

The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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REFLECTIONS ON THE CHURCH CONGRESS, A.D. 1874; "ESPECIALLY IN RELATION TO MODERN JUDAISM."

"Thus each man was selected for his unacquaintance with the genius of the method in which he was to work."—MR. GLADSTONE on *RITUALISM and RITUAL*.

THIS was the fourteenth Church Congress. It was held at Brighton in the week commencing with Monday, the 5th ult. According to the official announcement, the inauguration of that Congress was not to take place before Tuesday, the 6th ult., but the inauguration had actually taken place on the evening of the previous Monday, at the Brighton Town Hall, by that most extraordinary man of this age, Deacon James Lyne, who elects to be called by the whimsical appellation of "Father Ignatius." We call him the most extraordinary man of the age advisedly, for so he is. We own that some of his peculiarities lay him open, in this artificial and unreal age, to the suspicion of insanity. But "if he is mad, 'Would to God'—we use a reported exclamation of George III. respecting a similar charge made against John Wesley—"he might bite all the Christian ministers in the realm!" Mr. Lyne's lecture was announced under the title of "A Monk's Thoughts respecting the Church Congress." There was much in the lecture which appeared to us as peculiarly grotesque; but on the other hand there was much in it, important and eternal, which the clerical members of the Congress, archbishops and bishop included, might with advantage lay seriously to heart. Let the following few extracts from that earnest, impressive, and effective anticipatory inaugural lecture speak for themselves:—

"He did not think any thing could be more terrible for the powers of hell, or more rejoicing for the choirs of angels than a Church Congress,—an assemblage of the Lord's household. There was going to be a Church Congress in Brighton, and the sanctified saints of Jesus Christ from every part of England were coming to take part in it. There was going to be a Congress of men and women, presided over by the chief pastors of the national Church of this land. What mighty scenes would there be if it were only a real congress of the people of God. Oh! the crowds of people there would be upon their knees weeping over the breaches in the walls of Zion! All the subjects that

had been selected for mention or discussion were very excellent and good, intensely interesting and most deeply exciting to the feelings of Christians; but unless the secret of the Lord lay at the bottom of every one of them, and unless they were handled by men full of the Holy Ghost and of power, very likely there would be wrangling, disputing and discord.

"The spirit in which they ought to gather together at such a meeting as the Church Congress. In a spirit of loyalty, not to the Church of England first, much as they might love her, it was in the spirit of God they ought to meet. It was a spirit of love and holiness. The spirit of saints, whose conversation was in heaven, who knew that they were redeemed by the blood of Christ. If that were the spirit of the Church Congress, what speeches would there be. Each speaker would speak as a living member of Christ. He would speak with the tenderest sympathy for the weakness of his brethren, remembering that he had weaknesses also, and they would thus make even outsiders declare, 'Behold, what a good and joyful a thing it is, brethren, to dwell together in unity.' Did they recognise what kind of men they were who met together at this meeting. He had seen a very grand list of powerful names, but should they see that they were men whose names were in the book of life? That was the question? If the blind led the blind, they would both fall into the ditch. If men got up to speak at the meeting of the Lord's household who did not know the Lord's secret; if the Spirit had not revealed to them the man Christ Jesus, their speeches might have a logical ring in them, but they would have no power for the glory of God or the real benefit of His holy Church. The men who called themselves churchmen, who stood up in this unbelieving atheistical age, with the eyes of the whole world upon them with curiosity, hatred, ridicule, or jeering, ought to be inspired men. They ought to be men, who can say, they know the spirit of their Father speaketh in them. Jesus Christ had given them the promise, and was it presumptuous to rely upon it, 'It is not you that speak, but the Spirit of your Father.' The men at the Church Congress, who undertook to introduce religious questions and speak upon them, ought to spend the greater part of their time the day before upon their knees in their closets before God. There was going to be a celebration of the Sacrament in the morning, and there was going to be sermons preached, but let them pray for a blessing on those sermons, and if they were written sermons, and if they had been written with any other view than the glory of Jesus Christ, without reference to party, let them pray that those sermons might be cast into the fire, and that they might preach in dependence on the Spirit that had been promised.

"He would humbly suggest that the object must be the extension of a living faith in the one atonement of the God made Man. All other subjects must be but radiations from this glorious centre, or the Congress would end in talk, or something worse than talk. Jesus Christ must be not only the Chief and acknowledged end, but He must be so determinedly thrust forward, that men, no matter what they might be, would declare, 'These men seek Christ, and Him crucified.'

"He was not religious that he might be saved; he was religious because he was saved. He did not go to Church or frequent the sacraments that he might be saved, but because Jesus Christ had perfected the work of His salvation by the sacrifice upon Calvary. After referring in detail to one instance in which he had been misjudged, he continued to state that the power of a real Church Congress would be to turn the world in Brighton upside down, and there was a great deal of the world in Brighton, although there were many Churches and many Christian Ministers. This Church Congress was to turn it upside down, but it could only be done by acting as Paul and Silas had done at Thessalonica.

