme was "Recent opportunities and encouragements for evangelising Jews." The Revs. H. A. Stern, and F. A. Morgan, addressed the meeting on that head. The second subject was "The London Jews' Society's line of thought and

* See our April number, pp. 183-5, and 192.

labour. Misconceptions to be removed." On which the Rev. Frederick Smith read a very able paper, and the Rev. C. H. Banning—in the absence of the Rev. W. Ayerst, from indisposition—made a speech. Both gentlemen being connected with the Society, could speak, and did speak, effectively on the subject. After which the noble and right rev. President gave a bird's-eye summary of the subjects brought under consideration at both sittings, and dismissed the audience with the apostolic benediction.

The first sitting on Friday, the 12th ult., took place at 10 a.m. The Bishop of Bath and Wells again presided. On taking the chair, he gave out a hymn, of which the following is the first verse :—

"O come, O come, Emmanuel.
And ransom captive Israel ;
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice ! rejoice ! Emmanuel
Shall come to thee, O Israel !"

A Clergyman, whose name we did not hear, was requested, after the five verses of the hymn had been sung, to engage in prayer. After which his lordship announced that the first subject to be submitted to the meeting was, "How far Christians, differing as to details of prophetic interpretation, can agree on a common line of action in missions to Israel." The Rev. W. Cadman was programmed to take the lead in the treatment of this most important thesis ; but he was absent, and his absence was not accounted for. The Rev. J. E. Brennan was therefore called upon to give his address on the subject. In responding to the call, Mr. Brennan read one of the most interesting papers—in strict accordance with the programmed theme—that it has ever been our good fortune to listen to. It would have been a sincere gratification to us were it in our power to print his very interesting essay *in extenso*. We cannot help adding that we sincerely trust that Mr. Brennan will publish his essay in the form of a pamphlet. We can assure him that it will be welcomed with gratitude by all sober-minded and intelligent Christian students of prophecy, and friends of Christian missions.

Our dear Hebrew Christian brother, the Rev. J. B. Goldberg—the writer of those learned papers, in several of our past numbers, designated "Language of Christ"—next addressed the audience on the same subject. The burden of his address was to the following effect :—

After what has been said by the two preceding speakers, it will be my endeavour to state to you in a few words how missionaries deal with these and similar subjects in their field of labour, trusting that this great meeting will take a hint from it, or improve upon it, in finding "a common line of action in missions to Israel."

The London Society for promoting Christianity among the Jews is a Church of England Society. Their missions, those I have seen, and those in which I laboured, were all conducted on Church of England principles. The New Testament, the Liturgy, books and tracts translated into the various Jewish vernaculars, were extensively circulated amongst

* This learned Essay has just been published—and dedicated by permission to the Lord Bishop of Gloucester and Bristol—by Messrs. Bagster and Sons.

them. Now, in one of the Society's stations, two or three years after a mission had been established, there arrived several missionaries from America, with the same laudable purpose of preaching the blessed Gospel to God's ancient people. They belonged to a different body of Christians; I believe they were Congregationalists. Of course, they had no regular liturgy, had a different form of worship, and said and did many things in a way different from that which the Jews saw with us. Now the Jews are a sharp people, and soon observed the salient points in which the English and Americans differed. Upon these they began to found arguments that were far from favourable to the cause of Christ. Christianity, said they, cannot be true, Jesus cannot be the Messiah spoken of by the prophets as a "Light to the Gentiles," for these Gentiles are not agreed among themselves what their new law or new covenant is, nor how they are to act or worship, live or conduct themselves.

Here then was danger that our little differences might become great hindrances in the way of the Gospel of our common Lord and Master. We therefore gave the Jews to understand that all Protestants are brethren, believe in one Lord, have one faith, and one baptism; that they are agreed in all essential points, that it is only in those which are not distinctly declared in the word of God, and are therefore left to be settled by human authority, that Christians of different lands and countries have different customs and usages.

This at once put matters on a better footing, and the missionaries were enabled to carry on their work, unmolested by reflections and reproaches of that nature. The Jews looked upon them as followers of the same Master, labouring in one and the same cause.

Something of a similar nature, I think, might be done as regards details of prophetic interpretation. There are, as you know, two schools of prophetic interpreters, the Preterists, and the Futurists. The former have stretched prophecy (if I may use an old expression) on the rack of exposition. They propounded theories which do the greatest violence to the language of Scripture, in order to make promises and predictions appear to have obtained their full accomplishment.

The Futurists, on the other hand, assert that almost every thing in the roll of prophecy is yet to be fulfilled. Some go so far as to maintain that Babylon, Tyre, &c., are to be re-built, and then destroyed again. To the Jews, the one as well as the other theory gives great offence, and I fear many a time stands in the way of their reception of the Gospel.

Now why should not the one as well as the other school of thought take one common line? Let us all take our stand upon the broad declaration of Holy Writ; let us hold fast that all which God has promised will be fulfilled. Missions to the Jews differ in some important respects from missions to the heathen. In missions to the heathens, our aim is simple, noble, and grand—to preach Christ to those who know him not, to send the light of the Gospel to the dark places of the earth. No one imagines that, by being converted to Christianity, the negro would lose his blackness, or the Ethiopian have his skin turned white, the Japanese become a Chinaman, or the Chinaman a Japanese. But the case is different in missions to Jews. There are promises given to that nation, there are future prospects held out to them, upon which, unfortunately, Christians differ in their interpretation, and this hinders united action.

I would therefore urge most earnestly upon my Christian brethren to follow in this, as they do in many other points, the example of the great friend of missions, Saul of Tarsus. He tells us, in regard to another difficulty, "If meat make my brother to offend, I will eat no flesh while the world standeth;" let us apply the principle underlying this noble resolve to the point in hand, let us leave out of sight every thing that offends or hinders our brethren from working with us.

Some of these say that the doctrine of the millennium, that Christ will reign a thousand years upon our earth, is a carnal doctrine; but, brethren, you surely can agree and unite with us, in proclaiming to the house of Israel that the same Jesus who is gone up to heaven shall come again to this our world. Whether it will be simply a coming to judgment, or an advent to reign, we shall then fully see and know.

Other good people hold that the Israelites had forfeited all claim to the land of promise by their sins and iniquities; but pray join us, we entreat you, in sending the Gospel to them, and in showing them the way how, by God's grace, they might become heirs of the heavenly Canaan.

Let me state to you what took place several years ago in this very city. (Clifton.) After labouring in the East for several years, I came to England for the purpose of recruiting my health. There was then living in Clifton a pious and excellent minister, who subscribed liberally to the Church Missionary Society, but did not give any thing to the Jewish Society. I paid him a visit, and as his heart was full of love to the Saviour, he desired to learn something of the progress of the Gospel amongst the Jews. He asked me therefore to come to an evening meeting, which he would call to his house, and give a little information. But, continued this good man, I want no statements about prophetic subjects. Not a word, said I. Again he said, I do not mean to have any collection made. Not a penny shall be collected, was my answer. At the time agreed upon, we had a very interesting meeting, a sort of conversazione, when a good deal of interest was excited. Inquiries were made as to the mode, manner, and matter of our preaching. An erroneous notion seemed to have been taken up by some, that missionaries preached to the Jews their future restoration and exaltation, or other glorious promises which were given by God to Abraham and his seed. They were therefore highly gratified to hear that the burden of our preaching was the Lord Jesus Christ and Him crucified, salvation by grace to every one that believeth.

In doing this, let us, brethren, all unite. Instead of putting prominently forward the points on which we differ, let us rather speak and hold converse on those we happily agree upon. This will bring about a more cordial union, and more zealous co-operation in missions to Israel, and then we may reasonably expect that God will shower greater blessing upon our evangelistic labours.

The second subject on the programme for that morning's sitting, was the "Noticeable changes of thought now at work in the Jewish mind." On which the Rev. Flavel S. Cook, Vicar of Christ Church, Clifton, spoke with marvellous ability, and to the point. Would that it were in our power to present the eloquent address to our readers, but such is not our good fortune. We can only repeat with regard to Mr. Cook's essay, what we have said in reference to Mr. Brennan's. We sincerely trust

that neither of them will be lost to the Christian public generally, and to the genuine friends of Israel particularly. Colonel Rowlandson followed Mr. Cook, but his address—though redolent of the Gospel of the grace of God—had scarcely any connection with the programmed thesis. The gallant colonel was followed by the Rev. C. H. Banning, who addressed himself to the audience on the prescribed theme, in a speech replete with earnestness, which betokened a considerable knowledge of his subject, and genuine enthusiasm in the cause with which he was for years officially connected.

The Rev. Dr. Margolionth—who was warned by several of his friends that he would not be permitted to leave Clifton, without opening his mouth at the Conference, sent up his card to the President, and was called upon to say something on the same subject. He spoke to the following effect:—

No one at that Conference, need be told that the theme was too comprehensive to be treated satisfactorily in twenty minutes. Twenty times twenty minutes would not exhaust the subject. The “noticeable changes of thought now at work in the Jewish mind,” would not be exhausted in a large folio, much less in twenty minutes. He could not help being reminded of Mr. John Ruskin’s latest letter, turgid as it was with the writer’s scathing burning rebukes, to the Convener of the Glasgow Athenæum Committee. The eccentric genius denounced in fervid words of his own concatenation “the pestiferous demands of the mob,” to administer to them, in the form of the smallest possible pill, a “fire-working, smooth-downy-curry-and-strawberry-ice-and-milk-punch-altogether lecture” of the knowledge which it cost him half his life to gather. He could not possibly “knead all the information he possessed”—as Mr. Ruskin phrased it—on “the noticeable changes of thought now at work in the Jewish mind” “into the shape of a homœopathic globule.” To deal with the proposition as it ought to be dealt with, one must marshal under review the Jews throughout their dispersion. The Jews in England are but a handful, compared with the nation at large. The Jews in this country do not represent the views of the Jews in Russia, Turkey, Palestine, or Persia, nor even those of Germany, France, or Italy. The noticeable changes of thought now at work in the Jewish mind, vary in the different countries in which the Jewish people sojourn. To treat the question efficiently, one must be conversant with the current Jewish press; one must be well read in their magazines and newspapers, especially in such as are published in the Hebrew language. The Jewish prints in secular languages cannot be relied on; they are double-faced and double-tongued; they appear to the Christian under a different aspect from that under which they are known amongst themselves. It is from their Hebrew publications, or from their publications in Hebrew characters—that we obtain reliable information of the “noticeable changes of thought now at work in the Jewish mind.” Even in this country—where in their English weeklies, there is so much profession of respect for Christianity—has recently been published a translation into the vernacular jargon spoken by Russian and Polish Jews, but in Hebrew characters, the most filthy, vile, obscene, blasphemous Hebrew *brochure* of the middle ages, which purports to be the real history of the “Life and

Death of Christ.”* It is published at a cheap price, in order that multitudes might read it. One of the Jewish papers, published especially for the benefit of the lower classes of the East End Jews, noticed the wretched print under the masque of disapprobation, but took care to inform its peculiar class of readers where the wretched publication might be obtained.

A good deal has been said about the relaxed tenacity, which the Talmud now holds upon the mind of the Jew. This is true only in a comparative small circle of Jews amongst the higher classes. As regards the bulk of the Jewish nation, this clumsy, huge, bloated miscellany, exercises a more baneful influence than ever. New editions of it are constantly published, and some at a very cheap price. In this country even a college for its especial study by the rising Jewish generation has been established. The other day there was an account, in the Jewish papers, of a sort of banquet which took place in joyful celebration of the conclusion of a certain Talmudical Treatise. The same papers also recorded, in a style of self-complacency, that Dr. Adler, the chief Rabbi of England, in his recent visit to the continent, examined the students of the Talmud in different Jewish seminaries, and was highly gratified with their progress. This is mentioned in order to furnish a faint idea of the noticeable changes of thought now at work in the Jewish mind. Those changes are not all for the better, but some, and that in the great majority, for the worse, which the sober-minded reader of God's word, and the intelligent discernor of the signs of the times, cannot but expect in these last days.

Amongst other things in the addresses of former speakers, Dr. Margoliouth adverted to what had been said about the study of the Hebrew language. Mr. M'Caul urged the importance of the study very eloquently, and the right reverend President stated that, in his cathedral city, Wells, there was organised a Hebrew class which progressed satisfactorily in the required attainment. He begged to assure the meeting that the study of that language was by no means a formidable one. He had organised in South Kensington, in the neighbourhood in which he now resided, some Hebrew Bible-classes, scarcely two years ago. Some members of his classes, not only read the sacred tongue intelligently and fluently, but wrote it with considerable facility and accuracy. Some of them might even feel aggrieved, if he addressed a note to them, when he had some communication to make, in English instead of in Hebrew. He might add that one of his class is translating Mr. Capel Molyneux's "ISRAEL'S FUTURE" into Hebrew, and another some of Canon Liddon's sermons into the same language. The importance of a knowledge of that language to the Clergy, could not possibly be exaggerated. He mentioned a circumstance which came under his notice soon after his ordination. It occurred at Liverpool, where a clergyman of some eminence having learned that a Jewish gentleman came occasionally to his church, began to preach a series of sermons, addressed particularly to his Jewish hearer, on the prophecies in the Pentateuch respecting the Messiah and His character. The Israelite suspecting that the preacher knew little or nothing of Hebrew,

* See our February number, pp. 87, 88.

amused himself by the experiment of writing a letter to the eloquent preacher, in which he asserted that the passages quoted by the Christian divine from the authorised version were all mistranslations. The receipt of the letter utterly silenced the preacher, inasmuch as he had not sufficient knowledge of the sacred original to expose the daring assertion. Were it not for his (Dr. M.'s) coming to the rescue of his brother clergyman, the consequences to that clergyman's usefulness might have been serious. He therefore most cordially added his testimony to the imperative necessity of studying the sacred language of the Jewish Scriptures by all the clergy. He considered this observation anent to the subject under consideration. Among the manifold changes of thought now at work in the midst of the different classes of Jews, there is a favourable consideration of the passages which Moses and the Prophets wrote of Christ, and every minister of the Christian religion should be in a position to expound those passages as they occur in the original. Dr. Margoliouth concluded by saying that to him the changes of thought now at work in the Jewish mind was a token that the "remnant according to the election of grace" is about to be accomplished, which will be one of the preludes to the ushering in the kingdom of God. When Dr. Margoliouth finished, his lordship pronounced the benediction, which closed the third sitting of the Conference.

The last sitting took place at 2 p.m. The President gave out a hymn, of which the following is the first verse :—

" Oh ! why should Israel's sons, once bless'd,
Still roam the scorning world around ;
Disown'd of Heaven, by man oppress'd,
Outcasts from Zion's hallow'd ground ?"

