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THE LORD'S PRAYER.

(Continued from p. 444.)

No. II.

HALLOWED BE THY NAME. The Divine Master, the Eternal Son of God, the Preceptor of the supplication—both on THE MOUNTAIN, and in the garden of Gethsemane—had evidently intended the first dictated sentence in the prayer, which He taught His DISCIPLES, to serve as a test, by which they might certify themselves that God was their Father, and they were His children. One of the most remarkable features in the history of our nation is the disregard with which they have treated this attribute of OUR FATHER IN HEAVEN. Notwithstanding that He made the hallowing of His name the crucial test, using a modern term, of Israel's filial loyalty and allegiance, Israel repeatedly profaned that HOLY NAME, by idolatry, rebellion and other crimes, on which Moses and the Prophets dwelt with such terrible minuteness! This profanation culminated in the severance, for a time, of the relationship which God designed between Himself and our Nation. This has been ominously symbolised by the children which "Gomer the daughter of Diblaim" did bear to the Prophet Hosea, the immediate predecessor of Isaiah. We read in the first chapter of that Prophet's writings which have come down to us:—"And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, call his name Lo-ammi: for ye are not my people, and I will not be your God." *

* Hosea i. 6-9.

Let us just refer to a few passages where hallowing God's name in thought, word, and deed—or holiness on the part of Israel was insisted on as a criterion of their relationship to God:—"And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. . . . And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be mine." * In each of those respective injunctions, the behest to holiness is enforced by a reference to the character of God as a reason for its being enjoined. Just as in the natural world, the character of the earthly father is looked for in his offspring; and the offspring is expected to reverence and honour their earthly parents: so is it the case in the spiritual world. The child by grace and adoption is expected to reflect the attributes of our God and Father in heaven. It is not without significance that the commandment to cultivate holiness because God is holy, is followed by directions and warnings respecting the treatment of earthly parents:—"Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God." "For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him." †

As a matter of fact, however, our people, instead of hallowing God's name, have done every thing to profane that hallowed name, as well as His sanctuary. They have indeed frequently apostrophised the Almighty, as "Our Father," but in practice have not only dishonoured Him, but set Him at defiance:—"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." ‡ The evangelical Prophet was not the only holy man of old who was moved to inveigh against our people's flagrant hypocrisy. The Holy One spoke thus by one of His captive Prophets in Babylon, in one of the most withering and lacerating chapters of denunciation against Israel:—"Moreover, this they have done unto Me: they have defiled My sanctuary in the same day, and have profaned My sabbaths. For when they had slain their children to their idols, then they came the same day into My sanctuary to profane it; and lo, thus have they done in the midst of Mine house." § OUR FATHER IN HEAVEN thus remonstrated with

* Lev. xix. 1, 2; xx. 7, 26

† Isa. xxix. 13, 14.

‡ Lev. xix. 3; xx. 9.

§ Ezek. xxiii. 38, 39.

our people by the mouth of the last Prophet:—"A son honoureth his father, and a servant his master: if then I be a father, where is Mine honour? and if I be a Master, where is My fear? saith the Lord of hosts unto you, O priests, that despise My name. And ye say, Whercin have we despised Thy name?"* The best illustrations of the above quotations from the Old Testament are to be found in the New Testament. We quote some of the expostulations of The Holy One, who taught His DISCIPLES, to offer up the PRAYER known by His name:—"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. . . . Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honoureth Me; of whom ye say, that He is your God. Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see My day: and he saw it, and was glad."†

Ah, had but our people been taught heretofore to pray, in Spirit and in truth, HALLOWED BE THY NAME, and had been obedient to the Divine Lesson, they might have been spared the terrible denunciations and the calamitous floods of vengeance which overwhelmed them. But the things which belonged then, as now, to their peace were then, as they are now, hid from the bulk of our nation; namely, the Christ-rejecting Jews. How welcome, how suggestive, how edifying must the primary petition, in THE LORD'S PRAYER, have been to His disciples, His true disciples! especially after the HOLY SPIRIT came upon them, and brought all things to their remembrance. HALLOWED BE THY NAME! In our every thought, word, and work! HALLOWED BE THY NAME! Wherever we live, and move, and have our being! It is a prayer only for His disciples. No one who is not a true Disciple of Christ can either comprehend the suggestiveness or the vast importance of the laconic petition—which consists of two words in Hebrew—in the Greek and English of four words. His Disciples, and His true Disciples alone, who are members of Christ, children of God, and inheritors of the kingdom of Heaven—using His own forensic words, "Whosoever shall do the will of My Father which is in Heaven, the same is My brother, My sister, and mother"‡—know and understand the value, significance, and im-

* Mal. i. 6.

† John viii. 42, 44, 45-47, 54-56.

‡ Matt. xii. 5.

portance of every sentence in the Prayer, which JESUS the SON OF GOD had taught. The fact must never be overlooked that that Prayer formed part of the instructions exclusively vouchsafed to His disciples. The Disciples, no doubt, soon rehearsed the lessons to the multitudes at the slopes of THE MOUNTAIN; but all we are told about the impression which those lessons produced upon the multitude is, that they "were astonished at His doctrine." Such unsatisfactory professors will never be wanting in the Church during the present dispensation. We know the exclamation of a certain enthusiastic woman, when she was enraptured with the Saviour's teaching; but we also know the stern rebuke which THE SEARCHER OF HEARTS administered to the excitable professor:—"And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it."* The hearer of the Word of God, who does not keep the same, was, and is only a profaner of God's Word. Such was and is the case with the bulk of our people, they often hear the Word of God, but they profane His Holy Name, a Name which is above every name, by rejecting and blaspheming Him, who is "the beginning and the end," "the Alpha and Omega" of the written Word of God; and is the incarnate Word Himself. When the Holy Spirit of God was sent, by the "Son of the Highest," as Remembrancer and Teacher, to His Disciples, they obtained a full appreciation of the immense comprehensiveness of the invocation and primary petition in the LORD'S PRAYER. OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. No one can read the Sermons and Epistles, preached and written by the Apostles, without perceiving how thoroughly and plainly the Spirit of God expounded to the minds of the Disciples the manifold import of those Divine short sentences.

The prayer-makers for the synagogue, who often came into contact with the early Disciples of our Saviour, could not but hear, and having heard could not but admire the petition, HALLOWED BE THY NAME. They therefore made it the subject of various prayers—if such a term is consistent with many of the compositions in the modern Jewish Liturgy.—Ah! how they overlaid it with vain repetitions! Here is a specimen, consisting of a paragraph in the Jewish morning prayer, preceding the one from which we quoted in our last issue on the words "Our Father, which art in Heaven."† "Thou art the same who wast before Thou hast created the world, and Thou art the same after Thou hast created the world. Thou art God in this world, and Thou art God in the world to come. Hallow Thy Name above the sanctifiers of Thy Name, and hal-

* Luke xi. 27, 28.

† See our August Number, p. 443.

low Thy Name in Thy world; and by Thy salvation Thou wilt exalt and lift up on high our horn. Blessed art Thou, O Lord, who hallowest Thy name amongst the many." We might cite many other paragraphs from the modern Jewish Liturgy in illustration of our position, but we would not imitate the vain repetitions to which uninspired prayer-mongers are so partial. We appeal to the common sense of educated men, accustomed to weigh statements critically—and not carried away by assertions of the "learned"—is it probable? is it even possible that our Blessed Lord, culled a sentence here, a phrase there, from certain paragraphs in the Jewish Liturgy—supposing even that those paragraphs existed in our Lord's time on earth—in order to produce the wonderfully concise and marvellously comprehensive Prayer, known as HIS PRAYER? In a work which we have had ready for the press, for some time, on *THE WHOLE PLAN AND DEVELOPMENT OF POST-BIBLICAL JUDAISM*, we have a critical analysis of the Jewish Liturgies, in which are defined the dates of the component parts of the same. We think that we have clearly proved that those paragraphs which we have already quoted, in common with multitudes of others, are not only post-Biblical, but also post-Apostolic.

One word more, in conclusion, respecting the import of the primary petition, the theme of this article. The prayer, HALLOWED BE THY NAME, embraces a supplication for the COMING KINGDOM, and the conversion and restoration of Israel. We cannot possibly dissever the prayer from such passages as the following:—"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall

know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."* This consideration however, belongs more properly to the second petition in our LORD'S PRAYER, namely, THY KINGDOM COME, and shall be treated at length, God willing, in our next article on the same thesis.

THE LAND AND PEOPLE OF ISRAEL.

A LECTURE on this interesting theme was delivered on Thursday evening, the 6th ult., in the "Working Men's Hall," Shrewsbury. The Rev. C. E. L. Wightman, the respected Vicar of St. Alkmund, presided on the occasion. He took the chair at 8 p.m., and opened the proceedings by asking God's blessing upon the Jewish nation, the audience, and the lecturer, in an earnest and fervent prayer. He then made a few pithy remarks, in which he spoke in eulogistic and commendatory terms of our own magazine, THE HEBREW CHRISTIAN WITNESS AND PROPHECIC INVESTIGATOR. The President then called upon the Rev. Dr. Margoliouth to deliver his promised lecture. After a few introductory remarks, the Lecturer proceeded to point out the contrast between the interest displayed in the condition of THE LAND AND PEOPLE OF ISRAEL and that of other lands and peoples which were but incidentally mentioned in the Bible. He brought under review the histories of Egypt, Syria, Chaldea, Moab, Ammon, the Philistines, &c. &c. He maintained that the Bible was essentially the Book whose principal theme was THE LAND AND PEOPLE OF ISRAEL. All other lands and peoples were only incidentally alluded to in the sacred volume. Using a Pauline figure of speech, all other peoples and lands were the wild olive branches grafted upon the good and holy olive tree.

THE LAND OF ISRAEL! What a voluminous theme! A single lecture could not possibly do justice to the comprehensive subject. What a history is not that of THE LAND OF ISRAEL! Dr. Margoliouth gave here a bird's-eye view of the annals and vicissitudes of that land. He demonstrated historically that whenever the God of Israel was about to shake the nations of the earth, the Land and People of Israel was brought into remembrance and prominent notice. He then called the attention of his audience to the present condition of THE LAND, in connection with the various explorations of THAT LAND, from different points of the compass, by England, America, Germany, Russia, France, and Italy. Whilst noticing the *Association of the Palestine Exploration Fund*, the Lecturer observed that there could only be one opinion, namely, that the work of that Society must, to a certain extent, confer substantial benefits on the diligent and intelligent students of "the Scriptures of Truth." But he could not conceal his convictions that in some instances the agents of that Association may perplex and even lead astray such students by their crude assertions and haphazard guesses at identifications of Scripture lands and places. He called attention to the drawing-room meeting which took place on

* Ezek. xxxvi. 22-28 ; xxxvii. 26-28,

Friday, July the 24th, at Grosvenor House, the Town residence of the Duke of Westminster. Mr. John MacGregor,—who was, perhaps, better known by his *nom de plume*, Rob Roy,—in the unavoidable absence of his Grace, occupied the chair. In his opening remarks, he favoured his audience with the not altogether novel assertion that the LAND OF ISRAEL was scarcely as large as Wales. Mr. MacGregor must have forgotten, for the nonce, the fifteenth chapter of Genesis, in which the boundaries of the Land of Israel were defined by the Grand Geometrician of the World, which the surveyors of the *Palestine Exploration Fund* would do well to give heed to more carefully than they have hitherto done. There was flagrant discrepancy between the following divine statements, and Mr. MacGregor's assertion:—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."* That there might be no mistake about the "river of Egypt," and "the great river, the river Euphrates," the Prophet Isaiah was inspired with the following utterance:—"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of the Sun. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of My hands, and Israel Mine inheritance."† Yet, Mr. MacGregor repeated the threadbare assertion that the LAND OF ISRAEL was scarcely larger than Wales. Some of the identifications of Scripture places were premature, rash, and fanciful, as propounded at the same meeting by Lieut. Conder. The Lecturer alluded here to a couple of pages in his fourth Essay on "The Poetry of the Hebrew Pentateuch," which are here reproduced:—

"The mountain on which 'the man of God' died was named by three different terms, namely, Pisgah, Nebo, and Abarim. Travellers who are interested in identifying the localities mentioned in sacred writ, will find their researches plenteously rewarded if they devote a few days to the examination of a certain mountain in the plains of Moab, over against Jericho. They will

* Gen. xv. 18-21,

† Isa. xix, 18-25,

perceive that the mountain is peculiarly formed; it will appear to them to consist of three hillocks perched upon one another. The highest peak answers, according to the topographical delineation 'over against Jericho,' to Pisgah; the first projecting peak observable on the mount's declivity, towards Jordan, must be Nebo; and the next peak, lower still, must be Abarim. The formation of the mountain accounts for its triple designation, which I have just enumerated.

"At the foot of the last, and lowest hillock, stood Bethabara—Ferry house; probably called so for the same reason that the hillock was named Abarim, the place where people were ferried across; and there John began the baptism of repentance,* where the Redeemer Himself came to be baptized. So that on the top of Mount Abarim, Moses ceased his ministrations; and at the foot of the same mountain at Bethabara, He, of whom Moses was a type, (whom Moses but a few weeks ere his death described as the Prophet like unto him,) began His ministrations; respecting whom a voice from Heaven, coming as it were from this Pisgah's summit, proclaimed, 'This is my beloved Son, in whom I am well pleased!' This circumstance adds a most interesting link to the chain of incidents and coincidences in the LIFE of JESUS. Here is a bright link in the beautiful chain of harmony between the old and new dispensations—which so indissolubly unites the history of Israel, and their leader of old, with the Church of Christ and the Chief Shepherd of the same! But what a glorious theme for a Poet!"†

The conjectures about the *Falacheen*, with which the audience at *Grosvenor House* were favoured, were equally untenable. However, it was a stubborn fact, the Land of Israel had never attracted so much the attention of the civilised world as at the present time. There was not an heir apparent to a European crown and throne who has not, of late years, visited the Land of Israel. So that, if the people of Israel were utterly unknown to the Churches and the nations of the earth, they—the Churches and nations—would be obliged to conclude that the time was not far off when the God of Israel would bring to the fore-front the people which He had formed for Himself. But how wonderfully eloquent does that Land become, in its evidence respecting the divine character of the Bible, when the scattered nation appears day by day more and more prominent in their vitality, vigour, and energy.

THE PEOPLE OF ISRAEL! The Lecturer would repeat his apostrophe, WHAT A THEME! He referred to the great excitement which the three fragments of the "Moabite Stone" caused amongst all sorts of *literati* and *savants* in Europe. What a noise they made about that small monument of ancient Moab's arrogance and folly. Even Christian scholars wrote essays and made speeches, congratulating Christendom on the fresh evidence which the broken fragments gave to the verity of the Old Testament. The fragments were scattered, two found their way to the French capital, and one was secured for England. But the English and the French Bible Archæologist tried to patch them up into one whole, and if possible to obtain exclusive possession of the whole. But as the respective possessors of the fragments were, not unnaturally, tenacious of that which they had got, each party was determined to have squeezes of that portion or portions which it had not got, in order to be able to exhibit a representation of that monument as it was in its

* John i. 21.

† POETRY OF THE HEBREW PENTATEUCH, (Samuel Bagster and Sons,) pp. 138-140.

integrity. That integral representation was reproduced in every European language, as the greatest discovery of the age. He, the Lecturer, did not take the rapturous interest in that stone which thrilled some of his friends; he had studied the inscription, from a philological point of view only; he did not require its evidence to the truth and historical accuracy of the sacred records contained in the Bible. The scattered fragments, for a time, of the disintegrated PEOPLE OF ISRAEL was to him a testimony, which could not be gainsaid, to the truth of both the Old and New Testaments. He met that afternoon a gentleman who entered into conversation with him on the subject of the lecture. The gentleman observed that the people of Shrewsbury required to be educated in it. What a cutting satire upon the people of Shrewsbury; ah, and upon the people of many another enlightened place! They required to be educated in the contents of a volume which they profess to value most—the Bible. They required to be educated in the weals and woes of THE LAND AND PEOPLE OF ISRAEL which form the principal themes of the Bible, of the Old and New Testaments! But so it was; the masses of English people even required to be educated in the history of the HOLY LAND and that of the sacred scattered race. The Lecturer illustrated this by mentioning a case of a good Christian woman, a diligent reader of her Bible, who threatened to turn out a Jewish lodger from her house, as a cheat and impostor, because, he being a Jew, presumed to say to her face that he was a member of that wonderful nation spoken of in the Bible as the people of Israel! The old lady's son who was a school-master, was abroad at the time; fortunately, he returned before the "notice to quit" expired; and the Jewish lodger, who liked his domicile, remained in his comfortable apartments, made doubly comfortable since the lady discovered that a scion of the sacred aristocracy of the world occupied them.