"If they were determined to win the victory, they must win it in the way the first Christians won it. It was not by bringing their differences before a gaping, mocking world. It was not in this way they would win the victory."

If Mr. Lyne is a maniac, there is certainly wonderful Christian method in his madness, and we repeat the royal exclamation to which we have alluded—"Would that he might bite all the Christian ministers in the realm!" We think that our readers will agree with us that, judging Mr. Lyne by what he said respecting the essential characteristics of a Church Congress, that he is not mad, but speaketh forth the words of truth and soberness, and is thoroughly acquainted with the genius of the method in which he works.

The Church Congress, as programmed, was preceded by services on Tuesday, the 6th ult., at St. Peter's, with a sermon by the Lord Bishop of Ely; and at St. Nicholas, with a sermon by the Lord Bishop of Salisbury. We attended the former sanctuary, and thus had the privilege to listen to one of the most masterly discourses on the overruling power of God, in the growth and development of His Church on earth, that we have ever heard. The illustrations which the right reverend preacher adduced from ecclesiastical and secular history were happily chosen and forcibly applied. Bishop Woodward did ample justice to his model, the late Bishop of Winchester. Yet we cannot conceal from our readers that our gratification was not unalloyed by disappointment. The Bishop of Ely chose for his text, on the occasion, a sentence from Isaiah xlii. 16:—"I will lead them in paths that they have not known." As a motto for his discourse, the divine text was a happy choice. If the Bishop had, in the first instance, explained that his text and context had reference, primarily, to ISRAEL'S FUTURE—as the last twenty-seven chapters of Isaiah incontestably maintain—but that it was legitimate to apply the promises to the Church of God during this dispensation, our gratification would have been without alloy. But the eminent preacher did not do that. In a few introductory remarks to his interesting essay, he repeated the hackneyed but untenable assertion that the promises had reference to the return of the Jews from Babylon. We confess that the adoption of the crude opinion by so keen a student of history not only disappointed us, but greatly surprised us.

The Congress was fairly inaugurated on that afternoon, under the dome in the Pavilion, by an address from the President, the Lord Bishop of Chichester; but, owing to the terrific crush, we could not catch one word in twenty. It is inconceivable to our understanding why so many tickets were issued to so many juvenile young ladies, whose presence could not possibly minister to edification. We were wedged in the vicinity of several young girls, whose giggling and laughing and chatting conduced to anything but to promote the spirit which should pervade so solemn a meeting. It may be a pleasant gratification to the Brighton Committee to be able to announce that they issued more tickets than were hitherto disposed of; but a ready reckoner will soon point out that no provincial town has at this time of the year such a number of very young girls, whose minds are bent upon sight-seeing in one aspect or another, as Brighton can muster. Let us hope that the managers of next year's Congress will profit by the mistakes of this year's Committee.

The subject which interested us most in connection with this year's Church Congress was that which was programmed "Foreign Missions, especially in relation to modern Judaism, Mohammedanism, and other Oriental systems of religion." This manifold theme came under treat-

ment on Wednesday morning, the 7th ult. Only one hour (ten to eleven) was apportioned to "Modern Judaism." Of that hour more than twenty minutes were abstracted by the Right Reverend President welcoming the venerable Patriarch of the Syrian Church, and his suffragan Bishop of Jerusalem; also by a telegram received from the Congress in America, and some remarks thereon by the Chairman. It was about 10.25 when the first programmed reader, the Rev. C. H. Banning, was announced. Mr. Banning read his paper from proof-slips, with copies of which some of the reporters of the Brighton and other papers were evidently favoured, in which the address appeared *in extenso*. There was nothing strikingly original in the performance. No reasonable man expected anything new from a quondam stipendiary "friend of Israel"—whose staple speech for nearly a score of years, on a thousand platforms, has been one and the same thing over and over again. Mr. Banning, however, read his paper in his usual tone and style, which now and then elicited much clapping of hands and stamping of feet. It puzzled us sorely to know whether it was the peculiar tone of voice, or gesticulation, or modulation of cadences, or varied attitudes, or the grotesque assurance of repeating stale things as if they were inspirations, which secured the problematic demonstration. We neither clapped our hands nor stamped the boards on which we trod. We simply thought of Mr. GLADSTONE's winding-up of his narrative of the architects of the Houses of Parliament, namely, "Thus each man was selected for his unacquaintance with the genius of the method in which he was to work." Not a single reliable illustration did Mr. Banning vouchsafe to his immense audience on the theme he was to treat, namely, "Modern Judaism." Good reason why; he seemed to know the reason why he was "selected."