After prayer, the right rev. Chairman gave out the first subject for consideration, namely, " Our indebtedness to Israel : how to be discharged." On which the Rev. J. Richardson read an admirable paper, full of point and of power. He was followed by the late Bishop of Rupert's Land, the present Vicar of Clifton.

The Right Rev. Bishop Anderson made Romans xv. 27 the basis of his remarks :—" Their debtors they are." A debtor is one who, by promise or equity, owes somewhat to another. St. Paul was born for a common good—born for the benefit of Jews and Gentiles, and are we not all entrusted with the Gospel ? The Jews are locked up in the law's dark dungeon. (Gal. iii. 22.) Unbelief breaks all the law at once by rejecting Messiah ; the first act of faith obeys all the law at once in Messiah. St. Paul addresses us Gentiles (Rom. xi. 30) :—" As ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy." Gentile compassion will again in time bring back the Jews. God hath shut Gentiles and Israelites by turns in unbelief, that finally He might have mercy upon both. Prophecy leads us to expect that the Jews, or some of them, will be restored to their own land by a powerful ruler (Zech. xi. 16), whom they will accept as their Messiah (John v. 43) ; and that they will then rebuild the temple in apostasy (Isa. lxvi. 1), and in the Lord's name cast out His servants. (Isa. lxvi. 5.) We must always

carefully distinguish between the restoration of Judah to their own land and the final blessedness of all Israel. This distinction and contrast may be seen by comparing Zech. xi. 15, xiv. 8, with the rest of Zech. xiv.

The second subject for that sitting, and the last for the Conference, was, "The present dispersion of the Jews—a literal fulfilment of prophecy, and a sure pledge of their future return and restoration."

The Rev. Canon Fremantle first addressed the assembly on the theme. He referred to Rom. xi., Deut. xxx. St. Paul showed that the admission of the Gentiles to the privilege of being the people of God, while Israel was rejected, was so far from being at variance with God's design, that it had been foretold by Hosea (i. 10) and Isaiah (x. 22). That justification upon the gracious terms of faith had been offered to both Jews and Gentiles, and was accepted by the latter, while the former, through a mistaken attachment to the law, and through a spirit of self-righteousness, stumbled at that precious stone which had been laid in Zion as the only foundation for salvation; and whosoever believeth on Him shall not be ashamed. But the prophecies speak of Israel's rise, restoration, and conversion. The last clause of the Nicene Creed is as follows:—"I look for the resurrection of the dead, and the life of the world to come;" which the Nicene Council thus expounds:—"The world was made inferior (*μικροτερος*) because of foreknowledge; for God foreknew that man would sin. Therefore we expect new heavens and a new earth, according to the Holy Scriptures—the Epiphany and kingdom of the great God, even our Saviour Jesus Christ, then appearing; and, as Daniel saith (vii. 18), the saints of the Most High shall take the kingdom. And there shall be a pure and holy land, the land of the living, and not of the dead, which David foreseeing with the eye of faith, exclaims, 'I believe to see the goodness of the Lord in the land of the living'—the land of the meek and humble. Blessed, saith Christ (Matt. v. 5), are the meek, for they shall inherit the earth. And the prophet saith (Isa. xxvi. 6), The feet of the meek and humble shall tread upon it" (See the forms of the ecclesiastical doctrines, Hist. Act. Con. Nic. Gelasii Cyziceni.) The doctrine of the millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of the emperor Constantine. The millennium was the reigning sentiment of the orthodox believers. The popes in after ages, because the doctrine militated against their dogma, that the millennium commenced with Romish domination in the Church, both anathematised the living who held it, and corrupted or withdrew from observation the works of the millenarian fathers of antiquity. Thus the doctrine was thrown into the background until the time of the Reformation, when it was again revived, as appears from the Catechism drawn up by the prelates in the time of Edward VI. We thus agree with the sentiments of the orthodox Jewish Church before the time of Messiah, and the early Christian Church down to the Council of Nice, A.D. 325, inclusive. The phantomising of the Advent is innovation.

The Rev. C. J. Goodhart followed, and made an incisive, characteristic speech. Thus he spoke:—My great argument is that the circumstances of the *first* advent were *literally* fulfilled, and we have no intimation whatever that those of the *second* coming will have

a different fulfilment. And again, what refers to the Jews in their past history in the Word of God has been literally fulfilled, and we have no intimation whatever in Scripture that their future history, as predicted in the same word, will not be literal. History has its figures as well as prophecy, but it is literal history notwithstanding. Messiah is called a "Branch" in Scripture; but surely He is none the less a real person, who was actually born. The symbolic history of the Church in the Apocalypse does not annihilate the literality of the unfulfilled prophecies of the Old Testament as interpreted by the rule established by those already fulfilled. Messiah was born at Bethlehem, and it is just as certain that when He comes again His feet will stand upon the Mount of Olives; for we have no warrant for giving the latter expression a figurative meaning; nay, I deem it a perversion of Scripture to do so without the express intimation of the Holy Ghost. With reference to interpretation, I have merely taken the Scriptures to mean what they say, according to the usual and established understanding of the language and terms made use of, and I have never imposed an arbitrary meaning contrary to sound principles of criticism, the analogy of faith, and the intrinsic merits of the general argument. What did the ancient Jews expect? They were not wrong in expecting a kingly Messiah; but they were wrong in overlooking that Messiah must first suffer. So exactly did our Lord put it—"Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 26.) It is observable that the angel, speaking to a Jewish virgin, uses language calculated as strongly as possible to sustain her anticipations of Messiah's kingly office. He told Mary that the Lord God would give to the Son the throne of His father David, and that He should reign over the house of Jacob for ever. Before His ascension, Messiah intimated that the kingdom would be restored to Israel, although they were not yet to know the times. I may well name here Dr. M'Caul's tract, "The Restoration of the Jews to their own land proved from the New Testament." I have made these few remarks, having very little time; and indeed, if I spoke a longer time, I could not do otherwise than repeat what I have said in my book—"The Coming Glories of the Coming King." That book was written for those who wish to know what is the simple teaching of the Word on this subject. I will end by, in some measure, illustrating the present imperfect condition of the kingdom by the case of a prince who may be making preparations in another country to assert and vindicate his right to the crown in his own land. Although not enthroned, he is nevertheless acknowledged by many adherents; over these he already rules, and takes them under his protection: but he is not yet owned by the nations over whom he claims sovereignty, and he waits for the time when they shall say, like Judah to David, "Return thou, and all thy servants." "The Desire of all nations shall come!" (Haggai ii. 7.)

The right rev. President closed the Conference, asserting that for forty years he had been interested in the subjects treated of during two days. He had entered into the arguments advanced carefully. Certain texts adduced might appear to some auditors wanting in relevancy and cogency; but he entreated students of prophecy not to relinquish inquiry on that account. To throw down a book as altogether unworthy of attention, merely because we can here and there discover an error or an inconsis-

tency, whilst at the same time the main argument may be sustained by irrefragable proofs and demonstration, is like abandoning a house substantially built and upon a good foundation, because here and there a stone may be found defective. The right reverend speaker advocated the study of prophecy because some who were sceptical in regard to Christianity, owing to the prevalence of ungodliness in the world, have subsequently become established in the faith, from discovering that the prophetic oracles of God have minutely and graphically described it all. (1 Tim. iv. 1-6.) "Last day scoffers" have been photographed by St. Peter and St. Jude. (2 Pet. iii. 9-6; Jude 18, 19.) "The laws of nature are unalterable," is the cuckoo cry of the freethinkers. The apostle foresaw this expression, exactly equivalent to the phrase of the apostle, "All things continue as they were from the beginning of the creation." Although we must not be prophets upon the prophecies, it is a good thing to attend to the prophetic word, to which we must attend as to a light in a dark place, till the day dawns and the Morning Star appears. Prophecy does not arise from the private impulse of individuals, but holy men of God spake as they were moved by the Holy Ghost. A particular blessing is attached to those who take heed to the Apocalypse. (Rev. i. 3.) His lordship hoped this meeting was a precursor of many such conferences. Having pronounced the benediction, the proceedings terminated.

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 III.

SIMON DE MONTFORT AND THE HISTORIC ANGLO-HEBREWS OF LEICESTER.—
THE POPE'S USURERS.

(Continued from page 268.)

OUR people at Ratæ, or Leicester, were obliged to leave the place in which so many of their progenitors for many a generation and century experienced security. Hugo de Velles, in whose diocese Leicester was situated, was baffled in his inimical intentions towards our people during the protectorate of Hubert de Burgh, and our people at Ratæ remained undisturbed. All this was changed under Henry's personal misgovernment. I had better let one of the contributors to this great and manifold chronicle unfold the tale of the expulsion of our people from Leicester. Listen then to a translation of his sad story:—

"It was an evil day to the congregation of Israel at Ratæ when Simon de Montfort came to make that town the place of his abode; he was lineally descended from Stephen, whose coercion to renounce Christianity the Jews bribed William Rufus to effect, as one of my

ancestors, Joseph Manasseh, has recorded in these our *archives*.* This Stephen was willing and minded to be the friend of his Jewish brethren, notwithstanding that conviction and conscience coerced him to eschew their unbelief. He did much to vindicate their character against many an unjust aspersion. But the more he loved them the more they hated him. He constantly defended them, and they unremittingly maligned and traduced him with all manner of false accusations. Like all persons blinded by judicial error, they looked upon their best friends as their worst enemies, because those true friends tell them the truth. Our unbelieving people goaded the believing Stephen with all manner of cruel provocations; but his love for them was proof against the most malignant irritation of his adversaries. He used to reply to all their persecutions, 'A mountain strong and impregnable is my position; I can afford to bless while they curse.' He thus became known by the surname of MONTFORT. His eldest son, Simon, after the death of Stephen, adopted the above surname as his patronymic.

"Simon de Montfort was of a different spirit from that of his father; the persecutions with which the Jews for many years assailed his pious parent so causelessly and so persistently rankled in his breast. Every drop of national feeling was dried up in his heart, and in its place a fountain of rank hatred against his father's countrymen sprang up. This is not the only instance when our people contrived to convert their most ardent lovers into fierce haters. The Earl of Leicester, though already the seventh DE MONTFORT, seemed to have been possessed of the hereditary hatred in all its rank luxuriance, against his forefather's kinsmen after the flesh. It may be that he ignored that he belonged to the same race. On his arrival at Ratæ, when he assumed the title, dignity, and power of Earl of Leicester, he, with his characteristic impetuosity and hasty temper, readily gave a willing ear to the long pent-up feeling of hateful revenge and the fury of ungovernable passion—passion is most uncontrollable when it rages and storms under a cloudy religious profession—which then possessed the priests. The fury and frenzy of the priests were communicated to the laity; the operation of the infection became aggravated by the stubborn fact that if priest and people, prince and subject, master and servant could but get rid of the Jews from their midst, they would at the same time be relieved from inconvenient debts. Simon de Montfort, as Earl of Leicester, was just the man, *first* to suggest to the people of Ratæ to petition for the riddance, and *then* to grant a charter in compliance with the request. Moreover, as the king was always in need of money, it was not a difficult matter to get the royal acquiescence, for a consideration, to the following peculiarly worded charter:—

"Simon de Montfort, son of Count Simon de Montfort, Lord of Leicester, to all who may see and hear the present page, health in the Lord! Know all of you, that I, for the good of my soul, and of my ancestors and successors, have granted, and by this my present charter have confirmed, on behalf of me and my heirs for ever, to my burgesses of Leicester and their heirs, that no Jew or Jewess, in my time, or in the time of any of my heirs, to the end of the world, shall inhabit, or

* See vol. for 1873, pp. 810-11.

remain, or obtain a residence in Leicester. I do also will and command that my heirs after me observe and warrant for ever that liberty entire and inviolate to the aforesaid burgesses in perpetuity.'

"Our people are not altogether without friends. They have, even in their exile an indefatigable friend in a lady, the daughter of nobles, and the wife of a nobleman. As for me and my household, we have removed to Oxon. My father was gathered in peace, and a good old age, to his people these three years. I, Baruch Paltiel, have recorded the above in the year 1234, as the Christians count time."

In the course of my researches in the *ROLLS COURT*, the ancient property of Hebrew Christians, amongst the many valuable ancient documents which are still mouldering in manuscript, I came across a correspondence which explains the allusion which the writer, I have just quoted, made. It is a correspondence between Margaret de Quincy, Countess of Winchester, and Robert Grossteste, who succeeded Hugo de Velles as Bishop of Lincoln. The lady lived with her father in Leicester Castle, and was willing to befriend the poor Leicester Hebrew exiles. She wrote to Grossteste for advice. The Church dignitary, in reply, addresses his fair and noble correspondent, "Very illustrious and dearly-beloved lady, Margaret de Quincy, Countess of Winchester." The letter, of which this is a copy I have made, is replete with interest. I can only quote an extract or two from it:—

"I offer you my sincere thanks for your bountiful support, which first bestowed upon me many acts of kindness, and has since enriched me with many more and greater. However, although your kindnesses may not demand reward, because they are genuine benefits, gratuitously conferred, yet he is an ingrate who, when in his power, does not recognise generous favours. Wishing to offer you some recompense, at least, for your many and great favours, I find nothing more appropriate to return than some wholesome advice necessary to your attaining to eternal life. Two occasions have occurred on which I might tender wholesome advice to your excellency. For it has been intimated to me that the Jews whom the Earl of Leicester has driven from his municipality, so that they might no longer grievously oppress the Christians with usury, your excellency had determined to gather together again on your domain. However, if you are determined that they be assembled together, you ought, in the first place, to consider carefully in what manner they should be gathered together and sheltered."

The writer then dilates upon the sin which the Jewish nation had committed by crucifying the Saviour, and points to Israel's dispersion, as a proof of the Almighty's displeasure against the house of Jacob; he also avows his conviction that the nation now scattered and persecuted shall yet be gathered together and re-established in the land of Israel, and be saved through Jesus Christ. He then proceeds:—

"In the meantime, however, when the same people, continuing in unfaithfulness, blaspheme Christ, the Saviour of the world, and make a mock at His sufferings, they will be retained as captives by the potentates, as a chastisement for their guilt. And the potentates who hold them as captives ought to defend them, lest they be put to death; and they ought at the same time to restrain those Jews very rigorously, that they oppress not the Christians by usury. The ruler should also provide that they

[the Jews] be allowed to procure sustenance for themselves in return for the labour which they perform. However, this is the last captivity of the Jews ; and it is foretold in many places in the Scriptures, that they ought not to be put to death," &c. Here follows a catena of Scripture quotations in corroboration of the opinions expressed in the lengthy epistle, which, upon the whole, is more humane in spirit than many other communications, which were exchanged about that time, respecting the Historic Anglo-Hebrews in this kingdom.