THE PEOPLE OF ISRAEL was as suggestive of volumes, as was the Land of Israel. The Lecturer would not attempt to deal with the past history of the people—though he furnished a rapid birds'-eye glance of their annals—he would confine himself to the present, and ask his audience to ponder well the probability of the present being the harbinger of Israel's glorious future, when the God of Israel Himself will unite the shattered and scattered fragments of His chosen people, and piece them into one, to be henceforth and for ever for a name and a praise in the whole world. Dr. Margoliouth would not trouble his hearers much with the present condition of the bulk of the Jewish nation, that is with the wonderfully changed political position of the Christ-rejecting Jews; if he had attempted to do such a thing, he would have had to keep his audience to an unconscionably protracted time. He should have had to take his hearers over the "wide world," and to point out to them the diversities of character which mixing amongst the Gentiles had produced upon THE PEOPLE OF ISRAEL, in the different countries of their dispersion. The Lecturer pointed out the folly and the injustice of judging the scattered nation at large, by the inconsistency of individuals amongst them. If he were to judge the English people by the standards which English courts of justice, from the highest to the lowest, furnish—of what injustice might he not have been guilty. He knew, indeed, that there were some amongst the lower classes of the Jews—by whose hands a certain print is manipulated—rabid in their behaviour,

and ribald in their language, but he knew many more Jews who were noble in word, thought, and in deed. There were always, and there always will be, divers classes amongst the Jews, as amongst other people, until the Lord of hosts shall destroy "the face of the covering cast over all people, and the veil that is spread over all nations."*

The Lecturer desired to direct particular attention to "the remnant, according to the election of grace;" the pattern to the nation at large, which should hereafter believe on Jesus Christ to life everlasting.† There was no Church at the present moment—whether orthodox or heterodox—which did not count *Hebrew Christians* amongst its ablest and most eminent ministers. The Lecturer instanced Dr. Isaac Hellmuth, the Bishop of Huron; ‡ Professor Cassell, of Berlin; Dr. Levinson, of St. Petersburg; the Brothers Ratisbone, of Paris; Dr. Jacoby, of America; § &c. &c. &c. There was no diocese in England in which there were not at the present time able ministers of the Word of God, whether in the Church of England, or amongst Nonconformists. There was no government in Europe, which did not count amongst its ministers, or statesmen, some Hebrew Christians; he instanced Bismarck, in Prussia; Nesselrode, in Russia; Gambetta, in France; Castellar, in Spain; &c. &c. &c. The most remarkable phenomenon, in connection with the present condition of the People of Israel, was, that a Hebrew Christian in this country should have the appointment to Ecclesiastical Dignities. The present Archbishop of Canterbury, the Bishops of London, Lincoln, Peterborough, St. David's, as well as other dignitaries, hold their high and distinguished positions, by the placing of the Hebrew Christian, Benjamin Disraeli, the present Prime Minister of England.

* Isaiah xxv. 7.

† 1 Timothy i. 16.

‡ See our last issue, pp. 448-9.

§ Since the lecture was delivered, the following paragraph appeared in the public prints:—"Dr. JACOBY.—Dr. Ludwig Jacoby, the founder of the Methodist Episcopal Church in Germany, died June 20th, at St. Louis, Missouri, in the 61st year of his age. His name will no doubt take a prominent place in the history of Methodism, not merely on account of the results of his work in Germany, as seen in the chapels, theological college, book concern, periodical literature, &c., which he originated, but also on account of his writings and labours for Methodism in general. The *Evangeliste* of Nismes says that he was sprung from a Jewish family of Mecklenburg, went at the age of twenty-six to America, and established himself as a public teacher at Cincinnati in 1839. Soon after he was brought to a knowledge of Divine truth through the labours of Dr. Nash, and at once devoted himself to preparation for the work of the Christian ministry. He commenced a mission among the Germans of St. Louis. After a time he was sent to Germany in compliance with repeated requests for a Methodist missionary. His labours were commenced at Bremen. From a printing establishment which he set up there, millions of books and tracts were circulated through Germany. He edited also the *Evangelist* and *Kinderfreund*, and when, after twenty-two years of labour he returned to the United States, he had the pleasure of leaving behind him a church composed of thousands of members, about 40 ministers, and nearly 200 Sunday schools. At the present moment there are in it 58 ministers, 7000 members, 453 stations, 244 Sunday schools, 1500 Sunday scholars, and a theological college with 15 students. When he returned to America he acted as a minister of one of the German churches of St. Louis, and last year was appointed chairman of the district. But he had soon to give up the appointment. In one of his last letters to the Mission House at New York, he says:—'My days are numbered, but God be praised I am not afraid. I believe in Christ. The twenty-third Psalm has always been the expression of my sentiments, and will be my consolation in the hour of death.' " How different from the experience of poor Dr. Deutsch when death stared him in the face! See our last number, p. 484.

Dr. Margolionth then gave some interesting particulars respecting the great stir amongst some aristocratic Jewish families in this country, by means of the publication, *The Hebrew Christian Witness and Prophetic Investigator*, which was gratuitously and extensively circulated amongst the Jews. He gave an affecting account of a touching incident which happened at one of the Bible Classes, which are held in some of the Jewish houses, in the West-end of London.*

He concluded his lecture, of which we give only an epitome, for it lasted an hour and a half in delivery, with the following legend :—

“The site occupied by the mosque of Omar was formerly a ploughed field, possessed in common by two brothers, Araunah and Ornan. One was married, and had several children ; the other was a bachelor : nevertheless, they lived together in perfect concord, cultivating the patrimony they jointly inherited from their father. Harvest-time arrived. The brothers wisped their sheaves, and apportioned them into two equal heaps, which they left in the field. During the night, a happy thought occurred to the unmarried brother : he said to himself, ‘My brother has a wife and children to support ; is it then just that my portion of the harvest should equal his ?’ On that he arose, and took from his heap several sheaves, which he added to his brother’s. This was done with as much modesty as if he had been observing caution while doing a bad action. His motive was, that his fraternal offering should not be refused. The other brother awoke the same night, and said to his wife, ‘My brother lives alone, without company ; he has no one to assist him in his labour, or to recompense him for his fatigues ; whilst God has given me a wife and children. It is not right that we should take from the field so many sheaves as he does, since we have already more domestic felicity than he enjoys. If you consent to it, we will, as a compensation, and without his knowing it, increase his portion of the harvest, by adding to his heap a certain number of our sheaves.’ The project was approved, and put in execution. The next day, the brothers repaired to the field. Each was surprised to see that the two heaps were still equal. During several nights, the same conduct was repeated ; for, as each of them carried to the portion of his brother the like number of sheaves, the heap always remained the same. But, one night, both resolved to watch the cause of this miracle, when they met face to face, each bearing the sheaves which they had mutually destined for the other ; and all was cleared. They threw themselves into each other’s arms, each crying with tears of joy, and thanking heaven for having been blessed with so good a brother. A voice from heaven exclaimed, ‘This spot shall be the abode of God for ever.’

“The spot where so good a thought occurred at the same time, and with so much credit to two brothers, must be a place agreeable to God. Good men blessed it, and Israel chose it to build thereon a house of worship to the Lord. Then the Christians built a church on it, and now the Mohammedans have a mosque on the same site.”†

Dr. Margolionth wound up with the remark, that the heart which throbs with love is the place where God delights to dwell.

* See the first article in our May number.

† See “A Pilgrimage to the Land of my Fathers,” vol. ii. pp. 313-14. When Dr. Margolionth first published the legend, it was turned into a poem in the pages of *HOUSEHOLD WORDS*,

IDOLATRY AMONG THE ANCIENT ISRAELITES.

BY THE REV. G. WILDON PIERITZ, M.A.

IN the early days of Rationalism *Israelitish Idolatry* was a very famous battle-field. Hengstenberg, in his *Authentie des Pentateuches*,* devotes many pages to the refutation of the portentous inferences which the Rationalists of those days, dealing there in particular with de Wette, drew from the fact that the Israelites for so long a time after their settlement in the Holy Land, continued to be so desperately prone to idolatry. They assumed that the Israelites generally were simple idolaters, like all other nations in the old world, and therefore could not have had among them a legislative work like the Pentateuch which so strenuously forbids all idolatry; and so concluded, that the Pentateuch was not composed till some centuries after the time of Moses, different writers of the Rationalistic school propounding different theories both as to the time, or times, and the way in which the Pentateuch was put together, and eventually assumed its complete form. Hengstenberg's best argument on this head is, that some of the very forms of the idolatry among the ancient Israelites prove the existence of the Pentateuch at the time, for those forms were in many instances a mere imitation of Mosaic institutions, referring for illustrations to what is recorded in the 17th chapter of the book of Judges; to Jeroboam's instituting a feast like unto one enjoined in the Law of Moses, only in a different month (1 Kings xii. 32), &c. We need not examine the cogency of this argument, as we have a much more satisfactory one to produce.

But it is worth pointing out that it is not merely in order to refute Rationalists in the inferences they would draw from Israelitish idolatry, as to the age of the Pentateuch, that the subject requires to be properly, but quite impartially, investigated; this is equally necessary for other reasons, especially these two: first, that it would be contrary to the Divine justice that the Almighty should have chosen for His "*peculiar people*" one idolatrous nation out of a number of other idolatrous nations, when all in reality stood upon the same level in a moral and religious point of view. The Calvinistic hypothesis we may here disregard, as the conclusion we shall come to will sufficiently exhibit the substantial justice of the Divine election independent of all theory, and to Calvinistic texts we can oppose enough of anti-calvinistic ones,—but note in particular, Amos iii. 2,†—we, of course, not for a moment supposing that one Scripture really ever contradicts another. Secondly, we cannot allow absolute, unmitigated idolatry to have prevailed among the ancient Israelites generally, as it did prevail among other nations, for this reason, that if the Israelites really possessed a divine revelation, they ought to have been the better for so precious a treasure, and ought not to have been as bad as those who had forfeited that high privilege, originally common to the whole human race, as St. Paul (Rom. i.), and true philosophy, teaches.

* Vol. ii. p. 96, seqq.

† [But what are we to do with the Pauline hypothesis, Rom. ix. Surely the writer of the Epistle to the Romans cannot be supposed to have been ignorant of Amos iii. 2, — *Editor of H. C. W. and P. I.*]

But let us be understood, we do not deny that the ancient Israelites were the kind of idolaters that has commonly been assumed, because this would lead to ugly results ; truth must be acknowledged at all costs, and at all hazards ; we deny that idolatry because the only authority that is, or that can be, alleged for it, wholly refutes it.

The first striking fact that we have to point out is that, of all the false gods that the Israelites ever worshipped, not one was indigenous amongst them, peculiarly their own, such as all heathen nations ever had. To the Israelites, all false gods were "*strange gods*;" in Egypt, they were Egyptian ; in Canaan, Canaanitish, or we read of gods which their fathers worshipped "on the other side of the flood," the Euphrates, Assyrian gods (Josh. xxiv. 15). And we can afford to treat with contempt the profane notion of the worst sort of Rationalists, as if the Israelites had no higher idea of their JEHOVAH than Moabites had of their Chemosh, or Amorites of their Molech, &c. The true Israelitish idea of their God is conveyed in the words of king Hezekiah, "Of a truth, LORD, the kings of Assyria have destroyed the nations, and their lands,* and have cast their gods into the fire ; for they were no gods, but the work of man's hands, wood and stone ; therefore, (rather, *and so*,) they have destroyed them. Now, therefore, O LORD our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou LORD alone art God," as it is in 2 Kings xix. 17, 18. And this language reminds us at the same time of the vast distinction that, while heathen nations had each their separate different gods, the "God of Israel," called "of Israel" only because Israel alone worshipped Him, is throughout the whole of the Old Testament spoken of, and in acts represented, as the "God of all the earth," "of all the kingdoms of the earth," and in other similar language, and compare Jer. x. 11, the only verse in the Old Testament outside Daniel and Ezra, which is Chaldee, as has been shrewdly conjectured, that the Jews, about to go to the land of the Chaldees, might have a Chaldee answer ready to give to those who might tempt them to the Chaldean idolatry.

Unbelievers sometimes make much of the anthropomorphic and anthropopathic language found in the Old Testament, God's arm, the eyes of the Lord, and ears ; that God is angry, or well pleased, or repents. Without such language, the ideas intended to be conveyed could not be made intelligible to man. But no man could read the Old Testament generally, and carry away the impression that the God of this book has any thing in common with any created being. (Compare Ps. cxxxix. 1-16 ; Job xxiii. 8, 9, &c. &c.) While no man can read Homer's Iliad, or Virgil's Æneid, or any similar Hindu work, or any heathen mythology, without having the impression left on his mind, that the gods spoken of in these works are, or were, by their worshippers regarded only as very much stronger, bigger, but otherwise just like, and no way better than, ordinary mortals. And, in the same way does the worship differ which has ever been rendered to the One God, from that which has, at least

* "*And their land*," literally, which may mean *their own land*, according to Isa. xiv. 20, with which compare Hos. x. 14, where most likely the Assyrian Arbel is meant, and not the Galilean, as some would have it, which Shalmaneser in fury destroyed before he became king, when he was not yet Shalmaneser but only Shalman.

within historic times, everywhere been rendered, and was by the heathen in Scripture spoken of in pre-historic times rendered, to the many gods.* Or shall we pause to answer the infidel, who would infer from the Divine command to Abraham to sacrifice his only son Isaac, that Israelites might legitimately have offered human sacrifices to their God?—a mere piece of malice. Abraham's faith was tried, whether he would do for his God, what so many others did for their gods. And his willingness shown, his hand is stayed, as if for the very purpose of showing that in the eyes of the true God such an act was abominable.

Let us now come to some particulars. In the book of Joshua, xxiv., after a call upon the people to choose whether they would serve the Lord, or "whether the gods which their fathers served that were on the other side of the flood, or the gods of the Amorites in whose land they now dwelt," we read that "the people answered and said, God forbid that we should forsake the Lord, to serve other gods," &c. And upon Joshua's reminding them of the holiness of God, and the entire self-surrender He requires, they persist, "Nay, but we will serve the Lord." And then "Joshua said unto the people, ye are witnesses against yourselves (וְכֻנְיָם). . . . And they said, Witnesses. Now, therefore," Joshua continues, "put away the strange gods which are among you," &c. Now, is this language that could have been addressed to mere idolaters? strange gods they had among them (all?), but they shrank with horror from the idea of forsaking the Lord! And this while still only on the threshold of the Land of Promise, fresh from the wilderness.

In like language, does Samuel (b. 1, c. viii.) in his day address them, when after twenty years of backsliding "all the house of Israel began to sigh, languish (וַיִּנְחָר) after the Lord:" "And Samuel spake unto all the house of Israel, saying, If ye will return unto the Lord with all your hearts, then put away the strange gods, and the Ashtartes from among you, and prepare your hearts unto the Lord, and serve Him only," &c., where the whole stress lies upon the "*with all your hearts*," and "*Him only*," the unholy combination of the worship of the true God with the veneration of idols, and Teraphim, being all that had need to be checked. And when in the "Ten commandments" it is, "Thou shalt have no other Gods before me (*coram me*)," the sense can only be the same, and is paraphrased Deut. xxvii. 15, "Cursed be the man that maketh any graven or molten image . . . and putteth it in a secret place," the public, professed worship being that of Jehovah.

And so when Amos (v. 26) charges Israel with having in the wilderness carried about with them the *tabernacle of Moloch*,† (a small object, no doubt), and certain other idolatrous objects, this too could have been done only in secret, as that Moses who dealt so summarily with the golden calf, and which he could not have done had the people not known and felt their illicit superstition to be something only to be ashamed of, and in which a part of the people only, a mob who had for the

* With Dean Stanley's notion (Lectures on the Jewish Church), as if the Jewish Jehovah's priests were merely his Janissaries, and His temple nothing but a slaughter-house, we shall deal in another paper.

† *Moloch*, as often *Baal*, here used as a generic, for any idol, as *Moloch* was not likely to be known to the Israelites at that time. Upon *Remphan* (Acts vii. 43) see Ges. Thesaur. p. 669^b f., though the Hebrew word so rendered is, no doubt, intended for the same kind of device as in Jer. vii. 18, and xlii. 19.

time got the upper hand, could have been concerned, as in Num. xxv. 3-5, though not, as the Jews would have it, the "*mixed multitude*" only, that Moses would surely not have dealt more tenderly with any other idol, if seen in public. Note carefully 1 Cor. x. 7.

But let us come to the kingdom of the Ten tribes, where idolatry was legally established. Of what sort was it, and how did it prevail?