The Rev. Dr. Barclay followed with a creditable paper on "Modern Judaism." In a very short time, a little more than a quarter of an hour, he furnished a very fair bird's-eye view of the rise, progress, and development of that system which we designate "Modern Judaism." Dr. Barclay did not think that it was beneath him to acknowledge that he was indebted for much of his information to the Editor of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

The Venerable Archdeacon Churton addressed the Congress next. He spoke somewhat to the following effect:—He was very glad that the Church Congress had now, for the first time in the fourteen years of its existence, taken up the question of missions to the Jews—a question which ought to stand first in the mind and heart of the Christian. He heartily congratulated the Church Congress on that account. If he might be allowed to refer to those who were gone, he might say that the late Bishop of Chichester, beginning to take an interest in missions to the Jews, was led on, year after year, to enter more and more into the cause, not only heartily, but enthusiastically. It had been a grief to him for the last thirty years that the chief work of carrying Christianity to the Jews had been in the main supported only by one section of their Church, and not by the Church as a whole, and he felt it ought to be. One speaker the day before had alluded to the old Catholic movement as a means of encouraging unity among the different Churches in Christendom, but it would seem almost that the realisation of that great hope of the Christian, and that prayer of the great Head of the Church for

unity, was distant yet, as they could not, and ought not, to hope for any real unity so long as the elder brethren of the family of the Church were still alien and cast out. Archdeacon Churton expressed his regret at the alteration which had been made in the pre-Reformation Liturgy, by which, on Good Friday, a special prayer for the Jews had been omitted, and by which the Jews were now joined with Turks, infidels, and heretics. He asked to be allowed to throw out a humble suggestion, which might serve to definitise and encourage the prayers of the Congress for the Jews. If they had already one day in the year in which they were especially called upon for such prayers, so they had also a season, and that season not very far distant, which he could not but think might be employed, amongst other ways, in special prayer for missions to the Jews: he meant the season of Advent. At that season they were at one with the Jews on one point. They acknowledged a Saviour that would come again, whilst the Jews looked forward to a Saviour still to come. While, then, this season of the Church brought them hand to hand with the Jew, let them not forget in that solemn season, but remember Him who sprang from the tribe of Judah, who was Himself a Jew, who had commanded them to preach the Gospel to every creature, beginning at Jerusalem.

The Rev. Dr. Margoliouth was the last speaker on the same subject. He adverted to Archdeacon Churton's opening remarks, in which the venerable Divine congratulated the Church Congress that now at long last, in the fourteenth year of its existence, they bethought themselves of the Jews. He, Dr. Margoliouth, felt grateful that his remonstrance, on the neglect with which this important subject had hitherto been treated, had the desired effect. In the last November number of *THE HEBREW CHRISTIAN WITNESS* appeared an article headed **UNGRATEFUL CHRISTENDOM**,* in which the unaccountable oversight has been

* It has been suggested to us, on leaving the Congress, the desirability of reproducing that article. We comply with the suggestion and print the article here in the shape of a note:—

"UNGRATEFUL CHRISTENDOM.

"Both hemispheres have, in the course of last month, made no small display of their Christianity. In this country, the Church of England held an imposing Congress at Bath. In America, the *Evangelical Alliance* held a most enthusiastic Conference at New York. Both had our heartfelt sympathy; but both have utterly disappointed our most sanguine expectations. We are utterly at a loss how to estimate either at its right value. It is a matter of grave doubt to us whether the promoters, speakers, and habitués at the Congress or Conference put any value themselves on their meetings. We generally prove our estimation of a boon conferred upon us by the gratitude which we feel and express in acknowledgment of the boon. But the Congress and the Conference which have recently taken place, and glory in the grandiloquent designations of *Church* and *Evangelical Alliance*, have evinced an amount of ingratitude, for which even professedly worldly-minded assemblies would have been scouted. We have scanned in vain the Bath and New York programmes for an item of plan, prayer, or intercession, either in behalf of believing Israel or in behalf of those who have not yet submitted to the righteousness of God. Ye, Promoters of the Congress!—Whence have ye that Church which is justly your glory! Can you forget your own very beautiful and comprehensive prayer, in the form of the following Collect:—'O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their

faithfully animadverted on. Hence the present change for the better. He had therefore great pleasure not only in joining the Archdeacon in congratulating the Church Congress on the happy change, but also himself, that his humble remonstrance was taken in good part and acted upon. He differed from a former speaker in the construction which that speaker put upon the circumstance why "Modern Judaism" was placed under the category of FOREIGN MISSIONS. Dr. Margoliouth was under the impression that the "Subjects Committee" evidently intended to place the spiritual exigencies of the English Jews under the department of HOME MISSIONS. Very wisely so. The English Jews were members of certain parishes. They were under the legitimate, responsible, and spiritual charge of the parochial clergy. This solemn responsibility has already been treated at some length in the pages of the HEBREW CHRISTIAN WITNESS.*