If the Countess of Winchester, who lived with her father at Leicester Castle, was a daughter of Simon de Montfort, by his first wife, as this chronicle intimates, then her Jewish origin would be the key which opened her heart to pity the poor persecuted Jews. It must be borne in mind that the learned and pious Bishop Grosstête was a personal friend of Simon de Montfort, and often remonstrated with the hasty earl in deliberately strong terms. But I would ask, Is it probable, is it even possible, that either the then Earl of Leicester, or the then Bishop of Lincoln, was ignorant of the pope's usurious myrmidons and money-brokers in this country ? The way the pope drove the nefarious trade in this island by the agency of some Italian merchants named *Coursini*, eclipsed in infamy the dealings of the most usurious Jew that ever disgraced our own race. The pope's way of doing business was after the following fashion :—If a needy client applied to the agents of "his holiness" for a loan, they first made private inquiries as to the probable time the applicant could reimburse the required loan. If they ascertained that the needy client could not repay before a year, or half a year, they would generously (?) make the loan for three months without any interest at all ; but they would stipulate for fifty *per cent.* for every month afterwards, until the whole debt was liquidated.

Let a contemporary monkish historian, Matthew Paris, describe those usurers of the pope. That well-known chronicler recorded on this matter in the following manner, which I thus translate :—

"In those days prevailed the horrible nuisance of the Coursines to such a degree that there was hardly any one in England, especially among the bishops, who was not caught in their net. Even the king himself was held indebted to them in an incalculable sum of money. For they circumvented the needy in their necessities, cloaking their usury under the show of trade, and pretending not to know that whatever is added to the principal is usury, under whatever name it may be called. For it is manifest that their loans lie not in the path of charity, inasmuch as they do not hold out a helping hand to the poor to relieve them, but to deceive them ; not to aid others in their starvation, but to gratify their own covetousness ; seeing that 'the motive stamps our every deed.'"

He then appends a copy of a bond, of which the following is a translation :—

"To all that shall see this present writing, Thomas the prior, and the convent of Barnwell wish health in the Lord. Know ye, that we borrowed and received at London, for ourselves, profitably to be expended for the affairs of our Church, from Francisco and Gregorio, for them and their partners, citizens and merchants of Millain, a hundred and four marks of lawful money sterling, thirteen shillings and four pence sterling being

counted to every mark, which said one hundred and four marks we promise to pay on the feast of St. Peter *ad vincula*, being the first day of August, at the new Temple in London, in the year 1235. And if the said money be not all paid, at the time and place aforesaid, we bind ourselves to pay to the aforesaid merchants, or any one of them, or to their certain attorney, for every ten marks, forborne two months, one mark of money, for recompense of damages, which the aforesaid merchants may incur by the non-payment of it; so that they may lawfully demand both principal, damages, and expenses, as above expressed, together with the expenses of one merchant, for himself, horse, and servant, until such time as the aforesaid money be fully satisfied. And for the payment of such principal, interest, damage, and expenses, we oblige ourselves, our church, and successors, and all our own goods and the goods of our church, movable, or immovable, ecclesiastical, or temporal, which we have, or shall have, wheresoever they shall be found, to the aforesaid merchants and their heirs. And do further recognise and acknowledge, that we possess, and hold the said goods from the said merchants, by way of courtesy, until the premises be fully satisfied. Renouncing also for ourselves and successors, all help of canon, and civil law, all privileges, and clerkship, the epistle of St. Adrian, all customs, statutes, lectures, indulgences, and privileges obtained for the king of England from the See Apostolic, as also the benefit of all appeal, or inhibition from the king of England; with all other exceptions, whether real or personal, that may be objected, against the validity of this instrument. All which things we promise faithfully to observe, and in witness thereof, have set to the seal of our convent.—Dat. London. die quinto ELPHEGI. [24 April.] An. Gratia 1235."

The chronicler adds:—"Such were the inextricable bonds by which the *Causines* bound their debtors. They were truly named *Causines*—if I may play upon the word,—from *causor* to cheat, or *capiō*, to take, and *ursine*, bearish. They first enticed the needy with soft and honeyed words, but in the end pierced them through as with a spear; wherefore, on account of their written words, which were subtle, and taken out of the law-books, and of a kin with the fallacies of pleaders, many men think that these transactions did not happen without the connivance of the court of Rome, according to the words of the Evangelist—"The children of this world are in their generation wiser than the children of light."* Even the Jews, seeing this new kind of usury arise among Christians, derided our Sabbaths not undeservedly."

All that now remains of the Historic Jews of ancient Ratæ, or Leicester, is the "Jewry Wall" in that place. It belonged, I have no doubt, to the Jewish cemetery which the Hebrew community were permitted to set apart for themselves there in the time of Henry II.

CHAPTER IV.

THE PERSECUTIONS OF THE JEWS OF NORWICH, NEWCASTLE-UPON-TYNE, SOUTHAMPTON.

THE sufferings of the Jews of Norwich come next under review—sufferings which owed their origin to the venomous calumnies in-

* Luke xvi. 8.

vented by Christians, in order to possess themselves of their Jewish neighbours' wealth. In the same year 1235—a year when Henry was greatly in need of money, in consequence of his great outlay on his sister Isabella's marriage to the Emperor of Germany, as well as on his own contemplated marriage with Eleanor of Provence—the poor Count Beranger having declined giving the twenty thousand marks which the mean Henry asked as a dowry—the king must therefore have been very glad of getting an opportunity, be it ever so foul, of extorting the required sum from the Jews. The Jews of Norwich were at that time enormously rich; seven of them were therefore accused of circumcising a Christian child of that city; and they were brought before the king himself, whilst he was celebrating his nativity at Westminster. The poor Jews were condemned to be drawn and hanged, and, of course, their property confiscated; and thus were the king's wants supplied for that time.

The next subject which I shall briefly notice is the famous trial of Jacob of Norwich. It is hardly possible to give an idea of the nature of that infamous process, or of the absurd charge which originated that trial. That charge against the Jews of circumcising little Gentile boys, became a source of lucrative income to the Church and State of that period. That famous mock trial of that reign took place in 1240. In that trial a very rich Jew of the city of Norwich, Jacob by name, was accused of stealing a boy from his parents, and circumcising him. The monkish historians tell us that it proved a case of such difficulty that the *postea* was thought proper to be returned to Parliament. Parliament could not decide. Indeed the strangeness of the accusation would have puzzled any body of men to decide. Four years were allowed to elapse before the charge was brought, and the principal witness was a little boy of nine years of age, who stated that when he was about five years old he was playing in a certain street; the Jews allured him into the house of one Jacob, where they kept him a day and a night, and then blindfolded him and circumcised him. Yet, strange to say, with his eyes hoodwinked, and amidst the confusion of so painful an operation, the youthful boy was able to note several minute particulars, which he narrated, but which certainly never had any existence, inasmuch as the particulars which he related to have taken place after the circumcision have no connection with that rite. In addition to the boy's unlikely story, there were no symptoms of any kind that witness had ever undergone such an operation. Under the circumstances, and with such unsatisfactory evidence, the poor Jews would, doubtless, have been honourably acquitted. But as this calumny originated, in all probability, with the ecclesiastics, they could not brook disappointment, and contrived therefore to become accusers, witnesses, and judges themselves.

The bishops, accordingly, insisted upon the matter being tried in their courts; and as soon as the charge was dismissed by Parliament, as incapable of being proved satisfactorily, the professing ministers of Christianity, who stated that the boy was circumcised in derision and contumely of their Lord and Master, determined to take the law into their own hands. They maintained that such questions belonged exclusively to the jurisdiction of the Church, and the State had no right to interfere. Baptism and circumcision, they argued, being matters of

faith, the ministers of that faith had alone the right of deciding cases of that kind. The accused were once more dragged before a judge and jury, who were most inimical to them, whose avaricious affections were set on their hard-earned riches. One can easily guess the result of the judgment-seat, and the fate of the unfortunate victims. William Raleigh, Bishop of Norwich, acted as the judge, the archdeacon and the priests as witnesses; the latter deposed on oath that they saw the boy immediately after he was circumcised, and that there were then all the signs that such an operation had been performed upon him. Why and wherefore the archdeacon and the priests kept it quiet so long the judge did neither ask nor care. How it came to pass that the signs had, in the short space of four years, totally disappeared, the judge did not investigate. A certain Maude also deposed, in confirmation of the charge, that after the boy was taken home the Jews called upon her to warn her against giving him any swine's flesh to eat.

Four of the accused were condemned to be dragged by horses' tails and be hanged. How hateful must the ecclesiastics have rendered themselves to the Jews! With what a despicable idea have the former furnished the latter of the Christian religion! Are we to be surprised that a Jew, who embraced Christianity, and received even holy orders, was induced to return to Judaism, and to submit to suffer persecution with his brethren, rather than countenance the religion of such men? Is it to be wondered at the paucity of Jews becoming the disciples of a religion whose professors were so devoid, not only of any religious feelings whatsoever, but also of any human feelings? And shall we wonder that the Jew who embraced Christianity in those days was so dreadfully hated by his brethren, and considered altogether such an one as his new co-religionists?

The populace, who, as usual, only waited for an opportunity to rob and plunder, as soon as the verdict was pronounced, set fire to the houses of the Jews, and reduced them to ashes; and so barefaced were those murderers and robbers, that when the Sheriff of Norfolk ventured to interfere on behalf of the wretched victims, they complained to the king of the sheriff's audacious interference.

The Jews residing then in Newcastle-upon-Tyne were banished from that place; we are not informed, however, of the cause of that cruel measure; but simply in consequence of a petition of the inhabitants of that town, who, in all probability, mortgaged their houses to the Jews, and by the expulsion of their creditors from amongst them hoped to rid themselves of their debts; for no offence whatever is mentioned in the king's letter.

The king began zealously to espouse the conduct of the Church towards the Jews, and by royal proclamation prohibited Christian women from entering into the service of Jews as nurses; and the reason given for this interdict was, that there was an universal custom among the Jews, of obliging their hired Christian nurses to abstain from nursing their children for three days after Easter, lest the body and blood of Jesus Christ—which all who called themselves Christians in those Popish times were obliged to receive at that holy festival—should, by incorporation, be transfused into their children.

This abominable instance of blasphemy and folly emanated from the

pen of Pope Innocent III., in an epistle to the Bishop of Paris, in a style unfit for the polite English ear. How inconsistent! The Jews were first accused of little faith, or of total unbelief, and then again of believing too much. The ridiculous reason would imply that the Jews believed not only in the doctrines of Christ, but also in that of Antichrist, viz., the doctrine of transubstantiation, which was then a new-fangled dogma. If the Jews had at all such a practice as above alluded to, it would have been because of Easter generally occurring about the time of the Jewish passover; and the fear of leaven being introduced into their dwellings might have induced them to have recourse to such an expedient.

The Christian inhabitants of Southampton followed the example of those of Newcastle, and petitioned the king to rid them also of the Jews, and perhaps with them also of their debts, which the king readily granted.

When Eleanor's two uncles came over to this country,—one of which having become primate of England, had also become a great oppressor of the Jews,—Henry, out of complaisance to his consort, received and entertained them with such magnificence, that, not knowing how to support the charge by honest means, he sent word to the Jews, that unless they presented him with twenty thousand marks, he would expel them all out of his kingdom; and thus he supplied himself with money for this unjust generosity.

(To be continued.)

Notes.

THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

CHAPTER V.

THE ETERNAL LIFE.—(Concluded.)

"Æternam Vitam esse Summum Bonum."—
AUGUSTINE.

THE grand end, object, and consummation of the blessed gospel of our salvation in Christ Jesus is the gift and possession of eternal life: "The inheritance, incorruptible, undefiled, and that fadeth not away." Nothing short of this could satisfy the wants and capacities of the immortal soul. The immortality of the body and soul, in glory and honour, is inseparably dependent upon the gift of redemption in Christ. The Lamb slain in the unsearchable counsels of Jehovah, from the beginning, is designed to bring, to all that are the children of God by faith, an everlasting righteousness, and with it everlasting life and happiness. To

as many as truly and spiritually receive Christ the promise is ensured by the terms of the everlasting covenant of grace, and cannot be reversed or abrogated: "My sheep"—saith He, who is the Shepherd-King and Lord, who hath the keys of the kingdom of heaven, of hell, and of death, who openeth and no man shutteth, and shutteth and no man openeth—"hear my voice, and I know them and they follow me,"—this is the test and proof of their being really *His*,—"and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of My hand, nor out of my Father's hand." (See John x. 27-29.) In His last sublime intercessory prayer for His flock, shortly before He laid down His life for the sheep, He clearly shows in what eternal life consists, and through whom *alone* it can be procured: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John xvii. 3.)

We come, then, lastly to speak of

the *reality* of this invaluable purchase for us by Christ, the gift and enjoyment of eternal life to as many as believe. Holy Scripture must still be our guide in every step of this stupendous theme. We learn from that infallible word, that at the close of the millennial reign, when Satan is permitted, by being released from his chains for a short period, to gather together all the unconverted and unregenerate in the four quarters of the earth, to make one last desperate effort for dominion, and assault "the camp of the saints," the Church and City of the living God, then all his hosts are discomfited, as in a moment, by the devouring flame from God out of heaven. (Rev. xx. 9.) The holy principle of eternal life in the saints is untouched under this last trying scene of earth's purification—Satan himself is judged, expelled for ever from the earth, and consigned with all that belong to him to their everlasting doom: the general judgment, called that "of the white throne," is set, and all, small and great, receive their award according to their works as the evidence of their amount of faith: the righteous, whose names and title to salvation through faith were written in the Lamb's book of life, are admitted to the fulness of their eternal portion, in the glory of the new heaven and the new earth now completely restored, after having received its last baptism by fire. (2 Peter iii. 7, 10, 11.)

Every thing of an evil and detrimental, mortal, and disturbing nature is now finally removed. There is no more death. There is no more grave. "O death, I will be thy plagues! O grave, I will be thy destruction." (Hosea xiii. 14.) This word of the Lord's prophecy is at length perfectly fulfilled in the post-millennial life, as it was partially fulfilled in the millennial. The promise too in paradise of the bruising of Satan's *head* by the "*Stronger*" than Satan, and whose *heel* had been bruised for sinners' sakes on Calvary, receives now its final accomplishment. There is in the eternal state of the new heaven and the new earth neither Satan, sin, sorrow, pain, mortality, nor death. Every enemy, open or avowed, is

put down. Every rule, authority and power, other than and opposed to God, is abolished.

Hence, the Messianic kingdom of Christ on earth, being complete and perfected, is now merged in the dominion *absolutely divine*. The kingdom is delivered up, or rather presented to God, even the Father. "*God is all in all*;" that is, the Godhead of the Father, of the Son, and of the Holy Ghost, is known and owned as all one, the glory equal, the majesty co-eternal, without distinction of mediatorial office or intervention of regenerative work. The Church or bride of Christ is accomplished in her elect and full numbers, from all kindreds and nations—"a glorious Church, without spot, or wrinkle, or any such thing." She is adorned now in the purest white bridal garments, the unalloyed righteousness of saints, and arrayed, as a queen in all the unrivalled dignity and royal nobility and jewelled splendour of the Lamb's wife.