Hengstenberg, as referred to before, justly remarks: What a very different aspect the kingdom of the Ten tribes would have presented had the "Law of Moses" not been universally known and accepted in Israel long before the time of Solomon! But Jeroboam succeeded in establishing his calves, as a *Versinnlichung*, to use a German word, a *sensibilizing*, of the unseen God, the calves themselves never being called by the Divine name; mad political passion reconciling the people to the abomination; though not only Priests and Levites then forsaking the country, but such large numbers also "of all the tribes of Israel, such as set their heart to seek the LORD God of Israel," emigrated to the land of Judah, as sensibly to strengthen this kingdom.*

Some seventy-five years now pass from this to the time of Elijah; and what is his language to the people of the Ten tribes, on the occasion of his great trial and triumph? And be it remembered that, during all this time the court did its utmost to encourage every kind of idolatry; and at this very time wicked Jezebel reigned, the frenzied worshipper of Baal, and the relentless persecutor of the worshippers of Jehovah: "*How long halt ye between two opinions?*"† *opinions* being only a rough guess at the meaning of the original word, but analogy requiring us to understand here, not a doubt which of two views be the right one, but of a *combination of two* which are irreconcilable; "If the LORD be God, follow Him (alone): but if Baal, then follow Him." Had the people so addressed forgotten their own God, or utterly abandoned His worship?

But we come down some ninety years later still, when the Prophet Amos, in the midst of the prosperous reign of Jeroboam II., foretells the utter subversion of the kingdom; and what do we learn from him? First, that the Israelites of the ten tribes, at this late period, still scrupulously observed the new moons and Sabbaths ordained by Moses, only anxious that the sacred day might pass for them to engage in their trading operations.‡ But secondly, what is much more remarkable, they "*desired*," and it means, very earnestly desired, "*the day of the LORD*."§ And what did they desire in this day of the Lord? Certainly, no other desire than that which Malachi, much later, speaks of: "And the Lord *whom ye seek* shall suddenly come to His temple, even the Messenger of the covenant *whom ye desire*,"|| but who was to come as a Judge, as a Purifier, a Refiner. As in the time of Malachi in Judah, so already in the time of Amos in Israel, the people *desired* the day of the Lord without knowing what it would turn out to be; they desired the promised restoration of prosperity, and final, permanent security,

* 2 Chron. xi. 13-17. For comparative numbers previously see 1 Sam. xi. 8; 2 Sam. xxiv. 9, to be corrected by 1 Chron. xxi. 5.

† 1 Kings xviii. 21, *Baal* in this verse, as *Baals*, in the plural, in v. 18, for any idol; cf. Hos. ii. passim; xi. 2; xiii. 1; Zeph. i. 4.

‡ Amos viii. 5, and comp. v. 21-23.

§ Amos v. 18.

|| Mal. iii. 1.

under Him who "was for to come," the so long looked for Son of David, the Redeemer, the Saviour, the Messiah, without knowing, alas! that they would only crucify Him, and so that day of the Lord would, indeed, be to them only, what in the event it proved, "a day of darkness, and not light!"

Were, then, the people even in the idolatrous kingdom of Israel simple idolaters, no longer caring at all for, no longer at all worshipping, the God of Israel?

With the exception therefore, may be of the priests of the Baals, and some of the most debased of the people, the Israelites at large, all and always, professed to be worshippers of the true God, notwithstanding that they for the most part were given at the same time also to every variety of idolatrous veneration and worships. In fact, what the milder sorts of superstition, such as about witches, charms, ghosts, fortune-telling, are at this very day, even in England, to say nothing of saint worship and relics in other countries, that idolatry was among the ancient Israelites,—both alike departures from God—both alike proof of a defective faith, and want of entire trust in God, but neither resulting from an utter ignorance, or actual deliberate forsaking, of God.* The degrees may be different, the principle is the same. Every now and then when the papers report a gross case of pretended witchcraft, or fortune-telling imposture, they add the remark: "This shows what an amount of superstition still lingers among the lower orders of the county of N.," but which, in the course of a few years, is said of not a few. What wonder then, that three thousand years ago something even worse should have prevailed among the Israelites!

But though there never was a time when the Israelites could, in the ordinary sense of the words, be called *a nation of idolaters*, the prophets of God never would countenance the least taint of idolatry, and denounced and condemned every connexion with idols, though combined with the worship of the one true God, simply as unmitigated idolatry, and as an utter forsaking of God, because God can agree to no compromise, will accept no half heart, and we may well doubt whether in times when they even practised idolatry, such as theirs usually was, they were not nearer to God, than in the time of our Lord, when every trace of idolatry was banished from amongst them, when that Lord said to their teachers, "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith;"† for if not, why did then such terrible judgments overtake them? While even of their wilderness life, notwithstanding the golden calf, and all their murmurings, God could say, "I remember thee, the kindness (tenderness, the original a very strong word) of thy youth, the love of thine espousals (bridehood), when thou wentest after me in

* The notion that Scripture encourages faith in witches, is simply absurd. Persons *professing* witchcraft, making a trade of it, were to be put to death, not persons *suspected* of witchcraft, while they disavow it. On the *Witch of Endor* (1 Sam. xxviii.) commentators differ. We agree with those who regard the woman as a mere impostor. Saul never sees Samuel, and we doubt not but the words given as those of Samuel are those only of the woman herself, a ventriloquist, and the fate of Saul she could easily know; and what would she have lost if her prediction had failed?

† Matt. xxiii. 23.

the wilderness, in a land not sown. Israel was holiness unto the Lord,"* &c., and "holiness unto the Lord" Israel will one day be again, when they shall say, "Blessed is He that cometh in the name of the Lord,"† which will be, even unto the world at large, as "life from the dead."‡

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 VI.

A RECORD OF PARADOXES, PERSECUTIONS, AND BARBAROUS MURDERS.—HOW WESTMINSTER ABBEY WAS REBUILT.—HENRY'S WANTS; THE ANGLO-HEBREWS' WOES.

(Continued from page 416.)

AFTER the French failure, Henry III. and his queen determined to spend a merry winter at Bordeaux. Whilst there, the king became interested in a certain Hebrew Christian, Martyn by name, whom he sent to this country with orders to the Archbishop of York, whom the king had left as governor in England, and to Walter de Cantelupe, Bishop of Worcester, to provide some convenient place for the well-educating of the same Martyn, and to furnish him with the means of subsistence. The Jewish Converts' Institution, as a matter of course, must have been full; and we find it, therefore, soon after that augmented. It appears that Peter Rupibus, Bishop of Winchester, had bequeathed a legacy of one hundred pounds for the existing *Domus Conversorum*.

From the following circumstance, it would seem that the converts were expected to join their patrons in their railing accusations against their unbelieving brethren. The poor converts found themselves, therefore, very awkwardly situated, as will evidently appear to my hearers by the following occurrence.

The Jews were again accused of crucifying a child. The story and the made-up circumstances are so extraordinary, that I shall give the whole account, as furnished by Matthew Paris, and translated by William Prynne, in his malicious "Demurrer." "Anno 1244, in August, the corpse of a little male child was found buried in the city of London, in whose thighs and arms, and under whose paps, there was a regular inscription in Hebrew letters. To which spectacle when as many resorted, admiring at it, and not knowing how to read the letters, knowing that the letters were Hebrew, they called thither converted Jews who inhabited the house which the king had founded in London, that they, as they loved their life or members, for the honour, love, and fear of their Lord the King, without figment of falsehood, might declare that writing. For the king's bailiffs and conservators of the peace were present. They likewise believed, neither without cause, that the Jews had either cruci-

* Jer. ii. 1, 2.

† Matt. xxiii. 39.

‡ Rom. xi. 15.

fied that little child in obloquy and contumely of Christ, which was related frequently to have happened, or had afflicted him with sundry torments to crucify him, and when he had given up the ghost, they had now cast him there, as unworthy of the cross. Moreover, there appeared in his body blue marks, and rents of rods, and manifest signs and footsteps of some other torment. And when as those converts were brought to read those things that were inscribed, and studied that they might perfectly read them, they found the letters deformed, and now not legible, being many ways disordered, and tossed up and down, by reason of the extension and contraction of the skin and flesh. But they found the name of the father and mother of the little child, suppressing their surnames, and that the child was sold to the Jews; but to whom, or to what end, they could not find. In the mean time, certain of the London Jews took a secret and sudden flight, never to return again, who by this very thing rendered themselves suspected. And some affirmed that the Lord had wrought miracles for the child. And because it was found that the Jews at other times had perpetrated such wickedness, and the holy bodies crucified had been solemnly received in the church, and likewise to have shined brightly with miracles, although the prints of the five wounds appeared not in the hands and feet and side of the said corpse, yet the canons of St Paul took it violently away, and solemnly buried it in their church, and not far from the great altar." To the honour and credit of the then Hebrew Christians, let this event be recorded, that though they were stimulated by their Gentile patrons to accuse their unconverted brethren, by whom they were so violently hated, they brought no accusation whatever against their enemies: and their total silence respecting the charge of crucifying Christian children should have convinced the dignitaries of the church, that that charge was nothing but a base and false calumny.

The king, after his return to England, found himself very much impoverished, having lost his military chest and his movable chapel royal, with all its rich plate, at the battle of Taillebourg. Henry wishing however, to celebrate the wedding of his brother Richard with his sister-in-law, Sancha, in royal style, called upon the poor Jews to furnish the funds for the splendid festivities; and Aaron of York alone was compelled to pay no less than four thousand marks of silver, and four hundred marks of gold; and the Jews of London were mulcted in like proportion. He was still poor, and wanted more money; and he applied once more to his parliament for it. They well knew that vast sums had been exacted by him from the Jews: the barons, therefore, inquired what became of all that money. The king did not relish this sort of procedure on the part of those noblemen, and appeared to refuse an answer to such an ill-timed query.

The barons, in order to be acquainted in future with his revenues derived from the Jews, insisted on having one, at least, of the justices of the Jews appointed by Parliament. The king found himself obliged to acquiesce in that bold proposal, and moreover to confirm it by charter. Our people were by no means sorry for this baronical step, for it afforded them a little respite. For in return for the king's consenting to the new parliamentary measure, the barons were likewise obliged to yield to his request, and supply his pecuniary wants, so that the Jews had peace

from him during the whole of *that* year. But it was only for that year. The next one was introduced with another demand.

In consequence of the king's wanting money again to meet the Welsh incursions, the Jews were once more applied to and despoiled of ten thousand marks: transportation to Ireland was the punishment in case of refusal. Many families removed and hid themselves, fearing Ireland, as it would seem, more than England ;* so that the king had recourse to his father's measures, and issued a most cruel proclamation respecting their wives and children: in which, orders were given to the justices appointed for the protection of the Jews, that "they should cause to be proclaimed throughout all the counties of England, where the Jews were, that if a Jewess, the wife of any Jew, or their children, fly, or take to flight, or in any way skulk from the village where they were on the festival of St. Andrew, in the twenty-ninth year of that reign, up to the year following: so that if they did not promptly appear, at the summons of the king, or of his bailiffs, in the bailiwicks in which they dwelt, that the husband of that Jewess, and even the Jewess herself, and all their children, shall be presently outlawed; and all their lands, revenues, and all their chattels, shall come into the hands of the king, and be sold, for the assistance of the king; and for the future, they shall not return into the kingdom of England, without the king's special orders."

In the midst of poverty, and unblushing robberies, the king contrived "ways and means" to rebuild Westminster Abbey. The paradox connected with that glorious edifice is, that though the Anglo-Hebrews were prohibited to enter any Christian place of worship, they were yet commanded to aid in the rebuilding and ornamenting that august Church. Lucretia, a rich widow of David, a Jew of Oxford, was obliged to pay £2590, which was devoted to this undertaking. Anderson tells us, "About this time the beautiful and stately Church of Westminster began to assume the venerable and majestic appearance which it bears to this day, except the finely rebuilt north front, reared on the ancient foundation, which is now strengthened and new cased, where the stone is fallen to decay." Maddox, in his "History of the Exchequer," adds:—"For this purpose, Henry grants and dedicates to God and St Edward, and the Church of Westminster, for the re-edifying of that fabric, the sum of £2590, which he extracted from Lucretia, the widow of David, a Jew of Oxford." Upon which Hunter, in his "History of London," remarks:—"It is amusing to reflect, that one of our noblest and most ancient Christian structures owes it renovation and embellishment to the Jewish nation."

There was a tallage laid upon the Jews for that very purpose, which went by the name of "the Jews' alms;" this is also corroborated by the following passage in Prynne's "Demurrer":—"In the 29th year of Henry III., the king sends writs to his justices for the custody of the Jews and to his Sheriffs to levy the debts due to him from the heirs of Hammond, the Jew of Hereford,"—i.e., an arbitrary tax laid upon a deceased Jew's estates, Hammond's daughter, Ursula, paid £5000 marks—"and that

* It is a favourite boast on the part of many Irish Christians that their country-men never persecuted the Jews. The above incidental piece of information may account for it.

Crespin, a Jew, should pay him 28 marks, to be laid out in silk and cloth of gold for Westminster Church, as his alms." Thus the Anglo-Hebrews alone have contributed nearly half a million sterling, according to the present value of money, towards the rebuilding of Westminster Abbey.*

It appears that in consequence of incessant taxation of, and continual display of ill-will towards the unhappy Jews, they began to think that England would not remain their home much longer, and were therefore careless about many things. Their cemetery was about that time out of repair, and there was a disposition on the part of many to leave it so; but it seems that their leaders, who were perhaps urged by the king, insisted on having the burying-place repaired, and determined to compel every one to contribute towards it. To be able to carry their intentions into effect, they applied to the king for permission to excommunicate all such as should refuse to co-operate and assist in the undertaking. The king turned this circumstance to advantage, and granted the required license, on the condition that the fines which might arise out of the excommunications should go to him.

An incident which occurred about this time, of a most awful nature, furnishes us with some idea of the great animosity, which the Jews manifested towards the religion of their Gentile neighbours.—I will not call it Christianity—image-worship, is its proper appellation. It would seem that the Jews displayed their hatred of that religion by treating the dumb Christian-idols with contempt; and any care taken of such an idol by their friends, inspired them with wondrous rage even against their nearest and dearest relations, as the following narrative shows.†

"There was a certain rich Jew, having his abode and house at Berkhamsted and Wallingford, Abraham by name, not in faith, who was very dear to Earl Richard, who had a very beautiful wife, and faithful to him, Flora by name. This Jew, that he might accumulate more disgrace to Christ, caused the image of the Virgin Mary, decently carved and painted, as the manner is, holding her son in her bosom, to be put in an indecent place, and which is a great shame and ignominy to express, blaspheming the image as if it had been the very Virgin herself, threw all sorts of dirt upon her, days and nights, and commanded his wife to do the like. But Flora's delicate feelings so revolted at the injunction, that she not only refused to be partner in the indecent act, but secretly removed the filth from the image as often as it was covered. Which when the Jew, her husband, had fully found out, he therefore privily and impiously strangled the woman herself, though his wife. But when these wicked deeds were discovered, and made apparent, and proved by the conviction, although other causes of death were not wanting, he was thrust into the most loathsome castle of the Tower of London. Whence to get his freedom, he most certainly promised that he would prove all the Jews of England to have been most wicked traitors.

* Yet this interesting fact is dismissed by the latest and living historian of that Abbey, Dean Stanley, in a single sentence.

† It is to be noticed, however, that the Jew here alluded to was a most unprincipled man. His hatred did not arise out of conviction that his religion was the only true one. It is remarkable that, to this very day, the most ignorant and wicked Jews are the most hostile to Christianity.

"And when as he was greatly accused by almost all the Jews of England, and they endeavoured to put him to death, Earl Richard interceded for him. Whereupon, the Jews grievously accusing him both of the clipping of money and other wickedness, offered Earl Richard a thousand marks, if he would not protect him; which, notwithstanding, the Earl refused, because he was called his Jew. This Jew Abraham therefore gave the king seven hundred marks, that he might be free from perpetual imprisonment, to which he was adjudged, the Earl assisting him therein." Whilst this Abraham was imprisoned, he promised to the king that if his liberty were granted to him, he would discover to his majesty his brethren's misdemeanours, stating that they had a great deal of wealth concealed from the king. Accordingly, as soon as he was set free, a royal search was instituted for all the Jewish estates, and was conducted in the most barbarous manner, inasmuch as that unprincipled Abraham went along with the commissioners appointed for that purpose, and urged them to make diligent search, threatening them, if at all lax, to inform against them to the king. This man proved to them a source of immense trouble. It is a gratifying fact that no Hebrew Christian caused them willingly any trouble whatever.*

It seems positively tedious to have again to record that the king was in want of money. He determined, once more, to see what the Jews could do for him. To begin with, they were obliged to furnish the king with five thousand marks previous to his leaving for Gascony. Whilst there a match was made up between Prince Edward and Eleanor of Castille. The intended marriage was necessarily attended with extravagant expenses. The king, therefore, commissioned his brother Richard to extort from the luckless Jews the sum required for the nuptial festivities of his heir.†

But Henry was insatiable; he wanted more money, for which he applied first to the barons, conjuring up a pitiable tale, viz., that he apprehended a Spanish invasion. But the barons happily could refuse to be caught with chaff, and therefore boldly confessed their unbelief, and declined to give money. The king therefore commissioned his brother, once more, to levy money from the Jews; and a very large sum it was.