doctrine, that we may be made a holy temple acceptable unto Thee; through Jesus Christ our Lord. *Amen.* Ye, Evangelical allies, whence have ye that Gospel from which ye borrowed that sublime adjective EVANGELICAL? Did it not come to you through the Jews? How dare you ignore their sins and sorrows, and not make intercession in their behalf, when you meet under this banner! This is not our remonstrance, but that of one of our greatest Evangelists and Apostles:—'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.' (Rom. xi. 13-18, 25-29.) With what scathing words would not that Apostle have branded the promoters both of Congress and Conference for compassing sea and land to show their THANKLESS CHURCHMANSHIP and EVANGELICALISM, in speeches of brilliant platitudes which may be better imagined than described! O for the spirit-stirring sympathy of such a soul as that of the sainted George Herbert, which could indite the following:—

"Poore Nation, whose sweet sap and juice
Our cyons have purloin'd, and left you drie:
Whose streams we got by the Apostles' sluoe,
And use in baptisme, while ye pine and die:
Who by not keeping once, became a debtor;
And now by keeping lose the letter:
"O that my prayers! mine, alas!
Oh that some angel might a trumpet sound:
At which the Church, falling upon her face,
Should crie so loud, until the trump were drown'd,
And by that crie of her deare Lord obtain,
That your sweet sap might come again!"

See the volume of HEBREW CHRISTIAN WITNESS for 1873, pp. 490-1.

* See the vol. of Hebrew Christian Witness for 1872, p. 45.

But it may be said that the most eminent Jews were inaccessible. No more were the most eminent Christian professors accessible. He, the speaker, knew as much of parochial work as any clergyman in the Church Congress, and he was perfectly well aware of the reception to be expected from eminent Christian professors by Christian ministers, who have the courage to tell the higher classes in their parishes of their inconsistencies, and of the disgrace which their unchristian conduct brings upon their Christian profession. However, Dr. Margoliouth could tell the Church Congress that some of the most eminent Jews and Jewesses in this land read very reverently Christian books. More than that, some of the Jewish ministers of certain synagogues read Christian discourses for the preparation of their own sermons. A Jewish gentleman has recently pointed out to him, in the reading-room of the British Museum, a certain Jewish minister, a popular synagogue preacher, poring over, and taking notes from, Christian sermons. Anyhow, the eminent Jews, or the inaccessible ones, need not deter the Christian minister from endeavouring to minister to the accessible ones.

Then came the question as to the required equipment for the work. The Subject Committee had evidently an eye to that requirement. They evidently chose the term, "Modern Judaism," to suggest another desideratum in the training of the clergy. Mr. Lowe's recent appeal to Christian ministers with regard to the study of the Hebrew language*

* We reproduce the beginning of an article on the subject which appeared in a former number of the *H. C. W. and P. I.* :—

"A BROAD HINT TO THE POWERS THAT BE IN CHURCH AND STATE.

"The above was tendered on the afternoon of Thursday, the 9th ult., by the Right Honourable Robert Lowe, M.P. for the University of London, on the occasion of presenting Baroness Burdett Coutts' prize for proficiency in mathematics, in Sir Roger Cholmeley's School, Highgate. After offering some very interesting observations on education generally, he concluded his address in the following words :—

"One more remark I shall make, and that is—I am speaking now of optional subjects—that there is one language which I think it is a great pity is almost excluded from school education in England. It is the most ancient and perhaps the most interesting in itself of all languages—I mean the Hebrew. It seems to me, I confess, inconceivable how it should happen that so very few of our clergy are acquainted with Hebrew. I cannot understand how a man can consider himself as having competently mastered the elements of theology when he is not acquainted with that language. It is not merely the knowledge of the language itself, but the light which it throws, and which nothing else can throw, upon the text of the New Testament for instance. The view a man has, the knowledge that a man gets of the Bible, when he reads it standing on the vantage-ground of a knowledge of Hebrew, is infinitely greater than can be got by taking them up and passing to them not naturally from the knowledge of the Old Testament, but from the Greek classics. I hope to see the day when in our schools there will at any rate be an option for the study of Hebrew. Nothing can tend more to develop a thorough and sound knowledge of the Bible, or to make our clergy learned and competent in their avocation."

"WELL SAID. If the powers that be in the Church and State take the hint, and endeavour to act upon it in their promotions to ecclesiastical functions, the next generation in the Church of England will be infinitely more privileged; as regards spiritual instruction, than the present one. Should we live to see Mr. Lowe Prime Minister of England, we shall hope to find that he acts in his appointments according to the broad hint intimated in his address last month at the Highgate School," &c. &c. &c.