Every thing we read of (Rev. xxi. xxii.) in this perfect and eternal state, conveys to us ideas of sublimest grandeur and brightness of the highest order of life. Every symbol betokens life, the life of beauty in perfection, of truth incorruptible, of joy unspeakable, of love unfeigned and pure, of glory exceeding and abounding. "I am come," said the Lord, on one occasion, with regard to His redeemed and saved Church, "that they might have life, and that they might have it *more abundantly*"—both as to duration and as to fruition. The light affliction which we endure faithfully here, we know from St. Paul (2 Cor. iv. 17), is "*working for us the far more exceeding and eternal weight of glory*."

Among the leading tokens of life, in this perfection and perpetuity, we have, (1) The absolutely purified atmospheric heavens and earth; (2) The tabernacling of God, visibly, personally, and without the intervention of a Mediator, with redeemed mankind; (3) Their final and complete freedom, through that indwelling, from every possible source of pain, trouble, or sorrow; (4) The Holy City, New Jerusalem, called also

"the Bride," composed of living members of Christ and children of God, descending from the upper heavenly regions, now settled down, stable, constant, and enduring on the new baptized earth, with its free and ever open twelve gates, its twelve pearly foundations of sparkling brightness and unequalled richness, its angelic ministering spirits to the saved, still called "twelve tribes" of the Israel of God; (5) The living God Himself, the central orb of light, the enshrined spiritual sun, and temple of the universe, of splendour eclipsing material sun and moon, and stars, with the "Lamb" still manifest in eternity's life, as *Saviour*, "the brightness of the Father's glory, the express image of His divine person;" (6, and lastly) There is the ever-flowing "river of life," proceeding (as proof of continuity of grace in eternity) "from the throne of God and of the Lamb," the ever-flourishing and fruit-bearing "*tree of life*," on each side of and in close connection with the "beautiful river;" and the very "*leaves*" of the tree have a living, reviving, genial virtue for the salubrity and vitality of earth's happy and "saved" inhabitants! If such be the virtue of the *leaves*, what shall we say of the "twelve manner of *fruits*," month by month and year by year, *for ever*?

It becomes us to stop here, and draw the curtain for a time over the resplendent scenes, almost too dazzling in portraiture for mortal view. O, that the readers of the HEBREW WITNESS may be deeply and feelingly interested, as true and earnest believers, in these thoughts, on the realities of the future life and glory set before us in the unsearchable riches of Christ," by the gospel! How we ought to value and improve the precious opportunities now afforded us of knowing Christ "our Prince and our Saviour," and be ready and willing to receive Him as our true Messiah, our "wisdom, righteousness, sanctification and redemption." He will surely welcome the penitent, and *give* repentance unto His praying people, remission of sins, the sanctifying power and grace of the Holy Spirit from the Father; and with these, the blessed and

boundless possession and inheritance of eternal life! O heavenly Father, grant us the present necessary grace of the gift for preparation, and hereafter, the everlasting joy of the gift in the perfect fruition, for Jesus' sake!

"Eternal Father! throned above,
Thou Fountain of redeeming love!
Eternal Son, who left the throne
For man's rebellion to atone!
Eternal Spirit, who dost give
The grace by which our spirits live!
O God of our salvation, be
Eternal praises paid to Thee!"

THE CITIES OF REFUGE.

BY J. G. SPARKES.

THOSE who are conversant with the ancient history of the Jews as recorded in the Old Testament Scriptures, cannot fail to have noticed the provision made by Jehovah for the security of those who should unawares and without design kill a man, by commanding Moses to appoint six cities of refuge. Of these cities, there were three on each side of Jordan, those on this side Jordan were Kedish, of Naphtali, Hebron, and Shechem. Those beyond Jordan were Bezer, Golan, and Ramoth-gilead. Some particulars with regard to the erection of them are worthy of note. They were to be so situated as to be easy of access, and to have smooth and good roads to them, and if necessary, to have bridges built. Where there were any cross-roads, every precaution was taken to mark their locality, by fixing sign-posts with the inscription, Refuge, on them, in large and legible characters. They were to be well supplied with water, and all kinds of provision.—Although these cities afforded protection to the manslayer from the revenger of blood, yet he was not exempt from the pursuit of justice. An information was preferred against him, and he was therefore summoned before the judges and the people, to clear himself, and to prove the murder was merely casual and unpremeditated. If found innocent, he was allowed to dwell in the one he had retired to, until the death of the high priest: after his death he might

safely return to the land of his possession.

If on the other hand he was found guilty he was put to death. And even if acquitted of the charge of wilful murder, he was bound to remain in his city of refuge, and not at any time to make his escape; if he did so, and were seen by the avenger of blood, he might be slain. Is there not a striking analogy between the cities of refuge appointed under the law, and the one established under the Gospel? Methinks there is. The use and end of each appears to be much the same in all respects. Did the ancient city rear its tower of safety on high? Was not Messiah lifted up on the cross and exalted at the right hand of his Father? Does not the smooth and plain path to the city of refuge resemble the highway of salvation? Did the waymarks set up point to the city? Is it not the office of gospel-ministers to point sinners to Messiah? Were the gates of the city to be left open day and night? So he that cometh and knocketh at the gate Messiah, will find it open at all times for the admission of the lost, perishing and guilty sinner. Did those cities give support and protection to every one who entered within their walls? So does Messiah, as the sinner's refuge, afford safety from the effects of divine wrath, the terrors of a broken law, the alarms of conscience, and the bitter pains of eternal death. We beseech thee therefore, oh, trembling sinner, to flee by faith and repentance unto the city of refuge at once, and thou wilt be safe for ever. Escape then for thy life.

THE SECOND COMING OF CHRIST
IN ITS RELATION TO THE PEOPLE
AND LAND OF ISRAEL, TO THE
CHURCH, AND TO THE WORLD.

(COMMUNICATED.)

On Wednesday and Thursday, the 15th and 16th of April last, acceding to the expressed wish of Mrs. Pennefather, and in fulfilment of a conditional promise to her late beloved husband, the Rev. John Wilkinson gave two lectures on the subject of

prophecy. At half-past three o'clock each day, about four hundred assembled in the large drawing-room, usually called number six.

The subject for the first day's consideration was:—"THE SECOND COMING OF CHRIST IN ITS RELATION TO THE PEOPLE AND LAND OF ISRAEL," of which the following is a brief summary of the points noticed and dwelt upon:—It was observed that we have in Palestine a land with an exceptional history; we have in the Jews a nation with an exceptional origin and a miraculous history; and that we have in the Bible a book of Divine origin and authenticity. The Land, the People, and the Book are linked together by the golden chain of a Divine purpose of mercy to the human race. The people wrote the book in the land. The land is a platform; the people an instrumentality; and the Book a revealed purpose. It was then shown from Gen. xvii. 7, 8, that the land was *unconditionally* given for an *everlasting* possession; and that the people were taken into perpetual covenant. Obedience, however, to the conditional covenant of Sinai was made the condition of *continued* possession of the land. This conditional covenant having been broken, the continued possession of the land has been interrupted; nevertheless, the unconditional promises made four hundred and thirty years before the law have not been annulled; neither have they been transferred to the Gentile Church in consequence of the Jews' rejection of Christ, who came to "confirm the promises made to the fathers."

Israel's expected Messiah, on the authority of their own inspired records, was clearly to be a *King*, sitting on David's throne, giving peace to Israel, and through Israel to the entire world. But having become religiously formal and morally corrupt, the glory the Jews looked for was a selfish and worldly glory; thus misunderstanding the true glory of a crowned and reigning Messiah, they were the ready instruments for the work of the crucifixion. The Jew rejects a suffering Messiah and expects a reigning Messiah. The

Gentile Church accepts a suffering Messiah but largely rejects a reigning Messiah. The Jews accept one part of the truth and the Gentile Church the other part. It was then shown that this present dispensation was only obscurely foreshadowed in the Old Testament Scriptures in the twofold form of Levitical sacrifices as types, and in plain words, such as the fifty-third of Isaiah, and like portions. But the Levitical sacrifices needed an inspired explanation of their meaning to be given to the people offering those sacrifices; and a Jewish eunuch needed a divinely sent messenger to explain to him the meaning of Isaiah liii. Witness the epistle to the Hebrews, and Philip's sermon.

The Jewish nation having rejected their Messiah, the nation as such is shunted so to speak, or rather shelved, during the remaining "times of the Gentiles;" during which "times" the Church is being gathered by the preaching of the Gospel to individual sinners of all nations—Jews and Gentiles.

The Scripture doctrine of a *future* restoration of Israel to their own land was then set forth under four important points. 1st. A restoration in unbelief followed by national conversion (Ezek. xxxvi. 24-28). 2nd. Gathered and *no more* scattered (Amos ix. 16). 3rd. Promised land is still the land of promise having never yet been possessed in all its promised length and breadth. Dr. Keith's "Land of Israel" showing that the promised land comprises about three hundred thousand square miles; twice and a half as large as Great Britain and Ireland together. 4th. The distribution of the land on an entirely new plan—in straight strips from west to east; and the tribes differently located. (Ezek. xlviii.)

The "*time of trouble*" predicted in Jer. xxx. 7-9; Dan. xii. 1; Matt. xxiv. 21, and Luke xxi. 24-28, was then shown to *precede* the second coming of Messiah referred to in Matt. xxiv. 29, 30; whereas the national sorrows of Israel *followed* the first coming of Messiah, so that the fourteenth chapter of Zechariah

cannot have been fulfilled on the *first* coming, but awaits its fulfilment at the *second*. The *dispersion* of the nation followed the first coming of Messiah; the *conversion* of the nation is to follow the second coming. Passages referred to, Rom. xi. 26, with Isa. lix. 20; Acts xv. 15, 16, with Amos ix. 8-12; Zech. xii. 10, and Rev. i. 7.

Peaceful possession of the land is to be enjoyed after the second advent, as predicted in Isa. lx. 18; Jer. xxxiii. 5-8; Ezek. xxxvii. 22, 24, 25-28; chap. xxxix. 27-29; Zech. xiv. 11. Thus Israel restored, converted, established in their land (2 Sam. vii. 10); the tabernacle of David restored and his throne re-occupied (2 Sam. vii. 16; Ps. lxxxix. 27-37; Luke i. 32, 33; Isa. ix. 7; Jer. xxxiii. 14-17). Israel in the centre of the nations and Jerusalem the metropolis of the world; political and religious wars and strifes shall then cease, because the Prince of Peace will then be enthroned, and peace will be extended to Israel like a river, and the glory of the Gentiles like a flowing stream (Isa. lxvi. 12).

The subject of the second day was, "THE SECOND COMING OF CHRIST IN ITS RELATION TO THE CHURCH AND THE WORLD," of which the following is a summary:—The Adamic, the patriarchal, the Jewish, the Church, and the millennial dispensations were severally glanced at, and the present dispensation—the dispensation of the Church—shown to be parenthetical, introduced on the rejection of the Messiah by the Jewish nation, and fully revealed by the Spirit to Paul as recorded in Eph. iii; Rom. xvi. 25, and Col. i. 25, 26. The Jewish dispensation is to run parallel with the "times of the Gentiles," during which "times" the Church is to be gathered by the Holy Spirit, and presented at the close of this dispensation as a chaste virgin to Christ. The suspended or outstanding promises to the Jewish nation will then be fulfilled, and the Jews be restored and blessed, and become a blessing to the world.

Having referred to Acts i. 11, to show that the second coming of Christ is to be a literal and visible

coming; and to Zech. xiv. 6 to show that Jesus will return to the same place from which He ascended; the question then arose, will the second advent of Christ take place *before* or *after* the millennium? *Before*—because Israel is to be avenged on the nations at the coming of Christ; war is to cease on the coming of Christ; Israel is to be converted as a *nation* on the coming of Christ; and then remain during the millennium in peaceful possession of the land; also Antichrist is to be destroyed before the millennium, but he is to be destroyed by the coming of Christ. (See 2 Thess. ii; Isa. lix. 19, and Isa. xi. 4.)

This coming of Christ to the earth to judge the nations, to put an end to war, to convert the Jewish nation, and to reign in Mount Zion on the throne of His father David, is His coming *with* His saints. (See Jude 14, 15; Zech. xiv.; 1 Thess. iii. 13; Rev. xix. 11, and xx.; Isa. lxiii. and lxii. 11.)

The Scriptural distinction between Christ coming *with* His saints and *for* His saints was then pointed out by a reference to 1 Thess. iv. 13-18; 1 Cor. xv. 51-54, and Isa. xxv. 8. This latter aspect of Christ's second coming, viz: His coming to our atmosphere to raise the holy dead and to change the *waiting* and *looking* living, is the *true hope* of the Church as seen in Titus ii. 12, 13; 1 Cor. i. 7; 1 Peter i. 13; 1 John iii. 2, 3; Phil. iii. 20, 21; and that this second coming of Christ stands in the same relationship to the believer's hope as the first coming does to the believer's faith. Faith looks back to the first coming and suffering, and hope looks forward to the second coming and glory. This coming of Christ, *which may occur at any moment*, was seen to be the hope of the apostles and the hope of the early Christian Church. Death is not the hope of the Church, neither is death the same thing as the coming of the Lord, as seen in John xxi. 23. Death may be a sort of telegram from Jesus to call us to Himself, but this cannot be the same thing as a personal call or coming for us.

It was then shown that the world

would become atheistic, Christendom universally corrupt: that both were to be judged, but, that, according to Rev. iii. 10, 11, and Luke xxi. 24, 35, 36, the Church would escape those judgments by being caught up to meet the Lord in the air prior to the pouring out of those judgments, just as those Jews, who believed the word of Christ about the destruction of Jerusalem, escaped the judgments poured on that city.

Jesus is now like unto a Nobleman who has gone into a far country to receive for Himself a kingdom, and then to return. In the mean time, His disciples are told to "occupy till He come" to be found constantly with loins girded, watching, waiting, praying—"Thy kingdom come;" and though *scoffers* may tauntingly ask, "Where is the promise of His coming?" and the *unfaithful* servant may say, "My Lord delayeth His coming;" the faithful believing disciple is to be ready every moment, in response to his Master's words, "Behold, I come quickly," to say, "Even so, come Lord Jesus, come quickly."

This is a brief and imperfect epitome of two lectures, which occupied an hour and a half each in delivery, and which were listened to with very close and sympathetic attention throughout.

THE DIVINITY OF MESSIAH.

BY J. G. SPARKES.

IN a former impression of the *HEBREW CHRISTIAN WITNESS*, we stated that Jesus was the true and proper Messiah, and the Messiah of Israel. We hope that the arguments then adduced fully established the point, and that those who read that article were persuaded in their own mind of the truthfulness of our statement, and are now willing to receive Him into their hearts, by faith and love, as their own Messiah and King of the Jews.