In vain did the Jews remonstrate against these accumulated oppressions; their remonstrances were only met by a renewal of their hardships. In vain did they pray for permission to depart from the country, in order that they might seek an asylum in some other land; this

* It is an unjust insinuation on the part of Mr. Moses Samuel, in his "Address on the position of the Jews in Britain," page 27, that the Jewish converts—or, as he peevishly calls them, apostates—of that time were "breeding mischief against the sons of Judea, and vituperating their holy religion." Oh, no, Mr. Samuel; the unconverted Jews breed mischief against each other, but not the converted ones.

† "As soon as Henry received the glittering fruits of this iniquity, he sent for Eleanor to assist him in squandering it away in the light and vain expenses in which they mutually delighted, and to grace with her presence the bridal of their eldest son, Prince Edward. King Henry waited at Bordeaux to receive his son's bride. He had prepared so grand a festival for the reception of the young Infanta, that he expended thirty thousand three hundred marks on the marriage feast, to the indignation of his English Peers."—*A. Strickland*.

alternative was also denied them, and proclamations were issued, forbidding any Jew to leave England without the king's license. Having failed to obtain redress when sought in terms of humble supplication, they wanted not the courage to enforce their complaints in language at once bold and impressive. When the principal men amongst them had been summoned before the Earl Richard of Cornwall, the king's brother, and the council, and were threatened with imprisonment and death unless they forthwith supplied the sum required of them, Elias, their senior Rabbi, stood up, and in the name of his brethren addressed the assembly in these words :—

"O noble lords, we see undoubtedly that our Lord the King purposeth to destroy us from under heaven. We entreat, for God's sake, that he give us license and safe conduct to depart out of this kingdom, that we may seek a mansion in some other land, and under a prince who bears some bowels of merey, and some stability of truth and faithfulness, and we will depart never to return again, leaving our household stuff and houses behind us. But how can he spare us, miserable Jews, who destroys his own natural English? He hath people, yea, his own merchants, I say not usurers, who by usurious contracts accumulate infinite heaps of money. Let the king rely upon them, and gape after their emoluments. Verily, they have supplanted us, which the king, however, dissembles to know; extracting from us those things we cannot give him, although he would pull out our eyes or cut our throats when he had first taken off our skins." With so much feeling and sincerity was this address made, that as the orator concluded it, a sudden faintness seized him, from which he was with much difficulty recovered.* The application for leave to quit this country was refused with as much courtesy and gentleness as possible. The king's brother, the Earl of Cornwall, knowing that their removal would prove injurious to his money-sucking brother, replied to Rabbi Elias' application in the following words :

"The king, my brother, is your loving prince, and ready at all times to oblige you, but in this matter could not grant your request, because the king of France had lately published a severe edict against Jews, and no other Christian country would receive you; by which means ye would be exposed to such hardships and difficulties as would afflict the king, who had always been tender of your welfare."

Next year, when the king and queen returned from Gascony to England, the Jews had occasion to present a memorial to the king himself, in reply to another unreasonable request, in which they thus addressed him :—"Sir King, we see thou sparest neither Christians nor Jews, but studieth with crafty excuses to impoverish all men. We have no hope of respiration left us; the usurers of the Pope have supplanted us. Permit us to depart out of the kingdom with safe conduct, and we will seek for ourselves such a mansion as we can, be it what it will." "Although we may admire the boldness," observes Mr. Blunt, "with which the Jews (notwithstanding their degraded and dependent situation) demanded relief from their wrongs, it can in no way excite astonishment

* The king did not leave Rabbi Elias' speech unresented, for, the following year, the king deprived him of the high office he held amongst the Jews, without alleging any offence against him.

to find that the language which they employed had not the effect of procuring them the redress which they claimed."

When the king received their memorial, and was informed of the address to the council, he expressed himself in terms of violent anger. The words which he used on the occasion are thus recorded:—"Is it to be marvelled at," he said, "that I covet money? It is a horrible thing to imagine the debts wherein I am held bound. By the head of God, they amount to the sum of two hundred thousand marks; and if I should say three hundred thousand I should not exceed the bounds of truth. I am deceived on every hand; I am a maimed and abridged king—yea, now but half a king. There is a necessity for me to have money, gotten from what place soever, and by what means soever, and from whom soever."*

No time was lost in devising measures for procuring a supply, according to the intentions thus expressed. Duke Richard proposed to provide the King with the sum which was required, upon condition that the whole of the Jewish community should be assigned over to him. The King consented to the proposal, and forthwith, upon receiving the money, he sold the Jews to the Duke as a security for the sum advanced.†

The Jews were again accused of crucifying a boy at Lincoln, Hugo by name, eight years of age. They are reported to have first fattened the boy for ten days with white bread and milk, in a secret chamber, and then sent for the principal Jews from all the cities of England, and appointed one to act as Pilate, others as the tormentors, and then reenacted all the indignities mentioned in Scripture; scourged him, cruelly crowned him with thorns, fastened him to a cross, gave him gall to drink, and lastly, when dead, pierced his side with a spear. To crown all, they took out his bowels, as being particularly serviceable in their magic practices, and then, that the matter might not be known to Christians, diligently concealed the corpse. The earth, however, vomited forth the innocent body, worthy of a more honourable sepulchre, and as often as the Jews tried to bury it, it showed itself next day above ground. Terrified beyond measure, they threw it into a well, where the mother at last found it. The master of the house was seized, who confessing the whole matter, was tied to horses' tails, and thus torn to pieces. Ninety Jews were carried off in chains to London, and received their due punishment.

The whole story is thus related by Matthew Paris, and copied by Prynn to the first part of his "Demurrer":—

"The same year [i.e. when the king wanted so much money, and the Jews began to remonstrate], about the feast of Peter and Paul, the Jews of Lincoln stole a child called Hugo, being eight years old; and when as they had nourished him in a certain most secret chamber, with milk and other childish aliments, they sent to almost all the cities of England, wherein the Jews lived, that, in contempt and reproach of

* Well might Henry say, "that it would be a greater act of charity to bestow money on him, than on those who went from door to door begging alms."—*M. Paris; A. Strickland.*

† M. Paris, Maddox, Prynn, Tovey, Blunt.

Jesus Christ, they should be present at their sacrifice at Lincoln; for they had, as they said, a certain child hid to be crucified. Whereupon many assembled at Lincoln. And coming together, they appointed one Lincoln Jew for the judge, as it were Pilate. By whose judgment, by the consent of all, the child was afflicted with sundry torments. He was whipped even unto blood and lividness, crowned with thorns, wearied with spittings and strikings; and, moreover, he was pricked by them all with poniards, made to drink gall, derided with reproaches and blasphemies, and frequently called by them with grinding teeth, Jesus, the false prophet. And after they had derided him in divers manners, they crucified him, and pierced him with a spear to the heart.

"And when the child had given up the ghost, they took down his body from the cross, and took the bowels out of his corpse, for what end is unknown; but it was said it was to exercise magical arts. The mother of the child diligently sought for her absent son for some days, and it was told her by neighbours, that the last time they saw her child whom she sought, he was playing with the children of the Jews of his age, and entered into the house of a certain Jew. Whereupon the woman suddenly entered that house, and saw the body of her child cast into a certain pit. And having warily called the bailiffs of the city together, the body was found and drawn forth, and there was made a wonderful spectacle among the people. But the woman, mother of the child, complaining and crying out, provoked all the citizens there assembled together, to tears and sighs. There was then present at the place John de Lexinton, a circumspect and discreet man, and, moreover, elegantly learned, who said—'We have sometimes heard that the Jews have not feared to attempt such things in reproach of Jesus Christ, our crucified Lord.' And one Jew being apprehended—to wit, he into whose house the child entered playing, and therefore more suspected than the rest, he saith unto him, 'O wretch, knowest thou not that speedy destruction abides thee? All the gold of England will not suffice for thy deliverance or redemption. Notwithstanding I will tell thee, although unworthy, by what means thou mayest preserve thy life and members, that thou mayest not be dismembered. I will save both to thee, if thou dost not fear to discover to me whatsoever things are done in this case, without falsehood.' Whereupon the Jew, whose name was Copin, believing he had thus found out a way of escape, answered, saying, 'Sir John, if thou makest thy words good by thy deeds, I will reveal wonderful things to thee.' And the industry of Sir John animating and exciting him thereto, the Jew said, 'Those things are true which the Christians say. The Jews almost every year crucify one child, to the injury and contumely of Jesus; but it is not found out every year, for they do this secretly, and in hidden and most secret places. But this child whom they call Hugo, our Jews have most unmercifully crucified, and when he was dead, and they desired to hide him, being dead, he could not be buried in the earth, nor hid. For the corpse of the innocent was reputed unprofitable for divination, for he was unbowelled for that end. And when in the morning it was thought to be buried, the earth brought it forth, and vomited it out, and the body sometimes appeared inhuman, whereupon the Jews abhorred it. At last it was cast headlong into a deep pit; neither as yet could it be

kept secret, for the importunate mother diligently searching all things, at last showed to the bailiffs the body she had found.* But Sir John, notwithstanding this, kept the Jew bound in chains.

"When these things were known to the canons of the church of Lincoln, they requested the body to be given to them, which was granted; and when it had been sufficiently viewed by an infinite company of people, it was honourably buried in the church of Lincoln, as the corpse of a most precious martyr. The Jews kept the child alive for ten days, that being fed for so many days with milk, he might living suffer many sorts of torments.

"When the king returned from the northern parts of England, and was certified of the promises, he reprehended Sir John that he had promised life and members to so flagitious a person, which he could not give: for that blasphemer and homicide was worthy the punishment of many sorts of death. And when as unavoidable judgment was ready to be executed upon this offender, he said, 'My death is now approaching, neither can my Lord John preserve me, who am ready to perish. I now relate the truth to you all. Almost all the Jews of England consented to the death of this child, whereof the Jews are accused; and almost out of every city in England wherein the Jews inhabit, certain chosen persons were called together to the immolation of that child, as to a Paschal sacrifice.'

"And when as he had spoken these things, together with other dotages, being tied to an horse's tail and drawn to the gallows, he was presented to the aerial Cacodæmons in body and soul; and ninety-one other Jews, partakers of this wickedness, being carried in carts to London, were there committed to prison. Who if so be they were casually bewailed by any Christians, yet they were deplored by the Caurisini (the pope's Italian usurers), their co-rivals, with dry eyes. Afterwards, by the inquisition of the king's justices, it was discovered and found that the Jews of England, by common counsel, had slain the innocent child, punished for many days and crucified. But after this the mother of the said child constantly prosecuted her appeal before the king against them; for that iniquity, and such a death, God, the Lord of revenges, rendered them a condign retribution, according to their merits; for on St. Clement's day, eighty-eight of the richest and greatest Jews of the city of London [what a bountiful harvest for the needy king] were drawn and hanged up in the air upon new gibbets, especially prepared for that purpose; and more than twenty-three others were reserved in the Tower of London to the like judgment."†

* Let Copin's conduct be contrasted with the conduct of the Hebrew Christians of that time.

† "Lying wonders form as much a part of the stories concerning the murdered children as those which describe bleeding crucifixes, or flying sacramental wafers; contemporary writers may be cited for the one set of facts as well as for the other. The atrocious and murderous lies which envelope this charge of using blood, give us strong reason for suspecting that it is as devoid of truth, as calumnious and as devilish as those image and wafer stories, by means of which so many thousands of unhappy Israelites were put to the sword, whose blood still cries to heaven for vengeance.

"The mere recital of these follies shows that they are the offspring of an unenlightened imagination, if not the invention of a malignant heart.

"The total absence of all credible testimony compels us to refuse our belief.

Notes.

A NEW SOLUTION IN PART OF JOHN'S REVELATION
OR APOCALYPSE,SHOWING THAT CHAPTERS I. TO XI. MAINLY DESCRIBE
THE APOSTASY.

BY REV. RICHARD GASCOYNE, M.A.

(Continued from page 468.)

THE general character of these epistles is complaint and censure of the Church about the time of John's death. The Bible is in many places composed of private and local information, interspersed, however, with remarks applicable to the universal Church. Thus we have a partial account of the people of God in Judges, in the Kings and Chronicles, and in the Acts, which latter Book is chiefly restricted to two or three of the deacons and apostles, whilst the rest are very nearly passed over, or they are barely mentioned. If Christ had sent epistles to every Church of John's day, they would perhaps in substance have been the repetition of the seven, as on all important points they were probably very much alike. Consider the character and object of the message contained in those epistles. And is there here any difficulty? Observe its spirit and bent. It conveys throughout either censure, at times of the severest character, or warning. Only two Churches are not condemned, and another two so nearly forfeit the character of a Church, that it has been denied them by some divines. A great evil—the hour of temptation—is foretold as shortly to come upon the whole world, and an advent of Christ not to judge the quick and dead, but to remove those Churches which had not sincerely repented of and put aside the denounced evils.

That a providential advent is here first intended, appears from the fact that it is sometimes dependent on the conduct of the individual Church, whether it will happen or not, whilst it is also generally distinguished from the final awards of the future world, the advent being first,* and the future world last mentioned.†

This decline, too, consists in undervaluing Christ and the Holy Spirit: the glory of the person and work of Christ was then partially obscured. Who can peruse these epistles without being struck, I will not say with the prominence that is given to Christ, but without observing our Saviour's appropriation to Himself of the Old Testament phraseology descriptive of God! We are there familiar with those grand and solemn words, "Thus saith the Lord, the Creator of the ends of the earth: I form the light, I create the darkness, I am the first and the last." Now this is exactly the language by which Christ is here described. He stands in the midst of the Churches, and seems to say, "I am, and there is none beside." They are not only brought into direct communication with Him, but are distinctly told that they have to do with no one else. So complete is the subordination of all other persons and things that every member of the Church is as it were called into His

The only evidence to be had is that extracted from the victims of the torture. But that mode of examination would have made the same persons confess that they were metempsychoses of Judas Iscariot or Pontius Pilate; that they caused the ruinous convulsions of an earthquake, or the devastations of the cholera morbus."—Dr. McCaul's "Reasons for believing that the Charge lately revived against the Jewish People is a baseless Falsehood."—Pages 16, 24.

* Chap. ii. 5, 16, 22; iii. 8, 11, 20.

† Chap. ii. 7, 11; iii. 4, 5, 12, 21.

immediate presence. He that hath ears to hear, let him hear what His Spirit, not what the Church, says. Those attributes, which in the benediction are severally appropriated to the sacred Trinity, Christ here applies to Himself. He says, I am the first and the last, I have the seven Spirits of God. We are drawn away from dependence on the Church and the ministry by the declaration, "Thus saith He that holdeth the seven stars in His right hand, and walketh in the midst of the Churches." The insufficiency, in itself, of an outward service, though correctly performed, is intimated by those solemn words, "Thus saith He, whose eyes are a flame of fire, who is the *beginning of the creation of God*." But why did Christ so pointedly declare that every one, the teacher and the taught, is immediately dependent on Himself and the Holy Spirit? Why was the message sent to every *member* of the Church alike? Because there was even then a tendency to lose sight of our direct and immediate intercourse with Christ; the Church was then forgetting, or it did not vividly see that there was only one Mediator, and that the Holy Spirit personally sought, not ordinances, renews our nature and restores us to God's favour, image, and love. These things were not, indeed, denied, but they were partly lost sight of, and errors were creeping in which would neutralise the truth, and then take its place. These remarks, if they are correct, show that the epistles are for the most part condemnatory, and thereby confirm my theory that John's prostration was symbolical of a decline in the Church at the time of the vision. He who once leant on our Saviour's breast, who followed Him to the judgment-seat, and received his dying request at the foot of the cross, who said that perfect love casteth out fear, and that Christians have fellowship with the Father and with the Son; this beloved disciple heard Him exclaim, "thus saith the Son of God," and still lay prostrate at His feet.

And if we learn from the scene before us, that the visible Church at the close of John's ministry, though

declining, was not apostate, yet his continued prostration down to the beginning of the next vision denotes that, whatever was the interval, the decline was not stopped. I may likewise add, whether my theory be true or false, that history records the gradual corruption of the Church, till it became even in its outward form, an apostasy from the truth.