More on the same subject will be found in our impression of last August, pp. 456-60.

should be given heed to at last. This is a subject which the speaker was very solicitous to impress upon the Church Congress. The study of the genius of the Hebrew language, and that of "Modern Judaism," should be made a permanent subject for inculcation upon the minds of the Clergy by every Church Congress. Reading up for a paper or a lecture on "Modern Judaism" will not do. "Modern Judaism" should be made part and parcel of a clergyman's education. A clergyman who is not master of it should not undertake the duties of a parish in which there were Jewish parishioners. He has no right to hold his incumbency, if he cannot take cognisance of the spiritual exigencies of the Jewish souls under his charge. Such a clergyman should resign his incumbency under the circumstances. He has no right to relegate his Jewish souls to a society. If the parochial clergy did their duty by their Jewish parishioners, then there would be no need for that necessary evil, a Society for Promoting Christianity amongst the Jews. The English Jews come fairly under the head of HOME MISSIONS. Dr. Margoliouth called emphatically upon the Church Congress, to take the subject into their most solemn and serious consideration, and make the study of "Modern Judaism" by the Clergy a vital question. A knowledge of it is not easily acquired. Modern Judaism is a fabric of extraordinary dimensions, of multifarious component parts and styles. It embraces the whole range of post-Biblical Hebrew Literature. To describe it properly and correctly in all its departments requires the knowledge and experience, theoretically and practically, of well practised masters. No 'prentice hand should meddle with it; no matter how quick and skilful that hand may now and then prove itself. The speaker maintained, and what he maintained he wished to impress upon the attention of the Church Congress, present and future, that the Church requires able professors and exponents of Modern Judaism. In every University in this land, as well as in every theological college, there should be a professor's chair, filled by an able master of that curious, but important medley. It is true, that at present, there are but few Gentile Divines, who could either expound or teach Modern Judaism. But there were a few such experts; some such were on the platform, whose names he therefore forbore to mention. The only Gentile Divines that he ever knew who were thorough adepts in this department of learning, were the late great Dr. M'Caul, and his two elder sons, Canon M'Caul, Rector of St. Michael Basishaw, and Professor M'Caul, Rector of St. Magnus. The two latter should be appointed professors of "Modern Judaism." They would not be selected for their unacquaintance with the genius of the method in which they were to work. Having mentioned that honoured, beloved, and sainted name M'Caul, he would add that his genuine love for Israel has been inherited by all his children. There was a lady on the platform [Mrs. Finn, who officiated as interpreter to the Patriarch of Syria and his suffragan Bishop of Jerusalem], who is actively employed as Honorary Secretary in behalf of the valuable institution at Plochocin, near Warsaw.

Dr. Margoliouth had much more to say, but he had no time to say it in. If he had at command the twenty minutes which were so worthily bestowed on their illustrious visitors, and on the Transatlantic Church Congress, he would have been glad to do some justice at least to his subject.

He would however advert to the concluding remarks of the speaker who preceded him. The Venerable Archdeacon Churton directed attention to certain festivals, such as Good Friday, and the season of Advent, on which the spiritual weal of Israel might be thought of, and stimulate intercessory prayer in behalf of the Saviour's kinsmen after the flesh; the speaker thought that not only those solemn seasons afforded opportunities to the Christian to think prayerfully of Israel, but day by day is the opportunity furnished. The Bible, which the members of the Church Congress read and valued; the Psalms which they sang, the prayers which they offered up—modelled according to the Scriptures of truth, no matter who the compiler happened to be—were all Jewish. Whenever they contemplated a dying Saviour's love, a risen Saviour's power, an ascended Saviour's glory, a returning Saviour's majesty, they could not, they dared not be unmindful of that race from which after the flesh that Saviour sprang.

On Dr. Margoliouth returning to his seat, the Right Reverend President observed that the last speaker was inaccurate in interpreting the intention of the "Subject Committee," as regards the term "Modern Judaism." The Subject Committee meant to intimate by that term the difference between the present state of Jewish thought, and the old Rabbinical traditions. All we have to say to this *ex cathedra* explanation, at present, is that his lordship and the Subject Committee of the Church Congress just held, were cruelly imposed upon *in re* "Modern Judaism." We can assure both the Right Reverend President and the Subject Committee, that there is not the slightest difference between the present state of Jewish thought, and the old Rabbinical traditions. It is true that in the modern synagogues are found a very, very small percentage of *free thinkers*, but those very few, comparatively, "Jewish philosophers" have no more changed the present aspect of Jewish thought of the nation at large from that of the old Rabbinical traditions, than the few Tyndalls and Huxleys, who have seceded from the Church of England, have changed the present state of thought amongst English Churchmen, from the old reformed Christian faith in this land. There are about 80,000 Jews in the United Kingdom of Great Britain and Ireland. Search we ever so diligently, we cannot muster four hundred Jews in England who have discarded the thoughts which old Rabbinical traditions have given birth to during the dark ages of the Christian era, and which centuries of cruel persecution have nursed, bred, and developed. In foreign lands, where the Jews reside in far greater numbers than in this country, such as Russia, Turkey, Austria, the percentage of Jewish "free thinkers" may be reduced to a much smaller ratio than in this country. Does any one question our statement, then we would refer such a one to our articles on the Clifton Conference, as well as to our preliminary notice of the Hebrew Commentary of the Pentateuch, which appeared in our last issue. The Bishop of Chichester's explanation, therefore, must be ascribed to imperfect information derived from suspicious quarters, by this year's Subject Committee of the Church Congress. We hope for better things, and a more intelligible programme from the next, when moreover speakers on the subject, under our special review, will be selected not for their unacquaintance with the genius of the method in which they are to work. We