Our purpose now is to bring under their notice, a subject of equal and paramount importance viz:—*The Divinity of Messiah*. Surely the bare mention of such a theme is enough to

excite the deepest interest, and to demand a careful and serious consideration. We believe that it will be conceded on all hands, that this doctrine has ever been regarded as an article of the churches' creed; and that it does, moreover, clearly demonstrate the validity and sufficiency of the Saviour's sacrifice for human guilt. If He had been man only, and not the God-man, how could He, we ask, have satisfied divine justice or fulfilled the law's requirements? Being therefore God incarnate, man-divine, a perfect and full reconciliation was effected between man and his offended Maker. That Messiah is God is a cardinal truth. It is the foundation of Christianity. Take away this superstructure, and what remains for the support of our faith and our hope of immortality?

In order, however, to pave the way for a full discussion of our subject, we propose, first, to answer some objections which are usually taken to this doctrine. To the proper divinity of Messiah, it is objected that He often and in many ways acknowledged His inferiority to, and dependence upon His Father; that He prayed to God, and affirmed that God was greater than He. In answer to this objection we reply that it has been common for those who deny the divinity of Messiah, to quote that class of passages that prove his humanity, dependence, and inferiority to the Father, and there stop, taking it for granted that He is not God. But we ask, is not this unfair and absurd? for it is admitted and maintained by Trinitarians, as well as by themselves, that He was a man, and as such dependent on and inferior to His Father. But it is also maintained that he is likewise God, independent, omnipotent, and eternal. There is, to say the least, as large a class of Scriptures to prove his divinity as his humanity. They appear as explicit, full, and unequivocal, as could well be expressed in words. To get rid, however, of the mystery of the union of two natures in one person, some explain away His humanity and others His divinity. But is not the same rule of criticism resorted to in the one case equally as effectual

and conclusive as in the other? And were the application made, it would be equally efficient in destroying the testimony of both these classes of passages, and rendering it uncertain whether He was either God, man, or any thing else.

Again, it is objected by some persons, that the union of the divine and human natures is utterly inconceivable. We readily admit that it is true that we can have no possible conception of the *quo modo* of this union. Just for the same reason can we have no idea of the manner in which our body and soul are united. And, yet, in the one case we can believe the fact on the testimony of God, and in the other, on the evidence of our own consciousness.

Once more; it is objected that the union of the divine and human natures should not be made an article of faith, because it cannot by any means be believed, inasmuch as it cannot be understood. To this objection we reply, that the thing to be believed can be understood. We wish it to be distinctly borne in mind, that we are not required to believe any thing about the *modus existendi* of the union. It is not a question of philosophy, but of fact, that we are called upon to believe. The fact, therefore, we can understand and believe.

Having fully answered, we trust, the above objections which are often raised to the reception of this blessed and comforting truth, we proceed to prove the doctrine by *indirect* and *direct evidence*. 1. If it be affirmed, and no doubt it was so by your ancestors, that the authority to pardon sin belonged only to God, then your Messiah claimed and exercised that divine power when on earth, He does so still, though in heaven. Now, it will be seen in reference to the case of the palsied man recorded in St. Matthew's Gospel, that He did manifest that power. And, moreover, performed a miracle to show that he possessed that power on earth. Read Matthew ix. 2-8. If the attribute of *heart-knowing* is a perfection of Deity, then your Messiah evinced that "He knew what was in man," by asking the scribes, "Why they thought evil in their hearts." For you will ob-

serve that they did not say openly, "*This man blasphemeth,*" but only "thought so within themselves."

Compare Ezek. xi. 6, with John ii. 24; Rev. ii. 23.) If *foreknowledge* be an attribute of God then your Messiah had that perfection; if not, how could He have told his disciples that they should find a piece of money in the fish's mouth? (Matt. xvii. 27.)

If the working of miracles be an exertion of divine omnipotency, then your Messiah displayed supernatural power. With a word He healed the sick—fed the hungry—five thousand people fed (Matt. xiv. 15); and by His omnific voice, He awoke the slumbering dead. Witness the restoring of the paralytic (Matt. ix. 19); Bethesda pool. (John v. 2-9); the nobleman's son (John iv. 46-54); casting out the dumb spirit (Matt. iv. 23-24); the recovery of Jairus' daughter (Matt. ix. 18); restoration of the widow's son (Luke vii. 11-17); resurrection of Lazarus (John xi. 25); last, though not least of all, miraculous manifestations, the stupendous, the crowning miracle, if we may so say, is the resurrection of Himself by His own creative energy. Thus verifying His own words, John x. 17, 18.

If by prophecy he meant a miracle of knowledge, a representation of something future, beyond the power of human sagacity to discern, then your Messiah possessed that knowledge in an infinite degree. He could as God predict future events: witness the prediction of His own sufferings, death, resurrection, and ascension (Matt. xx. 19), fulfilled in Matt. xxvi. 67, 68. His resurrection (Matt. xvi. 21, xxvi. 32), fulfilled in Matt. xxviii. His ascension into heaven (John xx. 17, fulfilled Acts i. 9, 10). Messiah also foretold the utter destruction of your city (Luke xix. 41-44). This took place under Titus, the Roman general, A.D. 70, about thirty years after the prophecy was delivered.

Consider the works that are ascribed to Messiah, and compare them with the claims of Jehovah. Is creation a work of God? By Messiah were all things created. (Col. i. 16.) Is preservation a work of God? "Messiah upholds all things by the word of His power." (Heb. i. 3.) Is a

mission of the prophets a work of God? Messiah is the Lord God of the prophets; and it was the spirit of Messiah which testified to them beforehand the sufferings of Messiah and the glory that should follow. (Heb. ix. 30. Rev. xxii. 6-16; 1 Peter i. 11.) Is the salvation of sinners a work of God? Messiah is the Saviour of all that believe. (John iv. 42, Heb. v. 9.) Is the forgiveness of sins a work of God? Messiah hath power to forgive sins. (Matt. ix.) The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked; all which works, in one part of Scripture, are ascribed to God; and all which, in another part of Scripture, are ascribed to Messiah. They contradict one another; they contradict themselves. Either Messiah is God, or their conduct is unaccountable.

There is one other fact which I would state, and it is that the very names and title by which the writers of the Old Testament describe the Supreme God are applied by the writers of the New Testament to your Messiah. We adduce these texts in which the proper names of God are ascribed to Messiah. 1. He is called *God*. (Gen. xxii. 30.) "And Jacob called the place Peniel: for I have seen God face to face, and my life is preserved." (Compare with Ex. xxxiii. 20.) "And He said, Thou canst not see my face; for there shall no man see Me and live." (And John i. 18:) "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (And John vi. 46:) "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." (Isa. vii. 14:) "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call his name IMMANUEL." (compared with Matt. i. 23:) "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name EMMANUEL, which being interpreted, is, God with us." (And John i. 1:) "In the beginning

was the WORD, and the WORD was with God, and the WORD was God." (And Rom. ix. 5:) "Whose are the Fathers, and of whom, as concerning the flesh, Messiah came, who is over all, God blessed for ever. Amen." (And 1 Tim. iii. 16:) "And without controversy, great is the mystery of godliness; God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." (Titus i. 8:) "But hath in due time manifested His word through preaching, which is committed unto me according to the commandments. (Heb. i. 8:) "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." (Heb. iii. 4:) "For every house is builded by some man, but He that built all things is God." Compare with (John i. 3:) "All things were made by HIM; and without Him was not any thing made that was made."

2. He is called the *true* God. (1 John v. 20:) "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is TRUE, and we are in Him that is TRUE, even in His Son Jesus Christ. This is the TRUE God, and eternal life." He is called the *mighty* God. (Isa. ix. 6:) "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The *Mighty* God, The Everlasting Father, The Prince of Peace." He is called the Lord God *Almighty*. (Rev. xv. 3:) "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are thy ways, thou King of saints." He is called the *Almighty*. (Rev. i. 8:) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." He is called the *only wise* God. (Jude 25.) "To the ONLY WISE God, and our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." He is called the *Great* God. (Titus ii. 13.) Looking

for that blessed hope, and the glorious appearing of the GREAT GOD, and our Saviour Jesus Christ." He is called the *God of Israel*. (Ex. xxiv. 9, 10, compared with Ex. xxxiii. 20; and John i. 19; John vi. 46.) He is called *Jehovah* in several instances. (Zech. xii.; Isa. vi. 1, 3, 5, 8, 11, 12; John xii. 40, 41.)

He is called *Jehovah of Hosts*. (Isa. vi. 3, 5.) II. The natural attributes of God are ascribed to Messiah. 1. *Eternity*. (Rev. i. 10, 11; ii. 8; Isa. xlv. 6.) 2. *Omniscience*. (John xi. 7; Matt. xi. 27; Rev. ii. 23.) That the searching in heart implies omniscience is manifest. (1 Kings viii. 39; John ii. 23, 24.) 3. *Omnipresence*. (Matt. xviii. 20; Matt. xxviii. 20.) 4. *Omnipotence*. (Rev. i. 8; Heb. i. 2; John i. 3.) 5. *Immutability*. (Heb. xiii. 8; Ps. cii. 27, compared with Heb. i. 10.)

Another consideration is worthy of note, viz., that your Messiah sustains the relation of God to His creatures. 1. He is *King*. (John i. 49.) "Nathaniel answered and said unto Him, Rabbi, thou art the Son of God; thou art the KING of Israel." (Isa. vi. 5; Ps. ii. 6; Luke xxiii. 2.) John xviii. 37; 1 Tim. i. 17; vi. 15.) He is the Redeemer of mankind. (1 Cor. i. 30; Ephes. i. 7; Heb. ix. 12; Rev. v. 9.) He is the sanctifier of mankind. (1 Cor. i. 30.) He is the *Judge* of mankind. (Acts xvii. 31; Acts x. 42; Rom. ii. 16; Acts xiv. 10.) To the above I will add several other proofs. 1. The fulness of the Godhead is ascribed to him. (Col. ii. 9) "For in him dwelleth all the FULLNESS of the Godhead bodily." 2. All the divine perfections are in him, and He is the express image of God. (Heb. i. 3.) 3. He thought it not robbery to be equal with God. (Phil. ii. 6.) 4. He is the image of the invisible God. (1 Cor. xi. 7; 2. Cor. iv. 4; Col. i. 15.) 5. He is the *Jehovah* which Moses saw in the bush. (Ex. iii. 2-6: xxxiii. 20; John i. 18; vi. 46.) 6. He claimed and received divine honours. (John v. 23; Matt. ii. 11; viii. 2; xiv. 13.) 7. He is worshipped in heaven. (Rev. v. 12, 14; Isa. vi. 1-5.) The Father commanded angels to worship him. (Heb. i. 6;) "And again, when he bringeth in the first-

begotten into the world, he saith, And let all the angels of God worship Him." The proto-martyr Stephen, whilst being stoned to death, commended his soul to your Messiah, and humbly prayed for his murderers. (Acts vii. 60.)

We ask in conclusion, was not Messiah understood by your ancestors to assert his own absolute divinity? Did He not work miracles in his own name, and by His own power? Did He not affirm His own *pre-existence* as God? (John viii. 58, compared with Ex. iii. 14.) Does not the rejection of Messiah's divinity destroy the moral power of the Gospel? Is it not a fact that the churches planted by the Apostles held the *proper divinity of Messiah*? If Messiah is not God, it does not appear that there is any God revealed in the Bible. Again, if he is not God, the Bible is the most blasphemous book in the world. And once more, if Messiah is not God, it is truly unaccountable that the Bible should speak of Him in a manner so entirely different from that in which it speaks of any created being. Our fervent aspiration to Messiah is, that each of you will ere long be able, through divine grace, to adopt the confession of Thomas, as your own, and say, "MY LORD, AND MY GOD."

JUDAISM ON THE THRESHOLD OF ETERNITY.

REV. M. WOLKENBERG.

(Concluded from page 228.)

THUS far, the adherents of traditional Judaism are treading on firm ground. Dark and horrible as the immediate prospect is which that creed holds out to its professors beyond the grave, it has at least the merit of certainty and definiteness. It tells the worst that may be expected. Its anticipated horrors exceed, indeed, any thing that could possibly be conceived by the most morbid imagination; but that is far more tolerable than to be abandoned to vague, undefined and unerring forebodings of sufferings dictated by infinite vindictiveness, and inflicted by Almighty power. The Rabbinist is told distinctly that even

innocent sucklings cannot escape the terrible beating in the grave. Much less, therefore, will his prayer avail to chase away the tormenting angel from the grave of adults, or to keep back from their still sensitive bodies, the fangs of devouring worms.* He knows that, if he is NOT wicked, he will have to pass, for a period of eleven months, through the purgatorial fires of hell.† Whether he will enjoy rest and tranquillity afterwards is, to say the least, extremely uncertain; for these will still be bargained and prayed for by his surviving children as long as they live, and then he will be deprived for ever even of this doubtful benefit. Five initial letters,‡ engraven on his tombstone, will alone attest to future generations the tender solicitude of his relatives and their *earnest misgivings* about his ultimate safety. Far more preferable ther would be the lot of the wicked, if any reliance could be placed upon the dogmatic teaching of Shulchan Aruch, Yore Deah; for, according to that Talmudic digest, *their* torments are ended by annihilation after twelve months' endurance of hell-fire. They must be too corrupt for the purifying action of the purgatorial flames, and are, therefore, entirely consumed by them. Unfortunately, this view of the end of the wicked is contradicted with no less dogmatic assurance by many other Rabbinical authorities; and thus the poor Israelite, when tottering on the brink of the grave, finds himself bewildered and entangled in a maze of inextricable confusion.

But will not the morn of the resurrection finally dispel every lingering cloud of distracting doubt and dark despair? In the language of the thirteenth article of his creed, drawn up by Maimonides, the Jew has been in the habit of expressing daily his "unfeigned belief, that there will be a revivification of the dead when it shall please the Creator, "blessed be His name," &c. § Will he not

* Page 226, col. 1. † Ibid., col. 2.

‡ ת. נצבה. "May his soul be bound in the bundle of life."