I have now described, first, the things that were—viz., the Christian Church, as it was set up by the apostles, consisting of independent communities under the spiritual or invisible head, Jesus Christ; secondly, the things that are—viz., the Christian Church at the period of the vision, denoted by John's prostration, and described in the Epistles; and I now proceed, thirdly, to consider the things which will be hereafter, or the Church, after an interval, termed a short time, had elapsed.

As the vision proceeds, it will be found that John is almost always on the spot, whether the scene be heaven, the temple, the four corners of the earth, the bottomless pit, under the earth, or at the great river Euphrates. Here is no contradiction or difficulty. The vision is a Divine dream or ecstasy, and therefore conformable to these phenomena. If we dream, in close succession, of London, Paris, and Edinburgh, we find ourselves still present in each city, though we are not conscious of having changed our place. The dream differs from the waking thought in this, that in the former case, to recur to my illustration, we seem to be present in London, Paris, and Edinburgh; but in the latter, we know that they are only thoughts passing through the mind, and that we are equally absent from all. On this principle, John is, for the most part, on the spot wherever the scene may be, and however quickly it may pass from one extreme of the creation to another. Being in an ecstasy, or having a divine dream, the scene, wherever it may be, simply passes through his mind.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I

will show thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." (Chap. iv. 1-3.)

Here the things which must be hereafter commence, and I have to show that they relate to the apostasy in its incipient state in the fourth century. The locality where John saw these things is called heaven. If, however, it be compared with the tabernacle or temple, the correspondence will be found in all essential points complete. The deviations, so far from nullifying my theory, were necessary to describe the apostasy, of which those deviations are the features. Now, the tabernacle, or temple, under Moses and of old, was God's earthly residence, and in the New Testament the Christian Church is described by the same symbol of a temple or tabernacle. As, then, the temple service and its worshippers composed the visible Church among the Jews, with God residing in the midst, and the Christian Church in the New Testament is brought before us under the same symbol; so here, also, we have the visible Christian Church at that period of its history when it began to lay the foundation of the apostasy. I have to prove that the imagery, now before us, taken together, will apply to the visible, but cannot be referred to the triumphant Church, or to heaven proper. The temple was an earthly service; even the holy of holies did not exclusively, though it did indirectly and in a manner, apply to heaven proper; for the whole temple service was, if I may so express myself, the formula of a sinner's return to God, wherein reconciliation was not complete until the blood of atonement was sprinkled before the mercy-seat. And as regards mankind, the mercy-seat relates exclusively to this world: the high priest's entrance into the holy of holies with the blood of atonement did not merely denote Christ's ascension into heaven, for He never literally took

His blood there; but His pouring out His soul unto death on the cross in the metaphorical heaven, the visible Church. His resurrection evinced the completeness of His work, or the previous acceptance of His atonement, since He rose again for or in consequence of our justification. Reconciliation is effected on earth alone, and is the ground of our future ascension into heaven, which we, no less than Christ, enter in triumph. "There is now no condemnation to them that are in Christ."* Whilst the servant of God, however, is on earth, he has a sinful nature which demands the perpetual exercise of faith and repentance, and he must daily carry the blood of atonement into the most holy place, —i.e., he must constantly make mention of it before God, seated on the mercy-seat, as his only ground of hope. But he will not do so beyond the grave: being then in the perfect image of God, he will need no further resort to the blood of atonement; for when Christ delivers up His kingdom to God, His every office being fulfilled, will expire, and God will be all in all. As, then, the temple into which John was introduced could not have been heaven proper, and it is unnecessary to prove that it was heaven political, since the prophecy was sent expressly to God's servants, it follows that he was admitted into heaven ecclesiastical—i.e., into the militant Church. But I have observed that the temple service was the formula of a sinner's return to God; that it represented God and men restored to friendship: that it was not descriptive of what will take place in heaven, but of what first obtained the solemnisation of an oath and covenant, and was afterwards accomplished by Christ on earth. I deny not, indeed, that the most holy place did likewise denote heaven proper; but it did so imperfectly, whereas it is a true description of the present intercourse between God and men, by showing how "God can be just, whilst He justifies Him that believeth in Jesus."† The temple service, however, conveyed all these glorious truths by symbols only.

No part of it was literal. But if the temple service was thus symbolical of man's communion with God on earth, and the heaven where John found himself was, for the most part, described after it, the conclusion is inevitable, that this holy place also was of the same character, viz., the visible Church symbolically brought before us. As I proceed I shall also show that it did not exactly resemble the Jewish economy, but deviated from the pure model of Moses and the apostles, in order to describe the visible Church at a period when it had already undergone changes of an apostate character. As the services of the temple exactly described the worship of a people at union with God,—for it was his own method of pardon, renewal, and friendship,—in order to represent false ideas of union with God on earth, it will only be necessary to mutilate the temple service, or introduce novelties which will correctly set forth the prevailing errors. In this manner, in a vision, Ezekiel described the Jews' idolatry. The Spirit took him from Babylon to Jerusalem, where in the temple he saw the priesthood worship unclean beasts and creeping things painted on the walls; in another direction women were weeping for Tammuz; and, lastly, twenty-five men turning their backs upon the holy of holies, the seat of the Divine presence, were in the act of worshipping the sun. The twenty-five men may denote the twenty-four orders of the priesthood and the high priest over them. Here is apparently literal idolatry in the temple itself. This, however, was not the case. The false worship which Ezekiel saw, represented, symbolically, what the priesthood was at heart, for it is added, "Hast thou seen what the ancients of the house of Israel do, every man in the chambers of his imagery?"* Now, the Apocalypse contains a like description of the Church during the fourth century. Such innovations and changes are introduced into the temple service, as most forcibly set forth the doctrinal errors of that period.

I shall endeavour to prove that no

part of the scene which John beheld will apply to heaven proper, but that it describes the visible Church immediately preceding its persecution by Diocletian; and that the next chapter begins with that persecution, and ends with the firm establishment of Christianity throughout the Roman empire by Constantine the Great.

The throne, upon which John saw the Lord sitting, was girt about by the rainbow. This symbol was given to Noah as a pledge that the world should not again be drowned by water.* It still forms part of the covenant of grace, and urges us to confide in God as ever faithful to His promise. Now, we cannot, indeed, affirm that there is no rainbow in heaven; we, however, see no necessity for one; but we know, without a particle of doubt, that it is still a pledge to the visible Church of the permanency of God's cause, till His elect are gathered out of a ruined world.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Verse 4.)

Why should this be regarded as a disclosure of the heavenly world? It is not the intention of the vision to reveal the secrets of heaven, but to disclose "what must be hereafter" on earth.† Allusion no doubt, is here made to the twenty-four courses of the priesthood under Moses; but that was an earthly service for the benefit of the militant Church. Again, are the redeemed, which these call themselves, in their separate state above, clothed in white robes of an official priesthood, and crowned as kings? Can this be proved, or even imagined? And yet here, if we have a description of heaven proper, departed saints hold such offices, when, in reality, there is no official priest or king, either in heaven or upon earth except Jesus Christ. Every Christian, without exception, does, indeed, atone for his sins by presenting to God, *through faith, our Saviour's offering*, once for all upon the cross; and He reigns over His cor-

* Ezek. viii. 5-18.

* Gen. ix. 12-17. † Chap. iv. 1.

ruptions by the help of the Divine Spirit; "Ye are a royal priesthood: sin shall not have dominion over you."* These offices, however, are private, not official, and they cease at death, and with them the graces they called into exercise; and neither officially nor privately will they be repeated in heaven. In the strong language of Paul, they compose in heaven the glorified body of which Christ is the Head, whilst they have no corruptions to subdue or sins for which atonement is required. If, then, there be now no official kingship or priesthood, either in heaven or upon earth, except Christ's, we have evidently here an innovation. These persons, moreover, are not private individuals, and therefore cannot denote Christians generally, but hold public offices in the Church, being described by the twenty-four courses of the Jewish priesthood. They are also crowned, or make pretensions to irresponsible authority: another proof of an innovation in the visible Church. As elders, too, referring to the chiefs of the synagogue, still symbolising Jewish worship, they are restricted to earth, and are symbols of the Christian ministry. We have here, therefore, an official royal priesthood. It is, moreover, the high priesthood; for the veil being removed, the twenty-four elders are constantly in the Divine presence, as the Jewish high priest was when he entered within the veil. As, then, there are no such offices as these, either in heaven or upon earth, they describe innovations which evince that the decline of the last scene has its parallel here. And as the temple service, thus altered after the pattern in Ezekiel, would denote unauthorised innovations, standing, as they do here, for the Christian Church, they will admit of no other interpretation. But is this borne out by history, or were there such errors in the fourth century, the date I have given to this part of the vision? It cannot be denied that, long before that date, the heads of the Church laid claim to authority, derived immediately from Christ, to compose

rules of faith and duty, and to impose them on the Church. This innovation began even in the second century, and with it arose the no less mischievous one, that the ministry is a priesthood of a kindred nature with the Jewish.* These errors, once imbibed by the Church, went on increasing, and at length grew into the great Apostasy. I shall have additional proof of the correctness of my theory when I consider the worship of these elders in the next chapter.

"And out of the throne proceeded lightnings and thunderings and voices." (Ver. 5.)

Do these phenomena take place in heaven? or has any one ever pointed out the purposes they serve, or assigned a reason for their being mentioned here? We know the use made of them at Sinai, when God descended upon it, and fixed His throne there in the midst of the children of Israel. On their arrival at the mount, He promised to enter into a covenant with them; but preparatory to doing so, He drew nigh in thunder, lightning, and a thick cloud; for as men are universally sinners, our God is a "consuming fire" to those who draw nigh to Him in their own person, or apart from his covenant in Christ. Accordingly, those fearful demonstrations of the Divine presence so terrified the children of Israel, that they requested the mediation of another. God acceded to their request, and introduced the ceremonial law, which represented in symbols man's salvation through Christ. The Ten Commandments were put into the ark, under the mercy-seat: the law, which was given expressly to convince men of sin, was the basis of the whole temple service, and its position there implied that only Divine mercy, exhibited in the sacrifice which sprinkled the mercy-seat, could silence or satisfy the voice of the violated law. If, then, such fearful demonstrations proceeded from God's throne that the children of Israel might be sensible of their sinfulness and of their need of a covenant of mercy, why might not the same ob-

* 1 Pet. ii. 9; Rom. vi. 14.

* Mosheim, *Century II., Book I., Part II., Chap. II., Sect. IV.*

ject be designed in the scene before us? We cannot even imagine the publication of wrath in the triumphant Church, but we see the necessity of it in the militant Church in every period of its history. The law is a schoolmaster, to lead men to Christ, and even after they are returned to Him, they require to be reminded of their duty, both to check their remaining depravity and to preserve them in the favour of their Heavenly Father. These symbols, therefore, are consonant with the militant, but most unsuitable to the triumphant Church. But whilst the foregoing remarks are true, it is not improbable that these symbols denote the slavish spirit that very much pervaded the Christian Church in the fourth century. Having to a considerable extent lost sight of the freeness of Divine grace, it arrayed God in terrors, as a hard Master, imposing a yoke which at best was very partially borne. Did the ascetic who tortured himself almost beyond endurance, dwell gratefully upon the mercy, compassion, and love of God in Christ? The prevailing idea of the Church was, that to sacrifice every joy and live in self-inflicted agony, would alone secure the highest posts in heaven. Perhaps these views, taken together, are a just representation of the fourth century, when truth and error were combined; it was a period of transition, which ended in the victory and reign of error and sin.

"And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Ver. 5.)

Here the scene is declared to be symbolical by the interpretation which is given; but still the question remains, do these lamps denote the Spirit of God in heaven or in the militant Church? We know there have been diverse manifestations of the Spirit on earth, whether we regard the covenants God has made with His people, or the manner in which they were communicated, by symbol, dream, or otherwise. And as these lamps correspond by locality with the lamp of seven burners in the temple, where earthly priests officiated, the conclusion is natural that they denote

the Spirit of God in the visible Church. Nor is it untrue that seven Spirits still reside in the Church; since we have in the Holy Scriptures which are the sword of the Spirit, the result of all previous manifestations.

"And before the throne there was a sea of glass like unto crystal." (Ver. 6.)

Here is an allusion to the brazen sea in the temple, which was designed for purification—a progressive work on earth, but not required in heaven. The duty to wash in it before the priest served at the altar, typified the spotless purity of the great antitype, Jesus Christ, and the cleansed heart and conduct required in every servant of God. The sea was as clear as crystal. Its surface was a mirror which reflected the sun's rays, and just so the believer reflects the Sun of Righteousness. It was also transparent. And the conduct of the servant of God will bear investigation, and especially the motives from which it originates. But there is nothing analogous to this in heaven. Neither Christ's priesthood nor the purifying influences of the Holy Spirit extend beyond the grave, where the redeemed are "without spot, or wrinkle, or any such thing."*

"And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Verse 6-8.)

A careful examination will make it highly probable, if not almost certain that these four beings, the living creatures of Ezekiel, the seraphim of Isaiah, and the cherubim in the temple, tabernacle, and other parts of Scripture, are substantially the same, viz., symbols of a portion of the visi-

* Eph. v. 27.

ble Church. I term them symbols, because they have, literally, no likeness on earth, being composed of parts taken from different earthly creatures, though in their composite state they symbolise the character, state, and profession of a servant of God; they display to the eye that which is of the heart,—in the spirit, and not in the letter; whose praise is not of man but of God. Even from the beginning, as I have shown, God partly revealed his will by symbols. Our first parents were deprived of everlasting joy through sin, and were driven into this world of sorrow, terminating in death. Provision, however, was immediately made for the recovery of our loss. This is the fruitful theme of the Bible, which is first set forth by symbols, and then accomplished by the life and death of Christ. The mercy-seat, which was the covering or lid of the ark, and the two cherubim, were composed of one piece of gold.* Why so? The cloud, or shekinah, was undoubtedly a symbol of the Divine presence; and as it rested on the mercy seat, might not this denote Christ's human nature, which dwelt among us in a way of mercy? God, in reconciling the world to himself, virtually made Christ's human nature a mercy-seat, just as the lid of the ark was the seat of the cloud. But this mercy-seat was one piece with the two cherubim, which were not soldered to it, but the whole was wrought out of the same solid lump of gold. It was not a union, but a oneness and entirety. Now, Rev. v. 9 declares that the cherubim were redeemed men; the mercy-seat, therefore, being of the same nature with them, could be nothing else but our Saviour's humanity, through which alone God can be merciful to us. Christ is the head of the body, the Church; hence believers are described as members of His body, of His flesh, and of His bones.† Cherubimic figures covered the curtains and boards of the sanctuary, so that the holy of holies, with the mercy-seat, symbolised God in Christ, united to or in the midst of the visible Church. The cherubim are nearest to the throne

and almost form a part of it. It is not improbable that they denote the civil authority, which is a vicegerency, God acting in and through it.

The seraphim (Isaiah vi.) occupy the same place and office as the cherubim in the temple, and may justly be regarded as the same. It does not militate against their symbolical character that they are living creatures, and compose a multitude; for the four beasts (Dan. vii.) are incontestably both. Their worship is peculiar, and more appropriate to the militant than to the triumphant Church; for while they praise the triune God, and declare the whole earth is full of his glory, as a pure and holy Being, they cover their faces and feet, being ashamed that their course of life is beneath God's regard, or obnoxious to His displeasure. Now, though God, in strong, poetic language, charges His angels with folly, because great intelligence and purity fall infinitely below the Divine perfection, yet it is never said that pure and holy angels approach God, except with confidence and joy. So much is the vision accordant with the service of God on earth, and so little with that in heaven, that it composes a scene exhibiting pardon and grace, affairs which take place alone in the militant Church. Isaiah personates a convinced sinner under the ministry of the seraphim. Their declaration of the Divine holiness convinces him of sin, whilst his alarm is removed by the application of a live coal from the altar, which denoted Christ.

If now we pass on to Ezekiel, chap. i., we have additional proof that the cherubim are redeemed men; there is evidently an allusion to the holy of holies, the cherubim being four in number, two on the mercy-seat and two larger ones made by Solomon. Ezekiel, chap. x. 16, calls the living creatures cherubim; a wheel is connected with each; and in 1 Chron. xxviii. 10, Ps. xviii. 10, the chariots of the cherubim are expressly mentioned. Thus these living creatures, with their wheels, are identical with the cherubim and their chariots. God sits on his throne, or rides in the midst of his redeemed people on earth.

* Exod. xxv. 19-37; vii. 9.

† Eph. v. 30.