sincerely trust that the suggestion, that the English Jews be treated under the category of HOME MISSIONS, will be given heed to.

Reflecting on the papers read by Mr. Banning and Dr. Barclay, we were struck by the oft understated statement that upwards of a hundred Hebrew Christians were now ordained clergymen of the Church of England. We have reason to maintain that the real number of Hebrew Christian clergymen is about two hundred. However, we take, for the nonce, the statement of those two gentlemen. Both made an important point of the fact, and very justly so. But what perplexed us, under the circumstances, was the anomalous problem that one, at least, of those hundred Hebrew Christian clergymen was not selected to read one of the papers on "Modern Judaism." We saw ten Hebrew Christian clergymen at the Congress. We are positive that every one of them was better acquainted with the genius of the method of treating the theme than the selected readers. What is more, we think it unaccountably strange that Mr. Banning and Dr. Barclay, who read so feelingly and lovingly, and emphatically of the abilities of Hebrew Christians, did not themselves propose some Hebrew Christian clergyman for the work ! How different from the late Dr. M'Caul, when the first Anglican Bishopric of Jerusalem was offered to him : he—like a genuine friend of Israel as he was—maintained that a Hebrew Christian should be the Bishop of Jerusalem. Able and worthy as that great man was to fill any Bishopric in Christendom, he persistently declined to accept the honour, and recommended the late Dr. Michael Solomon Alexander to the distinguished ecclesiastical post. We have long since given up to look for successors to him—except amongst his own sons—amongst modern professional "friends of Israel," or amongst the members of modern Committees of Jews' societies.

Apropos of the modern Committee of the London Jews' Society. We should very much like to examine the members of that board—secretaries, past and present, included—in Hebrew and "Modern Judaism." It is, indeed, an amazing anomaly that a set of men thoroughly unacquainted with the genius of the language and creed of modern Jews should think themselves fitted to appoint missionaries to the Jews. It was well observed to us the other day, "Such a thing would be scouted in the commercial world." Hence some of that Committee's appointments of late years!!! We do not wish to hurt any person's feelings ; but a solemn sense of duty to our brethren of the House of Israel, and to the true—but ill-informed in this matter—lovers of our nation, constrains us to ask, For what peculiar acquaintance with the genius of the method in which they were expected to work were the Chaplain of the Episcopal Jews' Chapel and the Superintendent of the Operative Jewish Converts' Institution in Palestine Place selected ? It is not because a curate happens to be gifted as a speaker on missions to the Jews, or because a certain incumbent has shown talent in ministering to a congregation of negroes, that he is therefore qualified to deal with the peculiar characteristics of modern Jews and Judaism. We feel constrained by the attributes of Truth—Truth without fear or favour ; Truth against synagogues ; Truth against churches ; Truth against societies ; Truth against Committees ; TRUTH AGAINST THE WORLD—to put on record that it is our conscientious conviction that the present Committee of the Jews' Society, with the

staff of secretaries, chaplain, and superintendent, are in duty bound to resign their respective offices and posts into the hands of men who are thoroughly acquainted with the genius of the method in which the peculiar work is to be conducted. We have much more to say anent to this solemn question, but we forbear at present. We only add now our earnest supplication that the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord Jesus Christ, may so quicken the consciences of all those whom the subject concerns, whether in Committees, Conventions, or Church Congresses, that they may deal with it with a single eye to the promotion of God's glory and the salvation of immortal souls.

THE LORD'S PRAYER.--NO. IV.

Postponed to the next issue, to make room for the preceding article.

PREACHING THE GOSPEL.