§ It is worthy of note that all these articles were composed with a view to the

then at last awake to the enjoyment of never-ending and unalloyed happiness? Not by any means; for the very author of the articles suggests grave doubts as to whether he would at all partake in the resurrection. And it will also be seen below, that he denies the eternal existence of the risen Jews. In folio 120 of his commentary on Tract Sanhedrin, Maimonides says:—"No one has a religion, or any connection with the Jewish religion, who does not believe in the revivification of the dead; but that (revivification) is *only* for the righteous. Such also," he adds, "is the language of Bereshith Rabbah, . . . the revivification of the dead has reference *only* to the righteous." ותחיית המתים לצדיקים בלבד. This view, coming from such an authority, needs no confirmation; but if any be required, it is supplied by Rabbi David Kimchi, in his exposition of Isaiah xxvi. 19, where he adduces approvingly an identical utterance of the rabbis; and by Rabbi Joseph Albo in his Sepher Ikkarim, folio 43, col. 1, Warsaw edition, cap. 23 of the first Maamar, and fol. 173, col. 2, cap. 31 of the fourth Maamar, where the word נמורים, "the perfectly" righteous only, is added.* Any other more lenient opinion on the extent of the resurrection is nothing in the balance

negation of Christianity. The first denies that God created the world by Christ, the second rejects the doctrine of the Trinity, the third the incarnation, the fourth the pre-existence of Christ, the fifth prohibits prayer to Him, the sixth is probably against the spiritualising of Scripture and its misapplication by the Church; the seventh denies the superiority of Christ to Moses, the eighth is probably intended to establish the incorrectness of the New Testament quotations from the Septuagint; the ninth is against the abolition of the law, or the substitution of another in its place; the tenth is against the omniscience of Christ, the eleventh against justification by faith; the twelfth denies that the Messiah has come already, and the thirteenth is probably against the resurrection by Christ. This view of the aim of these articles is expressly confirmed by the author of the Sepher Ikkarim.

* The same view is held by Rabbi Isaac Abuhabb in his Menorath Hammaor, fol. 65, col. 4, cap. i.; also by R. Saadiah

against that expressed by these three rabbis, who have exercised such a vast influence upon the religious belief of the Jews all over the world, who, in a word, have essentially altered its character. Is it conceivable, that any Jew, whatever his estimate of himself may have been in his life-time, will, with his last gasp, still seek to persuade himself, that he belongs to the category of the "perfectly righteous? Will he do so after the recital of the ודני, confession of sins, when he has scarcely ended his own self-accusation? Or will he really for one moment be inspired with any confidence in the acceptance of his prayer, that his approaching "death may atone for all his sins, iniquities, and transgressions, which he has sinned, committed, and transgressed before God?" תהא מיתתי כפרה על כל חטאים ועונות ופשעים שהטאתי ושעויתי ופשעתי לפניך. Will he cherish any such hope after having manifested by this very prayer, his mistrust in the efficiency of previous atonements prescribed in the Synagogue ritual in lieu of the sacrificial one enjoined in the Pentateuch? If the *voluntary* "diminution of his own fat and blood" by means of fasting; if the annual offering of a fowl on the day of atonement, and that day itself had not yet appeased his conscience and reconciled him unto God, how can that object be attained by his *involuntary* death? Besides, why should not its atoning efficacy be universal? Why limited to penitent Jews only.

Here, then, the Jew loses the poor comfort which he may possibly derive from the certainty of his awful doom during the first stages of his eternal existence. He is plunged in a sea of dark perplexity and agonising terrors, and not a ray of hope pierces the thick cloud, which hovers over his death-bed. He has just confessed, and his heart must have responded to it, that he belongs to the category of the wicked who are excluded from the benefits of the resur-

in his book of Persuasions and Opinions, fol. 36, col. 2; Bechai on the Pentateuch, fol. 33, col. 4; and Kimchi on Ps. i. 5; and in many other places.

rection. Nor can he derive any assurance from his prayer that death may operate as a propitiatory and sin-destroying remedy; what, then, must be his anticipations if he rise not from the dead? Is it possible that his death is peaceful and calm with such a dread prospect of never-ending horrors before him, which may outstrip in blackness the wildest conceptions of his bewildered imagination? But supposing even he is counted worthy to be included in the number of the privileged few, if any, that shall rise from the dead, the question still remains. Where and in what way will the dead rise? Here the rabbis are for once unanimous, that this event will take place in the land of Israel." The rule laid down is, כל המתים יקומו בארעא, דנליל בנו דתמו זמין מלכא משיחא לנלאה: "All the dead will rise in the land of Galilee, because Messiah will be manifested there." The Jewish dead all over the world will have to roll to that country through subterranean caves prepared for the purpose, "Those who have died in the land of Israel," says B'chai in his commentary on the Pentateuch, folio 57, col. 3, "rise first, and those who have died outside its boundaries will not rise but through the painful rolling in the caves," אינם חיים אלא על ידי צער נלול מחיות * Rabbi Eliezer, in Pesikta Rabbitha, fol. 1, col. 4, has it, indeed, from Rabbi Simai, that the rolling of the dead will be, like that of leathern bottles, unattended with pain תנוללים כנאדות; but R. David Kimchi on Ezek. xxxvii. 12, is decidedly of the opinion, that "self motion is impossible to a lifeless body," and the Talmud declares distinctly that נלול לצדקים צער הוא "the rolling of the just is painful."† With still greater emphasis is this

subject dilated upon in the Zohar on Parashah Emmor, folio 30, col. 1, 2. "Behold," it says, "it is known, that all the souls of deceased Israelites go up in a straight way, and are received by that thin covering of which mention is made above . . . רק שיש להם צער נדול על ידי טורח נלנולידם; only that they have great pain in their toilsome rolling," &c. And it is apparently for the alleviation of that painful and arduous task that the Jewish dead have bits of forked twigs put into their clenched fists, though it is evident that very few only will have any occasion for their use, as the number of the "perfectly righteous" is necessarily very limited.

After such experience of positive hell-fire, and the far worse mental torments occasioned by the undefined anticipations of his final doom, great indeed will be the relief of the deceased Israelite, when he will find himself re-united to his body, and in the land of Canaan! Now, at last, he will have peace and happiness, and he will surrender himself to the full indulgence in the joys of paradise. We are therefore naturally curious to know what these joys will be. But to prevent misapprehension, let us first ascertain the nature of the risen Hebrew's capacities for blissful enjoyment. "Rabbi Chiyah the son of Rabbi Joseph says, the righteous will rise with their clothes on; this is made evident by an *argumento a minori ad majus* drawn from wheat. If a grain of wheat buried *naked*, reappears in many garments, how much more must this be the case with the righteous, who are buried in their clothes?" This is further proved by the fact, that Hananiah, Mishaël, and Azariah emerged from the fire with their coats unchanged, and that Samuel also came up covered with a mantle.* In his exposition of Isaiah, fol. 3, vol. 2, *Abarbanel* says:—"The fourth fundamental point is, that those, who at the revivification shall rise from the dead, will, according to the opinion of *Maimonides*, eat and

* See also Eliyahu Hatishbi, fol. 16, col. 2; Yalkut Shimon on Isaiah, fol. 46, col. 3, no. 298.

† Tract K'thuboth, fol. 3, col. 1. It is there added that Jacob and Joseph knew that they were "perfectly righteous," but were still uncertain whether they would be deemed worthy of "rolling through the caves," and therefore wished to be buried in Palestine.

* Talmud, Tract K'thuboth, fol. 3, col. 2; Tract Sanhedrin, fol. 90, col. 2; Pirkey Rabbi Eliezer, cap. 83.

drink, and enjoy the use of their senses; for their senses will not remain inactive." יאכלו וישתו וישתכשו בכושיהם.

Such being the Jewish capacity for enjoyment after the resurrection, we are prepared to appreciate the Talmudical description of the objects to be enjoyed. "Rabbi Berachyah says in the name of Rabbi Isaac, the Holy One, blessed be He, will, in the great future, לעתיד לבוא make a meal for His righteous servants, and every one who in this world has not eaten of the flesh of animals that died a natural death, will be worthy to see it in the world to come."* Again, "Rabbah says that Rabbi Jochanan has said, the Holy One, blessed be He, will make a banquet to the righteous of the flesh of Leviathan."† This creature, large enough to satisfy the appetites of all the righteous that will have lived to the end of time, would, if allowed to multiply, have destroyed the world. To prevent this catastrophe, God castrated the male soon after its creation, and killed the female, which is preserved in salt for the resurrection banquet.‡ To make the feast complete, the flesh of Behemoth will be added, who consumes daily the grass of a thousand mountains, and that of the wild bird, which, when its wings are spread, obscures the sun, and whose enormous size is further attested in Tract B'Choroth, fol. 57, col 2, by sixty towns that had been submerged, and three hundred cedar trees that had been broken by the contents of an egg which fell from its nest.§ Other delicacies of equal rarity and magnitude will be provided,|| and wine also will be in abun-

* Sepher Rabbath in Vayikra Rabba, fol. 146, col. 2.

† Tract Baba Bathra, fol. 75, col. 1.

‡ Ibid., fol. 74, col. 2.

§ The question is naively asked, כמי שריא ליה. "Is, then, the bird in the habit of throwing out its eggs? No, says Rabbi Ashi, that one happened to be rotten, or trodden under foot." יהיה מזוהת הוא

|| Geese which leave streams of fat flowing behind them, and lose their feathers in consequence of this extraordinary fatness. Rabbi bar Channah had met them once in the desert, and on inquiring

dance, such as, Rabbi Yehoshuah ben Levi says, Talm. Tract Sanhedrim, fol. 99, col. 1, "eye has not seen," because preserved in the grapes since the six days of creation." Accordingly the Chaldean Paraphrase of Canticles renders the second verse of the eighth chapter:—"I will lead and bring thee, O! King Messiah, into the house of my sanctuary, and thou shalt teach me to fear the Lord, and to walk in His ways, ותמו נסעוד סעודתא דליתא ונשתי חמר עתיק דאצטנע בענבוהי מן יומא דאתברי עלמא ומרמוני פירי דאתעתה לצדיקיא בננתא דעדו and there we will enjoy the banquet of the Leviathan, and drink the old wine preserved in the grapes from the day that the world was created, and of the pomegranates prepared for the righteous in the garden of Eden." "These viands," says Shulchan Arba, fol. 9, col. 2, possess the great property of sharpening the understanding, and purifying the heart, מעלת המאכלים, האלה עצומה מאד לחדד השכל ולווכח הלב, in the same way as the manna possessed it, of which the generation of the wilderness were worthy to partake, which was like wafers made with honey, and originated from the highest light."

THE LATE VISIT OF THE CZAR TO THIS COUNTRY.

(COMMUNICATED.)

ONE of the happy results of the recent visit of Imperial Majesty, the Emperor of all the Russias, to this country, has been the making of the Gospel of the Grace of God accessible to our Jewish brethren, who are sojourning in his dominions.

Mr. N. D. Rapport, who was appointed Missionary to his brethren at Cracow, whilst the Czar was in this country addressed a letter to England's Imperial guest † for permission to make

what share he should have of them in the world to come, one raised up a leg and the other a wing. Baba Bathra, fol. 73, col. 2.

* Isaiah lxi. 4: such is the rabbinical profanation of Scripture.

† There is no truth whatever in what a certain Mr. J. A. Kochloffel gives out that

known our Saviour's redeeming love to his Hebrew subjects. Mr. Rapport was not kept in suspense for the longed-for permission. He received a prompt reply, in which the missionary's humble petition was graciously accorded. Might we invite the readers of the HEBREW CHRISTIAN WITNESS and PROPHECIC INVESTIGATOR sincerely to pray for God's most gracious favour to precede this new bearer of Gospel news. May he be blest from on high in his going into, and coming out of every Jewish household.

A VOICE FROM THE ANTIPODES ON THE RESTORATION OF THE JEWS.

To the Editor of the AUSTRALIAN CHURCH-MAN.

DEAR SIR,—It has been long an occasion of much surprise to me, and deep regret, that the restoration of the children of Abraham to the land which Jehovah gave to them, and which has now been trodden down by the heathen for more than eighteen centuries, should occupy so little of the attention or concern of the followers of the Lord Jesus Christ.

We are happily not now among the number of those who profess to entertain some grim notions of glorifying God by plundering and persecuting His people; but in what do we show our love for them? In what do we manifest our desire that they should be restored to His favour, and share with us His gracious promises? From my childhood till now, I cannot remember to have heard a single sermon preached upon the subject; I cannot recall a single prayer—out of my own family—in which our Father in heaven was implored to withdraw from before the hearts of His chosen people the veil, which He has now, in the furtherance of His own glory, so long permitted to be drawn over their hearts. Of making many books their is no end; but none have for their theme this glorious subject—the return of “the seed of the house

of Israel from the North country, and from all countries whither the Lord hath driven them, when they shall dwell in their own land.”

The absolute adversaries of Judah we certainly are no longer; neither are we any more among those who afflict the people of God; we have therefore good reasons to hope that the Lord God of Israel will not put into our hands “the cup of trembling,” and require us to “drink the dregs of the cup of His fury,” and to be “drunken with our own blood as with sweet wine;” but who among us dare lay claim to the promise of prosperity made to such as love Jerusalem? Who among us can honestly say—“Thy servants think upon her stones and it pitieth them to see her in the dust?” An annual subscription to a fund for providing missionaries for their conversion to Christianity—and all has been told; and, in doing even this, is as much done for them, “of whom as concerning the flesh Christ came who is over all God blessed for ever,” as is done for the heathen? a little—a very little—we have done with our money;—*what have we done with our prayers?*

Whenever I come across the passage in the book of the prophet Isaiah, “Ye that make mention of the Lord”—or rather ‘Ye that are the rememberers of Jehovah—*hammazchirim eth y’hovah*’—“keep not silence, and give Him no rest till He make Jerusalem a praise upon earth,” it seems more and more incomprehensible that so obvious a duty should be so utterly neglected by those who are called by the name of our Master.

In our Book of Common Prayer, there is but one petition offered up to Almighty God for the Jews—one of the three collects for Good Friday; and in that the chosen people of God—whom blindness has befallen in order that “through their unbelief the Gentiles also might obtain mercy”—are classed with “Turks, infidels, and heretics;” add to this the words, “make Thy chosen people joyful,” and “bless Thine inheritance,”—which I apprehend very few of those who repeat them Sunday after Sunday imagine refer—if in-

he either suggested, advised, or in any way helped Mr. Rapport in the matter, Mr. Rapport never having exchanged a word with Mr. Kochloffel.

deed they be meant to refer—to the Jews, and I know not another passage to which we can point that indicates our belief in the necessity of obedience to the above quoted injunction of the prophet of God.

I am far from believing that any of the enlightened churchmen of these colonies share in the vulgar and ill-advised rancour that, among uneducated or prejudiced persons, prevails to a greater or less degree against those, of whom the Apostle St. Paul says, "As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes;" or that they are still *only* regarded as those who crucified and still deny the Lord of glory; but I must express my belief that the subject of "the receiving" of the Jews, which the Book of inspiration likens to "*life from the dead*," has not, through inadvertence perhaps or heedlessness, received that consideration at the hands of our clergy which its almost unparalleled importance demands. And I can only add that, having brought it to the notice of several clergymen, all have admitted with regret that our elder brethren are little thought of or prayed for publicly or privately, in church or, so far as they knew, out of church.