He takes the human form in Christ. The rainbow likewise identifies this vision with the militant Church, for it denotes the covenant of grace which, in the midst of judgment, remembers mercy, and showers blessings upon men in the storm, tempest, and flood. But in heaven the grateful showers of the Divine favour are unaccompanied with the rolling thunder and the lightning's flash. As the bodies of the cherubim are for the most part human and the wheels intelligent, for they have eyes, whilst a common spirit pervades both, they probably denote members of the visible Church. Their wings perform two offices: their motion is language apparently spoken to God, for when it ceased, a voice was immediately heard in answer or expressive of approbation. The second use of their wings was to cover their bodies. This appears appropriate only to man below. Angels have no covering, as Adam had none in Eden; for the meanest, even the guardians of little children, always behold the face of God.* When David exclaims, "I shall behold thy face in righteousness," he implies that he will behold in heaven the countenance of God without a veil between, and being exempt from sin, will be fully persuaded of his entire affection: we shall look into His face, partly because our own will be without spot or wrinkle, and partly because we shall feel and know that He perfectly loves us through Christ.† This, however, is not our present condition. We may be scripturally confident of our safety, and have peace with God through Jesus Christ; and yet, if we fully know the Gospel and ourselves, we shall be sensible that sin remains in us, causing us frequently to cry out, "To us belongs confusion of face, but unto thee, O Lord, belongs mercy." The veiling of their bodies, therefore, intimates the consciousness of sin that is foremost in the worship of the visible Church.

Having now gathered from the Old Testament whatever illustrates the present subject, I return to the Apocalypse where additional information

is supplied. Here the living creatures' eyes are before, behind, and within, and as eyes denote intelligence, it is here complete. They take cognisance of all time, and look within or scrutinise the motives of their conduct. If these remarks are as applicable to angels as to men, what follows are not so, but must be restricted to creatures under discipline. Each of the living creatures in Ezekiel has the face of a lion, calf, man, and flying eagle, but in John the same faces are distributed but not repeated among the four, for reasons which will hereafter appear. And what do these faces denote? The lion is an emblem of dignity and courage; the calf, of labour and patience; the face of man, of intelligence; and the flying eagle, of an heavenly in opposition to an earthly mind; qualities which fit the possessor for a life of trial, such as obtains on earth, but which are derogatory to the repose and enjoyment of heaven. If now the next chapter be adduced, that I may bring together whatever is descriptive of these creatures, it will be found that they are neither angels nor departed saints, but living men.* They have golden vials, and that we may not mistake their symbolical meaning, they are interpreted to mean the prayers of saints; they likewise sing. Had prayer only been mentioned it might have been taken in a loose general sense for worship or thanksgiving, but prayer united with, and distinguished from praise, must be restricted to supplication or entreaty, which all, except Romanists, restrict to the present life. This alone is decisive and makes John beyond contradiction to be standing in the visible Church at some indefinite period subsequent to the time of the vision. The word "redeemed" appears at first sight to describe an inhabitant of heaven; it is, however, a singular fact that no writer in the New Testament applies it, except to the present life, and even John himself uses it in that sense. (Chap. xiv. 4.) Their assured hope also that they shall reign upon the earth brings one to the same conclusion

* Matt. xviii. 10.

† Ps. xvii. 15.

* Chap. v. 8-10.

that they represent inhabitants of the earth or members of the visible Church. Who, then, it may be asked, are they? They cannot be less exalted than the ministry, being nearer to the throne of God and in a certain sense apparently even placed within it. But what other power is comparable with, or superior to, the sacred ministry? I reply, the civil power. It will be necessary here to revert to the imagery by which John was surrounded; I have proved that he was brought into the visible Church under the figure of the temple, which represented God dwelling in the midst of His people on earth. The service is the formula of the sinner's return to God, but I would now subjoin not necessarily of an individual merely, but of a community. But where in the temple do we find Christ's kingly office symbolised? Paul, speaking of governors, says they are God's ministers; and our Saviour implies that they are officially gods (being His delegates), to whom the Word of God came.* Now what can more suitably denote the delegated or official office of the civil power than the cherubim who reside next to the throne and even within it? It must never be forgotten that the temple service is symbolical throughout, nor is the least part of it without meaning, as is implied in the declaration of Christ that no jot or tittle of it shall pass away till it is fulfilled. It appears, then, to me that the civil power is probably described by the cherubim.

I have now demonstrated that the throne, rainbow, and elders; the thunder, lightning, and voices; the sea, lamps, and beasts, describe the militant, not the triumphant Church. I have also shown that it was not the visible Church in its integrity, but in a decline, since the priestly raiment and golden crowns of the elders denoted pretensions to a high priesthood and an authority to impose rules of faith and duty upon the Church which exactly accords with the measures of the clergy before and in the fourth century. Nor does the decline stop here. The Church of the Apostles (the things which were, or the first

scene) was composed of independent communities under one invisible spiritual Head, the glorified Immanuel: but this temple, like the Jewish of old, was only one, for the twenty-four elders or high priests worship in one and the same temple. Here is a visible oneness, and yet in another point of view there is a plurality, for the elders are high priests, being without the common head which obtained under Judaism. And this unity and plurality certainly did then exist. The bishops affected one form of worship and doctrine, and met together in council in order to perpetuate it whilst they were independent of each other, or if they manifested respect for the Roman bishop, authority was scarcely yet conceded to him. Thus John was not introduced to the courts above that he might receive Divine communications and convey them to mankind, but the heavenly company by which he was surrounded comprised in part the revelation of the things that were to be hereafter, he stood in the midst of a Church which had already made considerable advances beyond the degeneracy of his own latter days, and which was going to trace rapidly a still more downward course. I now proceed to the worship which was celebrated.

"And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for Thy pleasure they are and were created." (Ver. 9-11.)

We have probably here, and in the next chapter, a service interrupted and the removal of the interruption followed by very great changes, for no sooner had John listened to the heavenly symphony than silence was produced by the introduction of a sealed book which continued unbroken till the book was taken possession of by the Lamb with seven eyes and seven horns. But in what did this service consist? It was the worship

* Rom. xiii. 1-6; John x. 34, 35.

of the unchangeable Jehovah—the triune God to whom all praise, honour, and thanksgiving are ascribed as alone justly due. This, however, is more appropriate to angels than to men; salvation by Christ here omitted, will not be forgotten by the redeemed even in heaven. Had I not already proved that neither the persons here engaged, nor the place and circumstances were compatible with such a view, I should infer that we have here the worship of angels: but this cannot be. Still as it is the worship of God, rather than of God in Christ, and though His holiness is acknowledged, yet as His method of dispensing mercy is entirely kept out of sight, I consider it a defective, because I hope to show that it is an interrupted service.

(To be continued.)

THE STATE OF THE WORLD AT THE MESSIAH'S SECOND ADVENT.

BY J. G. SPARKES.

WITHOUT making any preliminary remarks, we will at once hasten to the discussion of our theme. First, let us inquire *what will be the probable state of the world at Messiah's second advent*. Now, in order to arrive at a clear conception of our subject, we judge it will be best to divide it into two parts, viz.,—First, *What will be the state of the physical world*; and then, secondly, *What will be the state of the moral and religious world*. Under each of the above heads we propose to offer a few observations. First, What do we understand by the term *physical world*. Physical is opposed to moral. By the phrase, physical world, we mean the universe in general. As to the earth's surface, and the objects existing upon it, we presume it will be found to be much in the same condition as observed at present, when Messiah does come; yet it may be in a state of confusion, for it is doubtful whether it will be prepared for His advent. That the earth will undergo a great change we doubt not; indeed, St. Peter speaks to that effect in his second epistle, iii. 10, 12; that the *regeneration* will occur at a subsequent period of the world's history; but when that will happen

we know not; neither can we discover where all (some, doubtless, will be with Christ: 1 Thess. iv, 16, -17) its inhabitants will be placed whilst the process of regeneration is going on; much less can we tell whether that divine operation will be *gradual* or *instantaneous*. We have no means of arriving at any certain knowledge on these points, therefore it is needless to speculate. Seeing that such questions are not within the compass of any finite mind to fathom, we shall leave them as they are a mystery to be revealed hereafter, and so pass on to the consideration of our next inquiry; viz., secondly, *What will be the probable state of the moral and religious world then*. We must first look at the state of society from a moral point of view, as seen now, in order to find out what its probable future will be. What, then, is the actual state of things around us? Do we find *morality* on the increase or decrease? Is crime becoming a thing of the past? Is it not rather making rapid strides on every hand? Is it within the grasp of the strong arm of the law fully to arrest its progress. Does not some new form of evil ever and anon present itself, each exceeding the other in atrocity? Do not criminals seem to vie with each other in committing deeds of the blackest die? *Permit the daily newspapers to speak for themselves*. Leaving the outer world, let us for a moment take a glance at the inner circle of life, viz., the social state of society. What do we know of families in general? Are things in a more promising condition in this respect? Does love and unity prevail in each house? Do we observe the holy bond of conjugal felicity strengthening with age and experience? Is *fidelity* at the present time with husbands and wives constantly regarded as a sacred obligation? *Let the Divorce Courts be their own witness*. What revelations do they disclose! Is it not a Bible injunction that the husband should bear rule in his own house, and guide his children with discretion? (Gen. iii. 16; Esther i. 22.) But is it so now? *Let households testify*. Is not, also, obedience

to parents a command of God, and of perpetual obligation? (Col. iii. 20; Ephes. vi. 1, 2.) But is that precept obeyed by the children of to-day? Is not the order of things reversed? Does not the wife govern, and the child rule the house; thus violating the laws of God? It is recorded of a lunatic that he once said to his keeper, "When I am dead bury me head-downwards." "Why?" asked his keeper. "Because," said he, "the world is turned upside down." Madmen sometimes speak the truth. A friend of mine reminded me of another story, "Why were madmen put into lunatic asylums?" "Because," said a lunatic, "the world was gone mad." To return: the admonition of the "wise man" is disregarded. Parents, in many instances, instead of training their children up in the way they *should* go, frequently train them up in the way they *would* go; thus reversing the order of things. And what, may it be asked, would be the natural consequence of such conduct on the part of such parents? What, but rebellion? Children allowed to have their own way grow up self-willed, obstinate, disagreeable, unsociable members of society. If they are of the lower class, they are not unfrequently suffered to attend, without restraint, that very worst of all schools, the *street school* at night; thus they become perfected in every species of vice and infamy. Habits of immorality and lawlessness are thus formed in youth, and will increase with growth, unless prevented by the grace of God, and, therefore, are not easily to be broken off. The prophet Jeremiah asks, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil." (Jer. xiii. 23.) Yet, doubtless, some parents are to be met with who, finding their children daily becoming unconquerable, with a view to their reformation, send them to a day school; but at the same time, expecting that miracles should be wrought at the teacher's hands. Yes, forsooth, that these home-pests, tyrants, and lions should immediately be turned into lambs. But, we ask, is it possible that children with such an education as that, if it

can be called an education, should at once become tractable, teachable, and obedient? How does experience bear us out? It is against such a supposition. For every instructor of the young well knows, that the task of teaching children now becomes more and more difficult with every rising generation. The want of *home-influence* is felt everywhere, and we may add, in many instances, the want of *home comforts*, too. Precepts are good, but examples are better. Alas, many children have neither. No wonder, then, they are what they are; the astonishment is that they are not much worse! Appalling thought! *Is not the child the type of the parent.* What, then, will be the future generation? Yet, order is heaven's first law. Is it not the duty of every parent and teacher, first, to instil into the minds of children right principles, and to inculcate upon them right habits? Until this be done no amount of good can be possibly effected. But, enough. Turn we in the next place to examine *the religious state* of society as it is now evinced. At the outset we ask, is there no cause for complaint—no ground for alarm? We think there is very much fear to apprehend that even here things are not what they ought to be. What is its tone? Is it low or high? Healthy or unhealthy? Let experienced Christians speak. Now, what do they say? It is true, say they, that religion has not changed, but that the form of it has greatly changed. Instead of being pure and simple in its nature and worship, it has become impure and lofty, partaking of a *sensational*, rather than a *spiritual* character. Such being the case, its subjects must of necessity also be affected by the transformation. For, as the face of nature changes by the succession of seasons, so does the form of religion change by the many practices and ceremonies introduced into public worship. The desire for novelty is everywhere apparent. As with dress, so with religious worship. This is not the least dangerous feature in the case: would that it were so. The most to be dreaded is, a *spirit of worldliness*, which has of late years crept up from the root, and now has

entwined itself like the ivy round the oak, the Church; so that her worshippers in, alas, too many cases, have deeply imbibed its spirit, drunk freely of the poisonous draught, have become stupefied, senseless, and obnoxious to God and man (Isa. i. 11-15; Amos v. 21-24). Yea, more; having wrapped themselves up in the thick blanket of *formalism*, they recline on the lap of self-indulgence, quite comfortable, perfectly safe. When they have attended to the outward forms of public worship they think they have done their duty, and nobody has any right to find fault with them; they do their best, and no more ought to be required of them. Is not this, we inquire, this *very worldliness of the Church and its worshippers, the great characteristic of the present age?* Yea, more, one of the most remarkable and distinguished signs of the latter days. *Both Scripture and experience confirm our statements.*

Besides the *spirit of worldliness* so rampant amongst us, there is by far a more gigantic evil prevalent in our minds; viz., the *Goliath Infidelity*. Now, attempts have been made from time to time by pious and learned men, to destroy this giant of the Philistine host, with the sling and stone of truth; but with little effect. He still comes boldly forward to the front, in order to defy the armies of the spiritual Israel. His admirers and advocates are many, both within the Church and out of her. Alas! that it should be so. What a paradox! Painful as the truth is—the Church has more danger to fear from her secret enemies within her, than she has from her more open foes without her. Yet, is not this also one of the marked signs of the times in which we live? Yea, more, the prelude to the great apostasy predicted in the Book of the Revelation (chap. xiii. 6): “*And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.*” Does the world as it grows older grow wiser and better? Are not things getting worse and worse? going on from one degree to another, hastening on apace to the direful end when *religion* and religious worship

shall have become extinct, yea, more, when the knowledge of the one true God, shall cease to exist in the earth. *Is not the desire of the infidel portion of the community to exclude the Bible from our national schools, a certain indication that this will be the case?* For what more sure sign could we have? Is it not equally true, that the tendency of the present age, is to preach up *morality* as the only ground of a sinner's hope of acceptance with God, instead of preaching the Gospel doctrine that he can only be saved through the blood and righteousness of Christ, another clear index? pointing as it must inevitably do, to the effect of such soul-destroying teaching. Such we fear will be the world's crisis! Is not the prospect enough now to arouse the *living dead*? Yes, enough to awaken a *slumbering church* and *sleepy world*? Yet, such will be the probable future in the world's history. These days Messiah foretels. (Luke xxiii. 8.) May God, arouse His slumbering Church, and quicken the *living dead* by the mighty energy of His Holy Spirit: yea, may He, of His infinite mercy, “*Lighten the eyes of both, lest they sleep the sleep of death.*” (Ps. xiii. 3.)

And again, ever since the birth of time, or ever the world was made, no age of it has been, I suppose, without its impostors. Both religious and worldly hypocrites have every now and then entered on the stage of life. Witness the age subsequent to the Christian era. No sooner had the Church of Christ begun to exist than a deceiver rose up in the person of Ananias. He, however, met with his deserved fate. Simon Magus was another fictitious character. The Eastern impostor Mohammed entered on the theatre of life, and afterwards, like a meteor, disappeared. So *worldly* as well as *religious* impostors have tried to palm their tricks of imposition on society. The present age however, has been characterised perhaps by the appearance of one of the greatest worldly impostors that ever existed. Judges and juries have had the greatest difficulty of discovering the cheats attempted to be practised upon them by criminals from time to time; yet, never in the annals of

crime, has there been known a more artful and daring impostor than the present claimant. Notwithstanding this, another period of time may even produce a more gigantic impostor than he. To a certainty, the most infamous of all impostors that have ever been, or will be, is yet to come forth as predicted, in the person of the *Anti-christ, the Man of Sin, the incarnation of Satan*; then will he be dominant, and his reign for a short season be despotic. Yet, he, together with the false prophet, shall be cast down into hell. (Rev. xx. 10.)