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

WHEN St. Paul says "It pleased God by the foolishness of preaching to save them that believe,"* he speaks only ironically, and as preaching might be regarded by the mocker, who would exclaim, "What will this babbler say?"† for, in truth, preaching is a most powerful means, fully equal to the end for which even St. Paul himself employed it. Classical literature abounds in illustrations of the powerful effect which an inspired oratory has often produced upon assemblies of men,‡ of the sudden change of sentiment it has often effected in the sphere of political life, and in the judicial forum. And what wonder that it is even more effective in that which concerns man's interest throughout the ages of eternity! Here there is a material to work upon, a raw material, which God has deposited in the heart of every man, without which man could not be, but with it is capable of being, compelled to be, a religious animal – if we must so call him, of some sort or other; if nothing better, at least the slave of some base superstition, or a spiritualistic unbeliever, or sceptic, even though "having no hope, and without a God in the world;" or the material remains in its raw condition, unmanufactured, and then becomes "religion without dogma;" or it is used up unskilfully, and so becomes heresy. This raw material itself testifies to the being of a God, whom to worship must be man's first duty, and his highest privilege; and by the agency of sacred oratory, this material is woven into a robe of righteousness and true holiness, unless the preaching become "a savour of death unto death."

The preacher then must be very earnest.§ A clergyman once asked Garrick, "How is it that you always fill your theatre, while I cannot fill my church, though we both use the same means?" "Because I," re-

* 1 Cor. i. 21.

† Acts xvii. 18.

‡ And compare Shakespeare, *Julius Caesar*, act iii., scene ii.; *Hamlet*, act ii., end of scene ii.

§ Acts xiv. 1.

plied the great actor, "tell a lie as though it were the truth: you tell the truth as though it were a lie." Earnestness alone, however, is not all the preacher needs. All that a Garrick has to do is, to entertain an audience for an evening, not to convert men from inveterate superstition to Divine truth; from being enemies to Christ the only Saviour, to become worshippers of Him. To produce a lasting effect, so as to *convert* and save, apart from what is supernatural,—for the true preacher can be no Pelagian,—the preacher must deposit something in the hearts of his hearers, which must *convince*, sooner or later *compel assent* to the truth of his preaching. God Himself says to man, "Come, and let us reason together;" and of all the books probably in the world, there is not one so full of *reasoning*, often most subtle, as the New Testament. The notion of a "*Religion of the heart*" without the head, is as foreign to the New Testament, as a Religion of the head without the heart. God will have the whole man to be sanctified, the head not less than the heart. It is just in the matter of religion that the affections can no more go without the understanding, than can the left foot travel without the right. Even the pious rustic under wise teaching,* may know why he believes, though he might not be able to reproduce the argument. Wherein the infidel reasoner fails is, first, in not recognising the marvellously conclusive argument which the Bible involves; secondly, that he wants matters of faith, which can rest on the authority of Divine revelation only, to be proved to him *à priori*, independent of Divine revelation. When Tertullian says, *Credo quia impossibile* (I believe because it is impossible), he only expresses in a provoking, combative form what others have said in words of reason, without defiance, as, "A God understood, would be no God at all;" or more harshly, "To think that God is as we can think Him to be, is blasphemy," &c. And what is true of *being* is also of *working*.

The preacher then, and above all, the missionary preacher, must have knowledge as well as earnestness; and of this knowledge he can never have too much, especially if he will labour among Jews; for among Jews, while you find some of the very highest attainments, and especially well-versed in those very Scriptures which are ultimately the missionary's sole reliance, you find none so ignorant as the masses in any heathen country,—as the Jew excels the heathen also in virtue. But in this we speak only of *acquired knowledge*, which is within the reach of every man of sound mind; for in other respects you can no more *train* a missionary, than you can a poet.

That such attainment is not beyond the reach even of an ordinary, duly qualified Christian pastor, the following anecdote will show. Early in the eighteenth century, one Rabbi Herschel, being engaged in writing a commentary on the Hebrew Scriptures with the express design of forestalling all Christian arguments based upon them, made a journey through Europe, for the purpose of consulting with the most distinguished Jewish scholars about his important undertaking. In Saxony he was attacked by a set of highwaymen, stript, and left half dead. He was picked up, and carried to the nearest village, in the inn of which he remained for his recovery, meeting with all the sympathy that might be

* Jer. iii. 15.

expected under such circumstances. Among those who visited him was the village pastor, who, like the generality of German pastors, knew Hebrew; and having learned what enterprise the Rabbi had in hand, begged of him to tell him how he would interpret certain prophecies which he specified. The Rabbi tried his best, but the Christian pastor stopped him at every turn. This Rabbi was baptized in the year 1722, by the name of Fried. Alb. Augusti, having before his baptism had to encounter a number of learned Jews who had been invited to meet him in public discussion. He died a Christian pastor, leaving behind him a son who became a distinguished theologian, who was, however, far excelled by a son* of his. And such conversions, not effected by professional missionaries, have been going on in Germany ever since.

Incompetent missionaries, on the other hand, only expose themselves to ridicule, and their very faith sometimes even to shipwreck.