When the angel of death seemed to have spread the shadow of his wings over the heir-apparent to the British throne, the nation was called upon as one man to lift up their voice to the Eternal, and invoke His pity and forbearance; and He heard their cry, and restored the Prince of Wales to his country.

I submit that the spiritual sickness even unto death of the Jews, whom Satan hath bound, lo! these eighteen hundred years, is a matter in which all who are the soldiers and servants of Jehovah are far more deeply interested than could have been the British nation about the seemingly impending death of their Prince; and I would suggest the expediency of some Sunday in this new year being sat apart, upon which every clergyman should preach a sermon on behalf of these our spiritually sick and blinded brethren; when special

prayers shall be offered up to the Most High for their restoration to their own land, and for the re-building of the walls of the temple of Zion, and for the outpouring on the sons of Abraham the spirit of grace and of supplication, that the eyes of their understanding may be opened to see in the Lord Jesus Christ whom they pierced, their promised Messiah. And who may say whether He, who hearkened to the prayers which came from earnest hearts at home, may not, in His infinite love and pity, be pleased to hear the prayers which come from earnest hearts out here, and show to the house of David the fountain opened for them as well as for us for sin and uncleanness.

I name Sunday, because a week-day would probably be only regarded by nine tenths of the community as a holiday, and be devoted to amusement; while Sunday would at least be viewed by all, save those who have no thoughts whatever of eternity, as a solemn day; and so the clergy will be required to examine into the subject more closely than they have ever yet done; and so their congregations will, for once, have an opportunity afforded them of hearing something spoken about Judah and Jerusalem and of the future of the Jews, of which, although the Old Testament prophecies are full to overflowing, they now know little or nothing; and in which they now take hardly any interest; and so we shall escape the reproach that must now cling to us, that hitherto we have habitually disregarded the divine command to give the Almighty no rest till He make Jerusalem a praise upon earth."

Apologising for the length of this letter, and pleading as my excuse the magnitude of the interests involved,

I remain, dear Sir,

Yours faithfully,

MELMOTH HALL.

Balmain, 1st January, 1874.

THE ANNIVERSARY OF THE WAR-SAW CHAPLAINCY FUND.

THE first annual meeting of the above Association took place on Monday, the 15th ult., at 3 p.m., at King's College. The Right Rev. the Lord Bishop of

Rochester presided on the occasion. The meeting was not numerously attended, owing to the time of day on which it was held. The assemblage was small and select; it consisted mainly of clergymen and ladies. The chairman opened the proceedings by calling upon the Right Rev. Bishop Piers Claughton, Archdeacon of London, to offer up a prayer for God's most gracious favour. After which, his lordship addressed the meeting in very encouraging terms, exhorting the audience not to measure the importance of the cause by the smallness of the audience. He concluded by calling upon the secretary to read the report. Mr. Alexander Finn responded to the call, and read a very well drawn up statement, preceded by an interesting sketch of the relations which existed in years of yore between England and Poland; of the great Christian work which the late Dr. M'Caul was the means of accomplishing in Poland, especially at Warsaw; the origin of the present Chaplaincy Fund; which concluded with the present balance sheet. It was a suggestive report; it was a valuable skeleton of an instructive chapter in English and Polish history, which deserves to be supplemented with the sinews, flesh, and skin which belong to it. The sketch would be read with interest, and might conduce to the speedy improvement of the balance sheet. The report being read,

Bishop Piers Claughton moved, that it be adopted and printed. The bishop supplemented the resolution by a telling address. Before he sat down, he suggested that the audience respectively become missionaries in behalf of the good cause. The Rev. W. Handcock, Vicar of St. Matthews, Hammer-smith, seconded the resolution. Mr. Eadins then moved, and the Rev. J. G. Tipper seconded the following resolution:—"That this meeting has heard, with deep interest, of the successful efforts made to provide for the British residents in Poland the blessings of regular church services and ministrations, and pledges itself to use every effort for raising the funds for the stipend of the chaplain."

Mr. J. Alexander moved, and the

Rev. G. Read seconded the following resolution:—"That there is cause for thankfulness in the countenance afforded by the Russian Imperial Government in assigning free quarters to our chaplain, and the use of a room wherein divine service may be held; also in the kind co-operation of H. M. Consul-General, Lieut. Col. Mansfield."

The Right Rev. Chairman then said that, he was now going to call upon one who bore a highly honoured name, a name held in reverence and esteem by all who had the honour of knowing the late lamented Dr. M'Caul. He would now call upon the Rev. Canon M'Caul to address the meeting. Canon M'Caul then read the following resolution:—"That this meeting observes with interest that, Sir H. Drummond Wolff has obtained the appointment of a select Committee of the House of Commons to inquire into the subject of consular chaplaincies; and trusts that this may have a beneficial result."

Canon M'Caul spoke eloquently and feelingly of his great and good father's work in Poland, a work the fruit of which was constantly reproduced from the original seed which his sire was the means of sowing. He spoke earnestly and fervently of the blessing which the English residents in Poland must needs experience from the residence of an English clergyman at Warsaw.

The Rev. Dr. Margoliouth seconded the resolution. He observed, Sir Henry Drummond Wolff deserved the gratitude of every loyal son and daughter of the Church of England. The scheme of abolishing consular chaplaincies must have thrilled with pain and shame the hearts of English churchmen. Many were the English families who had friends and relatives in foreign countries, for whose saving health their hearts yearned. He knew something of the spiritual destitution of places without consular chaplaincies; he mentioned some cases which came under his notice, in the course of his various travels in foreign lands. He had an extensive correspondence in different parts

of the world. The burden of some of the letters which he received anent to the resolution which he had to second, is that England is becoming ashamed of its national religion. One correspondent, alluding to the withdrawal of consular chaplaincies wrote to him, in a tone of sarcastic irony:—"You, dear Doctor, are perhaps better informed than I am; you may be able to tell me why Protestant England tolerates the devil at his work in the midst of broad daylight." With sincere regard for Sir Henry Drummond Wolff, and gratitude for his work, he seconded the resolution so ably moved by his friend Canon M'Caul.

The Rev. — Long, a missionary of the Church Missionary Society, who had recently returned from Russia, then addressed the meeting, mentioning instances of the delight and thankfulness with which English residents in that empire hail the opportunity of worshipping God according to the religion of their fathers. His lordship having asked some explanation from Mr. Finn, the latter gentleman gave a succinct, and satisfactory reply to the demand.

The Rev. Dr. Rosenthall, Vicar of St. Saviour's, Forest Hill, in a pithy interesting address, moved a vote of thanks to the right rev. Chairman, which was seconded by the Rev. — Long. His lordship having reviewed and summed up the proceedings in a compact and lucid manner pronounced the benediction, and the meeting closed.

SCRIPTURE EMENDATIONS.

1 TIM vi. 5; "Supposing that godliness is gain; from such withdraw thyself.

v. 6. "But godliness with contentment is great gain.

v. 10. "For the love of money is a root of all these evils."

Coverdale's translation is, "that godliness is lucre." Making allowance for the change that language is subject to, this is correct. *Lucre* did not then mean what it does now. "Gain" is always a fair rendering of the word. In this instance, opprobrium is attached to it because of its

connection. The A. V. is grammatically wrong, for generally the subject has the article, and the predicate not, in the Greek. It is here with *εὐσέβεια*, *godliness*. Other examples may readily be cited, as John i. 1, "The Word was God," and verse 14, "the Word was made flesh." The Word *ροπισμὸς*, *gain*, is not used again in the N. T.; we should give the same meaning to it in these two verses; but one clearly predicates worldly gain, and the other heavenly.

These "men of corrupt minds," belonged to the same class as Simon Magus; he doubtless, supposed that godliness was gain, for he would have bought that part of it at least which would add to his previous fame as "the great power of God." They supposed godliness to be gain; Paul, by a beautiful appropriation of the sentiment, says "that godliness is great gain, with contentment." There is a quiet addition of that qualifying word "contentment." The word rendered "godliness" is uniformly so, except in Acts iii. 12, where "holiness" wrongly takes its place. Its force seems to be *the life of a worshipper*. The mere outward show is easily assumed. There may be genuflections, and demureness, and looks "commercing with the skies," and a "making the voice gracious" (Prov. xxvi. 25 marg.); but, says the son of David, "believe him not, for there are seven abominations in his heart."

"The root," and "of all evil," are equally defective renderings. Love of money is not a root of all evil. What has it to do with envy, jealousy, uncleanness, &c.? There is a special reference, in the words "all these evils," (*πάντων τῶν κακῶν*,*) to the evils which attend the man who will be rich: "temptation, and a snare, and many foolish and hurtful lusts." Are there not Christians who *will* be rich? They partake of the sins of the world; they must therefore receive of its plagues. There is no immunity from the consequent evil if there is no disregard of the siren's

* "These evils" just spoken of in ver. 9. This is a perfectly legitimate use of the def. art.; "like Lat. *ille*." Liddell and Scott.

allurements. Those who will "buy and sell and get gain" regardless of the will of God must suffer His displeasure; "He will judge His people."

"And having food and raiment, let us be therewith content," verse 8. Did Paul seriously think that readers of this verse would heed the admonition? Well; men committed to an idea, think—or hope—that others may see Christ, and as they do: Paul's idea was, he himself was "known and read of all men" as endorsing with his life this more than Socratean philosophy. The word "raiment" cannot, perhaps, well be displaced, but it is insufficient: the Greek word includes the idea of a *dwelling-place*. And what do we need more than these? Paul was content without these. "I am instructed both to be full and to be hungry, both to abound and to suffer need;" many of us, perhaps would be ashamed of Paul's abundance—"poor, yet making many rich." Hear him again, ye lolling Christian voluptuaries! "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place." (1 Cor. iv. 11.) So that he had not even the foundation for contentment which he prescribes for others. What a bishop!

But what would become of our influential church members under such a depletion as this contemplates? Ay, indeed, what would become of them? They would no longer look upon the honest artisan, and say, "I have no need of thee." And how would one fare if he should preach thus against "the pride of life," and enforce this absurd doctrine of Paul's? Why he would be reckoned as was Paul, though on different counts; the one through much learning, the other as having "the ignorance of foolish men."

Let us beware, however, of saying hard words, albeit they do come from a loving heart. We rather beseech "by the meekness and gentleness of Christ," considering and being mindful of those whose "deep poverty abounded unto the riches of their liberality." Let us be watchful, lest the love of money, of show, or of comfort, lead into the mistaken labour

of planting thorns for a sick bed; and that the Lord, when He cometh, shall find us so doing. Let us prayerfully consider the evils which the "love of money" is a root of, and force not on our loving Father a work which He declares to be "a strange work."

2 Pet. i. 9. "But he that lacketh these things, is blind, shutting his eyes, having forgotten the cleansing from his old sins."

No one who looks at the Greek text will complain of fastidiousness in the above rendering. It shows which of the three is the first step in the process of declension, and how it is effected; this the A. V. does not. The blindness is the result of shutting the eyes; both are stated in the present tense. The last mentioned step is really the precursory one, and is put in the past tense (*λαβὼν λήθην*).

"Shutting his eyes" (*μυπαίξων*.) This is the present participle of the verb signifying primarily "to shut the eyes;" and it is the cause of the blindness, as itself is the result of forgetfulness. "Having eyes, see ye not? and having ears, hear ye not?" and do ye not remember?" (Mark viii. 18.) No: shutting the eyes follows forgetfulness, and thus blindness. Although forgetfulness is the alleged cause here, it is not the innermost root of the evil: Solomon declares this: "slothfulness casteth into a deep sleep." There is no forgetfulness like that of sleep, and how like death is sleep! "Give diligence to make your calling and election sure;" being diligent in the business of our Father in heaven, there will be no forgetfulness of the cleansing. But though one may forget the cleansing, it cannot be abrogated; nor does our great High Priest need to rise again to offer another sacrifice for sins: "He hath perfected for ever them that are sanctified;" He is therefore seated for ever. When He again riseth, it is not as High Priest, for "there remaineth no more sacrifice for sins," but as "King of kings, and Lord of lords."

"Having forgotten" is sufficiently literal to state the *fact*; but perhaps the Greek takes the mind deeper than this. It is not the participle of the

verb proper to the thought, that is used here; it is not to *forget*, but to *entertain forgetfulness*. The one may be from debility of memory, but the other is an encouragement of the evil. There is no forgetting where there is a doing. Idle hands are our great enemy's favourite depository for mischief. At the same time let us remember that "it is good to be zealously affected in a good thing;" busy evil is a shade worse than idle nothingness; the latter is a bad nurse of a monstrous progeny.

Clifton.

W. HOWELL.

SERMON TO JEWS AT WHITE-CHAPEL.

(COMMUNICATED.)

On the Friday preceding Whitsunday, the annual sermon to Jews was preached in Whitechapel Parish Church. The service did not commence till eight o'clock; but long before that time, some hundreds of Jews had assembled around the iron railings, which enclose St. Mary's. As the proselytes appeared and attempted to enter the enclosure, they were greeted with cries of "*Meshummed*;" but with one or two exceptions they were allowed to pass unmolested. Still, when the service commenced there were not above fifty persons in the large Church and it seemed likely that the congregation would not exceed that number. But when the preacher ascended the pulpit and gave out his text, a stream of Jews, poured in, and soon the body of the Church was filled. Their conduct was admirable, and they listened most attentively to the sermon, which was taken from Ps. lxxii. 16: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." After briefly adverting to the occasion which called them there, the preacher, the Rev. H. A. Stern, proceeded to apply the text to the Messiah and His followers; only once was a voice heard, when some allusion to Bar Kochba and other false Messiahs was made, but it was instantly hushed, and solemn silence again reigned throughout the sanctuary as Mr. Stern, first in English and then in German, pro-

claimed the message of salvation to his Jewish audience. After the concluding hymn had been sung, the congregation dispersed quietly; two or three groups loitered about the doors to exchange a few words with the churchwardens and others: but as soon as they perceived that nearly every one but themselves was gone, they also took their departure. The whole scene was one which could not fail to impress even a casual observer with the fact that "a great door and effectual" is being opened, and that the time is not very far distant, when the promise shall be fulfilled: "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon me, whom they have pierced and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." H.

[We have learnt, from another correspondent, the secret of the tardy entrance of the Jews into the Church. A Jewish master tailor, who employs a great many Jewish workers in his trade, but to whom he pays most scanty wages, came with a body of his poor work-people and barricaded the entrance to the church, and kept back the multitude of Jews who longed to enter the Christian sanctuary. At last one of the forcibly-prevented Israelites made his way to the zealous tailor, and thus addressed him:—"You think you are doing God service by this exhibition of opposition to Christianity. Let me tell you God would be far better pleased if you would go home and resolve to pay threepence more for the making of a coat to these half-starved workmen of yours." His body of poor workmen, as well as the other Jews, took up the cry against the pious tailor. The ringleader was obliged to beat a precipitate retreat; the blockade was raised, the flood-gates were opened, and hence the stream of Jews which poured into the church.—Ed. H. C. W. and P. I.]