But once more, in passing, there is another wide-spreading evil which we must notice; and which is also another remarkable sign of the latter days: viz., *indifference to religion*. We do not stay now to inquire into the cause, but can only speak of the fact. This is manifest to every observer of recurring events; and therefore, cannot fail to strike the mind of every sincere and devout child of God with horror, and to overwhelm his soul with deepest sorrow. With fixed but weeping eyes he stands gazing upon the present sad spectacle. In silence he mourns the fact. The future prospect he deplores. Notwithstanding, this dark terrible vision rises up before the seat of his imagination, in contemplating the present and future scenes which now, and will be hereafter enacted in life's great drama; yet, as a solace to his unhappy spirit, he turns to his only infallible guide-book—the Book of Books—the Bible, and then asks what saith the *Great Prophet*? He looks and reads the solemn words of holy writ, “*and because iniquity shall abound, the love of many shall wax cold.*” (Matt. xxiv. 12.) Again, he turns to the Sacred Record, and therein reads this prophecy in Matt. x. 21, “*And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.*” And again, he peruses another “*Scripture of truth.*” He begins at verse 37, and leaves off at the 43rd verse of Matt. x.: “*But as the days of Noe were, so shall also the coming of the Son of Man be.*” “*For as in the days before the*

flood, they were eating and drinking, marrying, and given in marriage, until the day that Noe entered into the ark;” (39) “*and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.*” “*Watch therefore; for ye know not what hour your Lord may come.*” Pondering over what he has read he says to himself, how truly descriptive is all this of what mine eyes now behold. Once more, he finds it thus written in Luke xviii. 8. “*When the Son of Man cometh, shall He find faith in the earth?*” Now, have we not at this very hour, ocular demonstration of the accomplishment of the first three prophecies? will the latter think you fail of being fulfilled? “*He that hath ears to hear, let him hear*” what Messiah saith, “*For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled.*” (Matt. v. 18.) Note carefully the warning given in Mark xiii. 33. “*Take ye heed, watch, and pray: for ye know not when the time is.*” “*He that endureth to the end shall be saved.*” (Matt. x. 22.) Lastly, *Remember the words of the Lord Jesus, how He said in the Book of Revelation*—(chap. ii. 20)—“*Be thou faithful unto death, and I will give thee the crown of life.*”

SCRIPTURE EMENDATIONS.

ROM. v. 13: “*For until the law, sin was in the world: but there being no law, sin is not put to its account.*”

What does the A.V. convey to the mind of the reader? That sin was not imputed to him who lived in the times before the giving of the law. Perhaps no one would be actively under this impression; it is so contrary to all the instruction of the inspired word. The same is stated by the above emendation as “*where there is no law there is no transgression*” against that law. The careful and thoughtful might so understand this passage, but we have to consider those who read what is written, and who understand according to the verbal structure.

In Rom. iv. 22, we read “*it was imputed to him for righteousness,*”

poorer brethren, and of teaching them the ways and means whereby they may become enlightened and civilised subjects of this happy land.

"You are well aware how detestable the habit has become of our co-religionists congregating in Whitechapel on the Holy Sabbath, for several hours engaging in various ways during that time, which might be more profitably employed in study, or in listening to the exhortation of some worthy man. During the past six weeks such a man has come in our midst. He has succeeded by his powerful exhortations in attracting such numbers, that the room in which he preaches is found too small to accommodate them. Those who were accustomed to visit mission halls and such like vile places* have been lured from their haunts, to hear the eloquence and tradition of the good and pious Rabbi Dainow of Russia, a man noted as much for his learning and piety, as for having the religious and temporal welfare of his nation at heart.

"He alone is able to advise the poorer classes in the way that they may raise themselves to self-respect, and become ornaments to the glorious race from which they spring.

"We, who are his countrymen, know and understand the benefits to be derived from intercourse with such a man, who counts among his friends Baron A. de Rothschild, of Paris, the Chief Rabbi of the same city, and many other gentlemen of note.

"Our object in addressing you is to ask you kindly to assist us by placing the Free School in Bell Lane at our disposal every Saturday afternoon, until such time as we are able to rent suitable premises.

"We leave you to imagine how much good has already been done, when we tell you that a missionary came to hear the preacher, and expressed his wonder that he had to preach to empty benches in consequence of a more forcible attraction. †

"We trust, Sir, that you will consider the subject earnestly and impartially, and grant us the aid we require in the furtherance of our scheme.

"We have the honour to remain, Honoured Sir, your obedient servants, &c."

(Signed by 70 Seatholders and Members of the various City Synagogues.)

In Memoriam.

DEATH OF THE REV. DR. EWALD.

From "The Record" of the 10th ultimo.

"It is with deep regret we announce the loss of this honoured servant in the Lord's vineyard, whose name will be so familiar to our readers in connection with the mission labours among the Jews. After some months of suffering he passed to his rest early yesterday morning. Few men have more spent their lives in the attempt to realise one grand object than the late Dr. Ewald. His sole desire was to see Israel saved, and with the most untiring industry and evangelical energy, he laboured to bring those whose ancestors had crucified the Messiah to the foot of the cross. And it

pleased the Lord to bless his efforts. From the time when he first joined the London Society for Promoting Christianity among the Jews in 1832, down to the last year of his life, he was a powerful instrument in the hands of the Master to wean many from the dark errors of Judaism. His sphere of work was an extended one. For nine years he laboured on the north coast of Africa—at Algiers, Tunis, Tripoli, and other great towns—and succeeded in effectually establishing a permanent Mission amongst God's ancient people. On the appointment of Dr. Alexander as the first bishop

* [Rather a suicidal admission. A certain Jewish print stoutly averred that no Jews ever visited "mission halls."—*Editor of H. C. W. & P. I.*]

† [To be consistent with their own clamours for names, the memorialists should have furnished the missionary's name. However, the undesigned admission is instructive. So, heretofore, before "Rabbi Dainow of Russia" appeared in London, the nameless Missionary had not "to preach to empty benches."—*Editor of H. C. W. & P. I.*]

of the Anglican Church at Jerusalem, Dr. Ewald accompanied his Lordship as domestic chaplain, and for some ten years was arduously engaged in the great work of Jewish conversion in the holy city. An account of this interesting period of his life can be read in his autobiography, "Missionary Labours in the City of Jerusalem." Ill health compelled him, in 1851, to quit the East, and he now took up his abode in London, acting as the Principal of the Home Mission of the Jews' Society. In this responsible post, founding the Wanderer's Home for poor Jews anxious to learn the truth, visiting the synagogues, and instructing and arguing with the children of Israel scattered throughout our vast metropolis, he remained till 1872, when a general debility of constitution rendered it necessary for him to tender his resignation to the Society, whose valued servant he had been for upwards of forty years. In one of his speeches in Exeter Hall, the late Bishop Villiers, when speaking of the labours of Dr. Ewald, called him "a missionary genius," and none who knew the devotion, tact, and patience of the deceased will gainsay the title. Dr. Ewald was a graduate of the University of Erlangen, in Bavaria, and on the publication of his translation of certain books of the Talmud, the degree of Doctor of Philosophy was conferred on him. In 1872, the Archbishop of Canterbury admitted him to the degree of Bachelor of Divinity. In the death of this firm and faithful soldier of Christ, the Society for the Promotion of Christianity among the Jews has lost one whom it will with difficulty replace."

Poetry.

THE CITIES OF REFUGE; OR, THE NAME OF JESUS.

A SCRIPTURAL STUDY.

[Num. xxxv. 9, &c., with Josh. xx. 7-9 inclusive. Also Isa. xxii. 2; Joel iii. 16 (margin read.); John x. 30.]

I NEED Thee, "*Holy*" (a) Saviour!
For sin defileth me; (b)

(a) "*Kedesh*" is a Hebrew word (קדש) signifying "*Holy*." Christ is "*Holy*,"—"the Holy One." Rev. iii. 7, &c.; Ps. xvi. 10; Mark i. 24, &c.

(b) Rom. iii. 23; 1 John i. 8; Eccles. vii. 20, &c.

And only in *Thy Holiness* (c)

Could I my Father see. (d)
Thou art "the Holy One of God;"
Yet my Sin-bearer Thou!
Stern justice lays aside the rod—
Free pardon meets me now!

I need Thee, "*Powerful*" Saviour, (e)
To bear the mountain-load
Of condemnation, and of guilt,
Between my soul and God. (f)
I joy to hail Thee as the King,
To whom Jehovah gave
The keys of death and hell, that Thou
Should'st mighty be to save. (g)

I need Thee, for I need a "*Friend*," (h)
Unchanging, true, and tried:
And such I find in Thee alone,
Who for lost sinners died. (i)
An alien from God and Heaven,
In Thee I'm reconciled; (j)
And now enjoy sweet "fellowship"
As Thine own Father's child. (k)

I need Thee, "*Refuge*" of my soul! (l)
For in this weary land
Are drought, and heat, and tempests
wild:
Who build here, build on sand. (m)

(c) 1 Cor. i. 30. "Christ Jesus of God is made unto us—SANCTIFICATION."

(d) Heb. xii. 14.

(e) "*Shechem*" (שכם) means "*Shoulder*," or that which bears or carries—a word implying strength. Christ is "the Power," or "Strength" of GOD." He hath borne our sins and our sorrows. (Isa. liii. 4-7, &c. &c.) He bears rule, as our King: the keys of government have been laid upon His shoulder. (Isa. ix. 6, and xxii. 22.) He bears the glory (as the only Worthy One) of the Heavenly Temple. (Zech. vi. 12, 13.) He bears the Church—His Bride,—as the "signet" on His heart. (Cant. viii. 6; Isa. xlix. 16.)

(f) Isa. lix. 2.

(g) Rev. i. 18; Ps. lxxviii. 20; Isa. lxiii. 1.

(h) "*Hebron*" (חברון) means "Friendship," or "Fellowship;" it is from the root חב, to be joined or bound together, as a husband and wife, a companion, an associate, &c.

(i) John x. 15, 17, 18, and xv. 13; Rom. v. 7, 8; viii. 34.

(j) Rom. v. 10; Col. i. 21, 22.

(k) John xv. 17; Rom. viii. 15; Gal. iv. 5, 6; 1 John iii. 1, 2; and 1 John iii. 3, last clause.

(l) Isa. xxv. 4; Deut. xxxiii. 27. "*Betzer*" (בצור), "Stronghold," or "Rock," or "Fortress." (Nahum i. 7; Isa. xxv. 4, and xxvi. 4—margin.)

(m) James iv. 13, 14; 1 Pet. iv. 7; 1 John i. 17, &c.

The only sure foundation Thou, (n)
The only "Fortress" made
Invincible to hostile powers ;
The only *Sun and Shade*. (o)

I need Thee, my "Exalted" Head! (p)
For I am very low ;

And, but for Thee, I must have sunk
In depths of sin and woe.
But Thou didst conquer death, and rise
To God's right hand in Heaven ; (q)
And pleadest there availingly
That I may be forgiven. (r)

I need Thee, my unfailing "Joy!" (s)
Earth is a weeping vale ; [bliss
With Thee are countless heights of
Which grief can ne'er assail. (t)
Time's brightest mornings have their
clouds, (u)

Or, as a dream, depart ;
But evermore may they rejoice
Whose chiefest joy Thou art. (v)

Jesus, my LORD ! Thy name I love !
Its fragrance, spread abroad,
Hath been a strong magnetic power
To draw our hearts to God. (w)
Each barrier which rose between
Sad exiles and their Home,
Was broken down when Thou for us
Didst to this dark world come.

Sin,—Thou hast blotted out, and Thou
Our "*Kedesh*" City art ;
Our "*Shechem*," too, Thou bearest us,
And reignest in our heart.
No longer outcasts from our Home,
We now in "*Hebron*" dwell ;
In "fellowship" with God and Thee, (x)
In joy unspeakable ! (y)

Safe within "Bezer's" lofty towers,
We can look down and smile

Upon the dangers and the griefs
Which seemed so dread erewhile. (z)
In sight the gates of "*Ramoth*" stand,
Erst open'd to our King ;
And soon within their shining walls
His ransom'd hosts He'll bring ! (a)

On "*Golan's*" (b) threshold we have
But oh ! to enter in, [stood ; (c)
Earth's burial clothes must be cast off—
Death, Misery, and Sin. (d)
Eternal, cloudless "*Joy*" is there,
"Pleasures for evermore ;" (e)
For they who reach that blest abode
Go out from thence no more ! (f)

Six Refuge Cities—all in ONE !
For CHRIST is "all in all !"
And they who are in *Him*, are where
No evil can befall.

But out of *Him* no Refuge is—
No other Name 'neath Heaven
To be the sinner's hiding-place
Hath God to mortals given. (g)

J. E. J.

'A gift is as a precious stone in the
eyes of him that hath it ; whitherso-
ever it turneth, it prospereth.' (Prov.
xvii. 8.)

"Thanks be unto God for His un-
speakable gift." (2 Cor ix. 15.)

Look at *this Gift* in whatever
aspect we may, "it prospereth ;" it
presents some new beauty ; its worth
becomes more apparent. Unto those
that "believe He is precious"—
most precious—the "*unspeakable gift*,"
for language has no words that can
adequately express His value—the
"Chief among ten thousand"—"the
Altogether Lovely !

(n) Isa. xxviii. 16 ; 1 Pet. ii. 6, 7.
(o) Ps. lxxxiv. 11 ; Isa. xxxii. 2. CHRIST,
and CHRIST alone, is a Refuge from the
consequences of sin ; from its power ; from
all our enemies, visible and invisible,
known and unknown ; and from the troubles
and sorrows of this present life.

(p) "*Ramoth*" (רָמֹת), i.e., "Exal-
tation." (This word is applied to Christ
several times in Scripture.) Acts ii. 33 ;
v. 31 ; Phil. ii. 9.

(q) Mark xvi. 19 ; Heb. i. 3 ; Acts. vii.
55 ; Rom. viii. 34, &c. &c.

(r) Isa. liii. 12 ; Heb. vii. 25 ; 1 John ii. 1.

(s) "*Golan*," (גִּלְיָן) i.e., "*Joy*." John
xv. 11 ; Ps. xliii. 4 ; John xvii. 13.

(t) John xiv. 2, 3.

(u) *In loco*. It has been beautifully
said by an old divine, "The LORD JESUS
CHRIST is the only 'morning without
clouds.'" (2 Sam. xxiii. 4.)

(v) Isa. xxxv. 10 ; lxi. 7 ; last clause
lxvi. 5 ; 1 Pet. i. 8.

(w) Cant. i. 3.

(x) 1 John i. 3.

(y) 1 Pet. i. 8 ; Heb. xii. 22, 23, 24.

(z) Prov. xviii. 10. (See also marg.
reading.) Ps. xviii. 2 ; xli. 1, 2.

(a) Rom. v. 17 ; vii. 17 ; 2 Tim. ii. 12 ;
Rev. xxii. 5 ; John xii. 26 ; xiv. 3 ; xvii. 24.

(b) Or, "On '*Golan's*' shore we've
pitched our tents," &c.

(c) Rom. v. 2-11, and xv. 13 ; 1 Pet. i. 8.

(d) The redeemed in heaven have "come
out of" tribulation—the *great tribulation*
caused by sin, and consequent suffering
and death—and have left it far behind them
for ever." (Rev. vii. 14.)

(e) Ps. xvi. 11 ; xxxvi. 8 ; Isa. xxxv. 10 ;
li. 11. Ps. xxx. 5. "*Sorrow*," "*Weep-
ing*," (like a wayfaring man—a sojourner,) "*lodge-
th for a night*," (the night of time,
which is even now "far spent,") "but *Joy*
(Heb. '*singing*') cometh" (and cometh to
abide) "in the morning,"—the morning of
the resurrection—the nightless day which
is "at hand."

(f) Rev. iii. 12.

(g) Acts iv. 12.

Correspondence.

THE LORD'S PRAYER.

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

I HAVE a few minutes only which I can spare, and would like to devote to a few remarks on the first article in your August number, on "*The Lord's Prayer*;" though as to the subject-matter, I can now only refer you to Lightfoot, Opera, ed. Leusd., tom ii., p. 299, seq.; and more to the same effect is to be found. It was a sermon by Dean Stanley, in his usual style, tending to represent our blessed Lord as a mere man, which led to my remarks on the subject, in my "*Gospels from the Rabbinical Point of View*," p. 4 sq. On my first arriving in London, after I had received the faith, in 1835, I was asked for a paper, which then appeared in *The Jewish Intelligencer*, in which I briefly dwelt on the fact that the learned Jew cannot but be startled at finding that some of the best things in the New Testament are to be found in Jewish writings, and suggested the possibility that the Jews may have borrowed them from the New Testament; but I am satisfied now that this was not the case. When I was once asked by a very learned Jew, "What one good thing is there in this book of yours (the New Testament), which we Jews have not?" my answer was,—and it is, in the main, the only right answer—"This: 'To me, to live is Christ, and to die is gain.'"

The real statement, however, is not that the whole of the Lord's Prayer *in integro* is anywhere to be found in any Jewish work, but as Dean Stanley maliciously, it might be said, put it, as near as I can remember, in these words:—"A learned man in the seventeenth century (meaning Lightfoot) found that most of the petitions in the Lord's Prayer are to be found scattered in Jewish writings." Upon which he based the lesson, that we should imitate the Lord's example in this, make use of all that is good which is old, and add to it. He preached once to a large number of children, when he held up to them the example of Jesus at twelve years of age, as an *inquisitive boy*, who, thirsting for knowledge, sought instruction at the hands of those best able to teach Him.

G. W. PIERITZ.

[We can assure our well read correspondent that we are not only conver-

sant with Lightfoot's works, but with those of Lightfoot's authorities; such as the works of Bartolucci, Carpov, Poole, &c. &c. &c. When we read any ill-digested statement—with respect to Rabbinical dogma—propounded by certain Gentile-Christian Divines, we dismiss it with a smile, which we can seldom repress. But when we find such untenable statements endorsed by a learned Hebrew-Christian Divine, such as our esteemed and estimable correspondent undoubtedly is, we stare and sigh. We would refer Mr. Pieritz at present to our first article in this month's issue, p. 491.—Editor of *H.C.W. and P. I.*]

BISHOP WATSON ON GEN. X.

DEAR SIR,—In the life of Watson, Bishop of Llandaff, there is a letter written by him, just before the French Revolution, 1791, to a gentleman whose mind had been disturbed by unbelievers of those days, on the subject of the peopling of the earth by the sons of Noah. Unbelievers then, as now, endeavoured to invalidate Divine Scripture by sceptical suggestions. Dr. Watson was a learned vindicator of Divine Scripture, and would you think the following extracts from the letter I have named worth insertion?

"The tenth chapter of Genesis is one of the most ancient, one of the most authentic, and one of the most valuable records in the world. No person has ever questioned its authenticity; it is universally allowed to have been written by the author of the Pentateuch; and as to its value, it is inestimable; for it explains to us the origins of nations, as distinct scions springing from one common stock, Noah. Bochart, Huetius, Gouget, Le Clerk, Bryant, and innumerable other authors have treated this subject with such perspicuity, that it is a shame for any unbeliever to be ignorant of what they have said; and it will be impossible for him to deny the truth of their argumentation. If my memory does not fail me, it is related by Hornius in his book '*De Originibus Americanis*,' that it was proposed by some superstitious people, as a question which none but a man possessed by the Devil could answer, How was America peopled? Yet the question can now be answered without the aid of supernatural assistance. In whatever way the Islands of the South Seas may have become inhabited, the time, I conjecture, will come, when the

mother language of all the various dialects spoken in these islands, will be discovered in some part of Asia. As to the mysteries of the Christian religion, it is neither your concern nor mine to explain them ; for if they are mysteries they cannot be explained. But our time may be properly employed in inquiring whether there are so many mysteries in Christianity as the Deists say there are. Many doctrines have been imposed on the Christian world as doctrines of the gospel, which have no foundation whatever in Scripture, and instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ, to reprobate them as gangrenous excrescences, corrupting the fair form of genuine Christianity. That Jesus Christ lived, died, rose from the dead, and ascended into heaven, are facts established by better historical testimony than that Alexander fought Darius, conquered Persia, and passed into India. But on the resurrection of Christ, all our hopes as men, and our obligations as Christians, are founded. And if we have as great or greater reason to believe that fact, than we have to believe almost any fact recorded in history, we shall act irrationally, and, in a matter of such high concern, foolishly and culpably, if we withhold our assent to it ; and if we do assent to it our duty is obvious." H.

THE DROLLERIES OF THE BELL LANE JEWISH WORLD.

SIR,—I am not at a loss to divine that your monthly space is inadequate to the monthly contributions which I have reason to believe are extensively forwarded to you from our own quarter, Aldgate cum Aldersgate, the London Jewry, East. I, as well as other of your Jewish correspondents, do not feel aggrieved therefore, if you, now and then, defer *sine die* a communication from this point of the metropolitan compass. I am conscious that my last letter to you on the above subject was much too long; and if it should have to wait for insertion till you can afford sufficient space for the whole, it may probably be kept back altogether till the point of the *drolleries* is somewhat blunted. May I therefore be allowed to make a suggestion?

I forward you, in this communication, another specimen of the humour, of which our Judæo-Bell-Lane sparkling barrel-organ has so rich a supply,

being one of its harmonious tunes of last Friday, the 14th inst. I enclose the cutting from my copy of the *Hebrew Christian Witness and Prophetic Investigator*, on which our droll clown tried his hand at a new tune. I put the cutting from your monthly, and the capers from that weakly side by side ; so that your readers may see the point of the drollery at a glance.

I enclose my card. You and I have had many a polemical tussle, and we may probably encounter each other on the same arena again, but I cannot charge myself with ever having had recourse to the petty tricks of the would be wag, and I gladly bear witness that you have never betrayed the faintest bias for that sort of religious (?) discussion.

I am, Sir, yours obediently, 1.
August 19th, 1874.

We subjoin the two cuttings which our correspondent has forwarded last, with his own brief annotation to the "capers," as he not inaptly terms the homours of the "*jewish world*."

"**ת**.—You had better apply to the Editor of the *Jewish Chronicle*; he will be able to give you 'the true reason' for his ignoring his young contemporary, the self-styled *Jewish World*. The probable reason, however, may be that the older *Weekly* applies to the younger one the Rabbinical adage:—**מני**

דחציף כולא האי שמא מינה ממזר
הוא. We own that we have often
 looked upon the young upstart in that
 light."—*Hebrew Christian Witness and*
Prophetic Investigator.

“ We must not omit, however, to remark that the last page of the magazine contains an allusion to the Jews which could not very well be surpassed in coarseness and obscenity. It is not put in English, for public decency would be outraged ; it is not couched in Hebrew, because some scholars might comprehend its meaning : it is put in crabbed Chaldaic, which only the initiated will understand ; and no translation accompanies it, for obvious reasons. We could [?] translate it, but our own self-respect and the regard we entertain for our numerous readers forbid us making the attempt.” —*Jewish World*, for August 14th, p. 5.

"The humourist, by shifting the allusion from *himself* 'to the Jews' has somewhat overshot his mark. The poor scribbler seems utterly innocent of the knowledge that the Hebrew-Chaldaic

quotation is a common Rabbinical saying. If he had but been a little better read, of how much merriment might he not have deprived his readers?"

We give one extract, at present, from our correspondent's former letter:—

In his impression of the 10th inst. [July 10th], occurs the following item, on page 2:—

"The Rev. Meshumad Le Hookhiss has just been appointed chief 'deputation' of the Society for Provoking Christianity against the Jews. The salary is £1000 per annum, and the duties are light in more senses than one."

In the same paper there is an article headed "Jews and Christianity," in which the following passage occurs:—

"The Jewish Journals of the day must be consulted, and there, and there alone, can the true sentiments of Jews be discovered. In the very teeth of these reliable sources of information, the most daring falsehoods are published, as descriptive of Jewish feeling."

"Can the force of drollery and humour go further? A Jewish Journal, who could coolly put down such a joke as in the first paragraph, claiming to be consulted as a reliable source of information!!!"

"The most diverting piece of buffoonery, at least the jester may have thought so, was the statement, *inter alia* 'reliable' items of information, which he ascribed to you—to you of all Hebrews!—as having admitted in your last month's issue, the following:—"Hebrew characters, the most filthy, vile, obscene, blasphemous Hebrew."!! Surely, surely, when he pens the terms '*most daring falsehoods*,' and '*False Witness*,' he must do so whilst in *reverie* opposite his looking-glass."

Literary Notices.

The Jew. By the Author of "Both One in Christ." Sixth Edition, enlarged. London: William Macintosh.

VARIOUS are the reasons which make us welcome this new edition with gratitude. The venerable author, the Rev. Dr. Myers, Vicar of All Saints, Dalston, has adorned THE FAITH, which he has professed upwards of two score years, with every Christian virtue. He is a noble type of the guileless Israelite indeed, the genuine Hebrew Christian. We consider this revised edition of THE JEW of suffi-

ent interest and importance to devote to it a certain amount of space in three or four of our monthly numbers. In a certain sense, it furnishes the clearest insight into the prejudiced mind of a large section of religious Jews. In another sense, the little work may be said to contain the antidote to the baneful effect of the misinterpretations which have been so lavishly palmed upon the prophecies respecting the people of Israel. Let the author speak for himself:—

"One man writes for fame; another writes for gain; a third from motives of pure philanthropy; whilst others, impressed with a sense of man's immortality, write for eternity. The following pages are written with a view to the interests of the Church of Christ, as they stand connected with the Jewish nation.

"The Author's manner of life, which was at the first among his own people, and which has been latterly among Christians of different ranks, and of various shades of opinion, has made him acquainted with the errors and the prejudices prevalent in Israel on the one hand, and in Christendom on the other. This little work is intended to remove certain misconceptions and misunderstandings which have most lamentably interfered with the spread of the Gospel among the ancient people; and, as the writer believes, with the interests of humanity at large.

"That a sixth edition of the book is called for by the public, would indicate that in the views here taken the author has appreciated a state of things *as it is*—THE REALITY; and also that the object contemplated has, in some measures at least, been attained.

"May the blessing of the God of Israel still attend this messenger of peace!"—*Preface to the Sixth Edition.*

The work is divided into three parts. To give our readers an idea of the comprehensive character of the little volume, we reproduce here the tables of contents of all the three divisions.

PART I.—Israel's Mission among the Nations not transitory; The Relation of the Christian Church to the Church which preceded it; Christianity not a New Religion; The Place of its Nativity, Judaea; The Treatment of Christ by the Jews nationally, and their Conduct individually; The Christian Church established in Israel prior to the Calling of the Gentiles; The He-

brew Members predominant in the Church of the First Century; Notes of the Author upon Reading, for the first time, the Acts of the Apostles; The Unchangeableness of God's Purpose with Abraham and his Seed; The Uninterrupted and Universal Influence of that Purpose; The Present Condition of Israel illustrated; The Covenant of Abraham, the National Covenant of Israel; Its Immutability; The Hon. and Rev. Baptist Noel; Are the Jews still in a state of Covenant? Answered; The Expectations of the Church intimately connected with the Conversion of the Jewish Nation; the Success of our Missionary Societies limited; The Kingdom of Christ not yet; The Post-millennial Advent of Christ untenable; The Establishment of Christ's Kingdom contemporary with, and inseparable from, the Re-establishment of Judah and Israel; the Present Dispensation.

PART II.—The Past Policy of the Christian Church towards the Jew; The Disciples of Moses Excommunicated by the Disciples of Christ; Its Effects; Attempted Justification of Christian apathy towards the Jews: Acts xiii. 46; Answered; The Scriptural Position of the Jew in the Present Dispensation in reference to the Gospel: Eph. ii.; Subject continued: Rom. xi.; Is the Jew in a worse state than the Gentile? Peculiar difficulties of the Jew; Inconsistent Dealings with Unfulfilled Prophecy relating to the Jew; Such Interpretations of the Prophecies a Stumbling-block to the Jew; The recent Change of Views in reference to Unfulfilled Prophecy; Zion remembered; London Society for Promoting Christianity amongst the Jews; Jehovah's "Witnesses"; Israel still Subservient to the Interests of the Church in the World; The Present Existence of the Jew; His Identity; Israel's continuance as a Distinct People inevitable; For what End Preserved; The Personal Reign of Christ; Restoration and Conversion of Israel; The Converted Nation a Blessing to the World; The Position of Converted Israel; Jerusalem's Glory; Wilson's Theory of the Anglo-Saxons and the Ten Tribes; Are the Sacrifices to be Restored? The latter Chapters of Ezekiel; Signs of the Times; Changes

in Judaism in reference to Christianity; Probable Impending Events; Union of Church and State in the Kingdom of Jerusalem; The Redemption of Israel to be preceded by "the Day of Jacob's Trouble"; Armageddon; The Vision of the renewed eagle.

PART III.—Scene, Russian Poland; Dialogue between Moses, a Secret Believer, and Samuel, a Young Jew; Extreme Ignorance of the Jewish Youth respecting Christianity—Enmity between Jews and Christians; To what to be Attributed; The Power of Conscience; Why the Jews are Wanderers among the Nations; Jewish Prejudice against Jesus of Nazareth; Effects of Nominal Christianity on the Jewish mind; Effects of Persecution; Charge against the Jews of Mixing Christian Blood with the Passover Cakes; Providence; The Gospel the Power of God; Spiritual Conflict; The Inquirer repelled by the Idolatry of the Mass; Critical Moment; The Light in which the Converted Jew is Viewed by his Brethren; How Jews have proved the Sincerity of their Faith in Christ; The Inquirer's Perplexities relieved; Antagonism between Popery and the New Testament; Continued Conflict; A New Stumbling-block; Christian Prejudices against the Jews; The Inquirer kept by the Power of God; The Messiahship of Christ objected to on the ground of His having been Crucified; Answered; Twenty-one remarkable Prophecies fulfilled in Jesus, prove Him to be Messiah; The Moral Law not Abrogated by Christ; Christ the Life and Centre of all the Types; The Doctrine of the Trinity the Doctrine of the Bible; This Doctrine taught by the Ancient Rabbies; The Incarnation and the Deity of Christ; Christian Sects; Resolution to Visit a Christian Church; Our Church Service; Its Happy Influence on the Inquirer; Ministerial Faithfulness; Sanctifying Power of the Word; Conversion; Confessing Christ; The Cross; The Consolation; Faithfulness Rewarded: The Appendix.

In subsequent issues we purpose, D.V., to give digests, interspersed with notes, of the respective parts. We feel sure that we shall thus anticipate the wishes of our numerous readers.

NOTICES TO OUR READERS AND CORRESPONDENTS.

THE Editor does not hold himself responsible for the expressed opinions of his correspondents.

The Editor has but very little time for private correspondence, and this he applies to old and cherished friends.

Several important articles, Literary Notices, Replies to Queries, &c.—some already in type—are unavoidably postponed.

AN AGGRIEVED SUBSCRIBER, G. W., A FRIEND OF MISSIONS, A MATTER OF FACT CHRISTIAN, NO ROMANCER IN HOLY THINGS, NO ADVOCATE OF PIOUS FRAUDS, and many other correspondents after their kind, must address their complaints and remonstrances to the Committees of the respective societies, whose workings, appointments, &c. &c., they, our correspondents, so severely criticise and censure. We state, once for all—and we shall continue the statement as a standing notice for some months to come—we do not consider that it is part of our calling to reform abuses in the *modus operandi* of certain societies.

HISTORICUS.—THE BANISHED ONES FETCHED HOME is intended to unfold a double tale. The principal one is a true, *bonâ fide*, complete History of the Jewish people in this country, their expulsion by Edward I., and their re-admission by Oliver Cromwell; the secondary tale is an illustration of certain facts which have proved stranger than fiction. "Historicus," as "a hard-working student," should possess a little more Christian patience and sympathy, and learn to make allowances for authors, whose peculiar circumstances all the historical lore in the world will not help him to understand.

A LEARNER.—The first day of the Jewish new year, 5635 according to modern Jewish chronological computation, falls on Saturday, the 12th inst. The Jewish Day of Atonement, this year, falls on Monday, the 21st inst. In our issue of last October, we gave a critical explanation of the significant dual sacrifice, specially appointed, for the Mosaic, typical dispensation. The

first day of the Feast of Tabernacles will occur on Saturday, the 26th inst. It depends on the state of our pages, whether we shall be able to give any dissertation, this year, on the great Jewish festivals of this September and the coming October.

PHILO-JUDÆUS.—We can now speak in favourable terms of *The Jewish Chronicle*. It has very much improved of late in tone and style. The petty impertinence and insolence, the rabid and ribald language, the arrogant and arrant defiance of truth, which so disfigure its upstart rival, have now almost altogether disappeared from the columns of *The Jewish Chronicle*.

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

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

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

LETTERS RECEIVED.

Revs. G. Pinder; J. C. S. Krœnig; W. J. C. Lindsay; N. Nürnberg; R. A. Taylor; G. W. Pieritz; J. B. Goldberg; R. Gascoyne; Messrs. Binion; Professor Warschawski, &c. &c. &c.

PUBLICATIONS RECEIVED.

ספר תלמוד לשון עברי. Ben Zæb's Hebrew Grammar, revised, enlarged, and edited by Levinsohn.

ספר צמח דוד, A new Edition.

Saat auf Hoffnung for June, edited by Professor Franz Delitzsch.

Impressions of the Epistles of St. John. By J. H. Maw. London: S. W. Partridge & Co.

Palestine Exploration Fund. Quarterly Statement for July.

Holokléría. What is Man? By Gershon.

/ &c. &c. &c.