Poetry.

"THAT BLESSED HOPE."

"REACHING forth," Thy love constrains us,
Things behind our hearts forget;*
Beaming forth, Thy smile detains us,
Willing captives, fondly met,

* Phil. iii. 13.

Blessed Jesus !
 On Thy heart so firmly set.*
 Now we run the race before us,
 Clad in pilgrim's garb awhile ;
 Though assailed, our hearts assure us
 Of Thy sweet approving smile,
 Blessed Jesus !
 When our foes no more beguile.
 Even now Thy grace approves us,
 For the service of our hearts ;
 Grace alone it is that moves us,
 Whilst Thy love full hope imparts ;
 Blessed Jesus !
 Constant 'mid the foeman's darts.
 In our hearts the star arising,†
 Leads us on to that bright day ;
 When our hearts all bliss comprising,
 Shall assume our heavenly lay,
 Blessed Jesus !
 Thou the Life, the Truth, the Way.
 Crown of glory ! Shall we wear it ?
 Will that crown our brows adorn ?
 Could Thy saints, O Jesus, bear it ?
 Say, oh, say, Thou great First-born !
 Blessed Jesus !
 Who the "crown of thorns" hast
 worn.
 "When, as Wisdom, I propounded
 Words in proverbs for the wise ;
 Then, as now, My grace abounded,
 You were precious in My eyes,
 Blessed people !
 Soon to hear My word 'Arise.'
 "Then I first the word recorded,
 Crown of glory as the prize ;‡
 Soon in bliss to be awarded,
 To the saints at My assize,§
 Blessed people !
 Win and wear it in the skies."||
 Win and wear the crown of glory !
 Jesus too that crown will share ;¶
 Then we'll sing that wondrous story
 Of His love, both here and there.
 Blessed Jesus !
 Crown Him, crown Him, Son and Heir.
 Angels bright, nor saints united,
 Could that mighty theme exhaust ;
 Creature thought with wisdom lighted
 Could unfold the boundless cost,
 Blessed Jesus !
 Of Thy ransom for the lost.
 O., the rapture of that meeting,
 Face to face in upper air !
 Oh, the nature of that greeting,

Friends with friends in glory there !
 Blessed Jesus !
 All Thy joy with Thee to share.
 "Face to face !" and shall we see Him
 "As He is"—behold His face ?
 So become, as by a sunbeam,
 "Like Him ?" Oh, the wondrous grace,
 Blessed Jesus !
 Thou dost now prepare a place.
 Heavenly Photograph ! whose features
 Life immortal beams around :
 Stamped with Christ, who in His
 creatures
 Sees Himself : loud praises sound,
 Blessed Jesus !
 To creation's utmost bound.
 Clifton. W. HOWELL.

Correspondence.

WILL ISRAEL BE RESTORED IN UNBELIEF.

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

DEAR SIR,—So many thoughtful students of prophecy are of this opinion that it is with much humility and self-distrust I here advance arguments drawn from sacred Scripture in favour of a contrary expectation; the subject can scarcely be too fully investigated, being one, if I rightly understand St. Paul's words in Rom. xi. 31, of great practical importance to the Gentile church.

Faith being the divinely appointed channel for communicating every real blessing to fallen man (James i. 7), it is certainly surprising to find this ordained method of bestowment set aside in Israel's case, that the unbelief which lost him Palestine will not interfere with his return thither at the Lord's appointed time.

But does the great Hebrew lawgiver, in his last solemn address to his countrymen, as recorded in Deut. xxx., authorise this expectation? Let us hear his words: "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that *then* the Lord thy God will have compassion on thee, and will

* Cant. viii. 6.

† 2 Pet. i. 19. ‡ Prov. iv. 9.

§ 1 Pet. v. 4. ¶ 1 Cor. ix. 25; Rev. ii. 10.

|| John xvii. 10, 22.

return and gather thee from all the nations whither the Lord thy God hath scattered thee." That it is to no mere legal ceremonial obedience this gracious promise is annexed, we learn from St. Paul's commentary on these words who tells us in Rom. x. 6, that Moses here speaks of faith in the Lord Jesus—the only root of grateful love and true obedience.

And does not the great Apostle of the Gentiles, testify in like manner concerning his fellow countrymen that faith must precede their restoration? If they abide not in unbelief, they shall be grafted in again? Jeremiah speaks of the *penitential* return of all the families of Israel to the land of their fathers.—"They shall come with weeping, and with supplications will I lead them." (Jer. xxx.)

Ezekiel also predicts a return similar to that from Egypt, with judgment intermingled on the rebels who join their company. (Ezek. xx.) In the same prophet's most remarkable vision of the dry bones, we have first the gathering together of Israel by the preached word, and then the outpouring of the Holy Spirit through the same blessed instrumentality, which combines them in military array, "an exceeding great army," for purposes that may be conjectured from a comparison of Jer. xli. 20, 23, with Zech. x. 5, and Hos. i. 11, and Mic. iv. 13, and vii. 16. The attempt to explain away the grand Mosaic promise in Deut. xxx. of restoration on repentance—that it has been frustrated by Israel's obstinate unbelief, involves surely a denial of Jehovah's power and omniscience, whose prerogative it is to give repentance with faith for the remission of sins.

Those passages in Ezekiel that are usually cited to prove the re-occupation by Israel and Judah of the Holy Land in a state of unbelief, will be found I humbly conceive, capable of a different construction, for they surely point to something far greater than what is justly termed conversion in Gentile times. If we weigh the full import of the promises in Ezek. xxxvi. from verse 25-31, they will be found transcending any thing experienced by St. Paul. "I will give you a heart of flesh, and cause you to walk in my statutes and ye shall *keep my judgments*, and do them"—"thy people shall be all righteous," &c. A perfect inherent righteousness is here promised far different to St. Paul's experience: "In me, that is, in my flesh, dwelleth no

good thing." "O, wretched man that I am," &c.

Thus also St. John: "If we say that we have no sin, we deceive ourselves." "The flesh," or natural man, now the great opposing principle, becomes, according to the language of the prophet, alive to the purest impulses.

I should, dear sir, occupy too much space in your valuable periodical were I to attempt proof from these and other texts that a great *physical change* will be effected in restored Israel. This I know is expected by many who yet do not perhaps sufficiently consider the restraining, deadening influences these bodies of sin and death exercise over the immortal spirit.

May I be allowed to renew the interesting theme in a future number? It will solve other difficulties concerning Ezekiel's temple, as explained by the Rev. A. A. Isaac, for men of heroic mould (see Isai. lxi. 9 and lxx. 20-23) will require a grander edifice for their worship than any thing now practicable.

Respectfully and truly yours

JANE BURNETT.

Queries.

PSALMS xxii. 16 AND xvi. 8.

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

Norwood, June 12th, 1874.

MY DEAR SIR,—With the exception of some degree of happy, and indeed much valued understanding of the names given to us in the Old Testament of "THE ETERNAL ONE," my knowledge of Hebrew, I need hardly confess to you, is very small; but from an early period of life, having been an admirer, if not a disciple of the Hutchinsonian School, I have felt a want of confidence in the vowel points. I have two cases before me just now, which I should like to have cleared up by some of your learned correspondents.

First, then, with regard to the rendering of verse 17 in Ps. xxii. It has often been stated to me by a young friend (an Israelite), that our A.V. is incorrect; that instead of reading, "the assembly of the wicked have inclosed me; they pierced my hands and my feet," the verse should read, "they encompassed me *as a lion*, and bound Me hand and foot." I cannot say whether my young friend has

throughout given the exact rendering of Dr. Benisch, but he refers me to Dr. B.'s translation as his authority. כָּאֲרִי is the word in dispute. Now which is correct, our A.V. or Dr. B.'s rendering? Are the vowel points ever used capriciously, or arbitrarily, and thereby dishonestly? Are they the same in all copies of the sacred Scriptures? While I can make out, or at least imagine that I can, that כָּאֲרִי is the Hebrew for "as a lion," yet I want to know on what authority in this verse, the כ is to be construed as a prefix, and the א not as an affix? There appear to me to be other objections to Dr. B.'s rendering of the verse, but I shall be glad to have the passage investigated.

The other case is in reference to Ps. xvi. 8. In a pamphlet on "The Controversy of Zion: a meditation on Judaism and Christianity," by Stanislaus Hoga, second edition enlarged (B. Wertheim. 1845), in section vi. of his introduction, there occurs this observation: "The psalmist therefore comparing the holy law to his right hand, from which he can never be separated, after saying, 'I have set the Lord always before me,' adds that he was enabled to do so, 'because from my right hand I shall not be moved ;'" and in a foot-note, informs us, that "the translation in the English Bible is not correct."

I confess I cannot make sense out of this rendering; but here again I fancy I can discern how it is possible, with some sort of plea for correctness, thus to distort (as it appears to me) the passage.

Yours faithfully,
SAML. SAMPSON.

[We will not keep our esteemed correspondent waiting for a reply. We frankly tell him that we sympathise with him in his "want of confidence in the vowel points." We adhere to the sentiments expressed, on that question, in a Sermon entitled THE ORACLES OF GOD AND THEIR VINDICATION.*

He must be an Israelite young—very young in thought and in deed—who considers Dr. Benisch a reliable authority either in theology or philology. We have neither the time nor the space at present to marshal before our readers the legions of inaccurate renderings in Dr. Benisch's translation

of the OLD TESTAMENT. We confine ourselves, in this issue, to his English version of the sixteenth verse—seventeenth, according to the numbering in the accepted printed Hebrew Bibles—of the twenty-second Psalm. For obvious reasons that Jewish translator has discarded the translation of the English A.V. of that prophetic sentence, and adopted the untenable one—by no means original—as his own:—"For dogs have compassed me; an assembly of wicked ones beset me round, like the lion my hands and my feet."

The original of that verse consists of the following triplet:—

כִּי סִבְבוּנִי כְּלָבִים
עַד־תִּמְרָעִים הִקְפוּנִי
כְּאֲרִי יְדֵי וּרְגְלֵי;

The English translators have correctly rendered the verse—notwithstanding the degeneration of the first word in the third line—as follows:—

"For dogs have compassed me;

The assembly of the wicked have inclosed me:

They pierced my hands and my feet."

The first word of the third line, in its present degenerated form in the original, occurs four times in non-punctuated Hebrew Bibles, and only twice in punctuated ones. In the unpunctuated Hebrew Scriptures, the word will be found in Num. xxiv. 9; in Isaiah xxxviii. 13; Ezek. xxii. 25; and in the verse under review. The context, as well as common sense and etymology point to the exact meaning in the three former instances, namely, "like a lion," whilst context and common sense are against such a meaning to be palmed upon the word under analysis. No Hebrew scholar—who was not bent upon sacrificing his grammar to his prejudices—has ever ventured to assert, much less to maintain, that the word in Psalm xxii. 16, belonged to the same vocable, or should be translated as in the other three instances. As we have already intimated, twice only does the word occur in the punctuated Hebrew Bible, as we have it in the Psalm under notice; namely here and in Isaiah xxxviii. 13. The authors of the MASORA—whatever we may think of their punctuations and accentuations—were well acquainted with the letter of the Hebrew Scriptures; they had a first-rate verbal knowledge of the text of

* Page 11. Published by Samuel Bagster & Sons, 15, Paternoster Row, London.

the Old Testament; they knew, and enumerated exactly, how often a word occurred in the Hebrew Scriptures. Their note on the word כָּאֵר here is the following:—ב' וְתִרְוִיחוּ בְתִרִי לִישָׁנִי. "Twice the same word similarly pointed, but the two have different meanings." That in Isaiah the authors of the MASORA render "as a very lion." The conclusion is inevitable, the word, according to the most venerated Jewish authority, cannot have the same signification in Psalm xii. 16.

Those Hebrew scholars, who are not unwilling to see, must at once discern that the word as it occurs in the verse under examination is a verb, a corruption of the word כָּאֵר or כָּאֵר—for which we have ample MS. authority from personal collation—from the root כָּרָה or כָּרָה,—the כ being *paragogic*, and the 'a curtailed י, and must be translated as such, even thus:—"they have dug through," or "pierced." Whilst in Isaiah xxxviii. 13. the rendering must be "like a lion." In the former, the כ is the first letter of the root; in the latter, it is the comparison servile. No wonder that that marvellous Masorite JACOB BEN CHAYIM, the author of *Masora fina's*, should have confessed his faith in Christ, when he discovered that one of the clearest predictions respecting the Redeemer's sufferings on the cross, had been tampered with so daringly.

The Committee of Jewish Hebrew Scholars at Vienna, who brought out, a few years ago, a translation of the Old Testament in Judæo-German—i.e. in the German language, but in Hebrew characters—for the benefit of German Jews have adopted דורכגראבען האבען "have dug through," as the equivalent for the Hebrew word כָּאֵר here. We agree with Böttcher—though we do not endorse his reading, for all that Dr. Perowne adopts it, nor admire his version—that the rendering, "like a lion," is "a production of meagre Jewish wit."

We might have referred to the very significant evidence of ancient versions, or to the important testimony of impartial critics, such as Böchart, De Rossi, Hupfeld, Hitzig, and a host of others after their kind; but we preferred the testimony of Jewish witnesses in favour of the correctness of the

A.V., and against Dr. Benisch's translation of the verse under inquiry.

Stanislaus Hoga's paraphrase of Psalm xvi. 8, is arbitrary and untenable. We translate the verse, according to the original, as follows:—

"I have set the LORD before me continually.

For when He is at my right hand, I shall not slip."

Poor Stanislaus Hoga's history was a very sad one. A man of extraordinary attainments, he devoted his immense learning, on professing Christianity, to the elucidation of the TRUE FAITH, by the writings of Moses and the prophets. Unkindness from those he had a right to expect sympathy, first broke his heart, and then unseated his reason. He very often nearly broke our own heart when we were compelled to listen to his incoherent and rhapsodical tales of woe, which we knew to be perfectly true. We have some of the last letters which that sore stricken Lazarus had ever penned in Hebrew, which an Isaiah might have appreciated. Those letters convince us that the poor man died in THE FAITH, no matter where his earthly remains were buried.—EDIT. H. C. W. and P. I.]

IN Micah v. 6, the Messiah is said to be the Peace when the Assyrian is in the land. A converted sceptic asks how could this be, when he was not born till several hundred years after. Can you kindly solve the difficulty?

R. T.

WILL some of your readers supply the following great want in apologetic literature: a collection of all the passages in the early Jewish books that openly or covertly refer to Christ and Christianity that would be of any use in the defence of the Gospel? They ought to be translated into English.

R. T.

Notices to our readers and correspondents, as well as several literary notices and various other articles and communications, are unavoidably postponed.