A knowledge of the religious literature of a people amongst whom a missionary labours, if they have such a literature, is always of great advantage, and especially is this the case for a missionary labouring among Jews, who have a very extensive religious literature; among the rest there is this advantage, that there is hardly a Christian interpretation of any Messianic prophecy, which is not to be found in some Jewish authority or other, often in many, though rejected by modern Jews. Here, however, one caution is very necessary. I was once, many years ago now, present at a public discussion, when the best qualified missionary to Jews that England has ever produced, expatiating at some length on some of the uglier features in the Rabbinical literature, met with the following smart retort: "According to your account," a Jew replied, "you Christians are a great deal worse than your religion is calculated to make you; while we Jews are a great deal better than ours could have made us." There is much found in Jewish writings which is silly, superstitious, extravagant, even heathenish. But this has not all been assimilated; does not really enter into the essence of their religion, or their life. With regard to such matter generally, they have a saying: "The light talk of the wise requires study." (שיחת חולין של תלמידי חכמים צריכין) (למוד), as if those ugly parts had some mystery, some hidden meaning in them, and were not always to be taken literally. The Talmud, in particular, is not what some people fancy, a work of reference, to which the learned Jew goes to find what is the traditionary law upon any subject of inquiry; but has rather the character of a series of bulky *journals*, as if it consisted of the *minutes* of all the daily talk and discussions of a number of scholarly men who assembled together for years in succession. Sometimes laws are discussed, laws of every possible kind, on which different opinions are given; sometimes anecdotes are related, grave and gay; sometimes there is a bit of history; often verbal criticisms; nor is the jest and the joke wanting.—And something like this the Bible would have been, were it what Rationalists delight in representing it,—the fruit of the *Hebrew genius*. For practical laws actually required, the Jews have a number of *Digests*,—and here it is not a little remarkable, that one of the most famous of these Digests is by a man, Moses Maimonides, whom the Jews regard as far from ortho-

* Joh. Chr. Willh. Augusti, who died 1841.

dox ; but his Digest is considered faithful, as it certainly is a most masterly work. The anarchy that has ever prevailed among Jews in the way of publishing books, is a very singular feature ; every body could publish any book he chose, and take his chance of acceptance, though a young Rabbi would gladly avail himself of the approval (הסכמה) of one better known than himself. But while Jewish writings thus abound in much that is very spurious, they also contain, scattered here and there, and in collected form too, rules of justice and mercy, of devotion, purity, and holiness, hardly inferior to the Gospel itself. Some people are offended with admissions like this, as if people of other religions would have no need to be converted to Christianity, so long as there is any thing good in their own religions. But the missionary should know that his business is not merely to convert men to *Christian morality*, but to *Christ*, as the Saviour of sinners. Men do not so much want rules of life, as *power to live by the rules they already know*, "*power to become the sons of God.*"*

One main use, however, which the missionary can make of the Jewish literature is, to see the workings of the Jewish mind, to learn the Jewish art of reasoning.

And here the New Testament itself furnishes us with a most remarkable illustration. According to St. Paul's own testimony, he was less successful with Jews than St. Peter,† though we cannot but be sure that he possessed much higher qualifications as a missionary to Jews than S. Peter,—though we must entirely reject the notion that the Fishermen-apostles, were really ignorant men ; they had a familiar, critical knowledge (for their time) of the Hebrew Bible,‡ when Hebrew had ceased to be vernacular, and for nearly three years they had been the disciples of Jesus. Still more utterly must be rejected the shallow notion that St. Peter was a *Judaizer*, or that there was any difference whatever in doctrine, between the two great apostles.§ But the fact is that, while St. Paul's Rabbinical style—if only by its originality—gave him an advantage when dealing with Gentiles, his Greek style, grafted upon the Rabbinical, was fatal to him among Jews.

It is allowed that the few quotations from Greek poets, that occur in his epistles, and in his addresses, recorded in the book of the Acts, do not decisively prove St. Paul to have possessed much of Greek culture. But what may satisfy us that he had such culture is, the style and current of his argumentation,—an imitation, so far as practicable, even of Plato's Dialogue, only that instead of two persons speaking by turns, he supposes an objector, in such forms as, "Thou wilt say then . . . why doth He yet find fault ?"¶ "Thou wilt say then, the branches were broken off that I might be grafted in."¶ "But some man will say, How are the dead raised ?"*** &c., and those never ending questions and answers, with quick, sharp turns, which are so characteristic of the Pauline argument, utterly unlike the rabbinical forms (וְאֵם תֹּאמַר, מִנֵּי וְנָ) &c.) with which they might be compared. For a Jew, St. Paul's argumentation is much too

* John i. 12.

† Gal. ii. 8.

‡ Compare Keim, Geschichte Jesu von Nazara, vol. i., p. 429.

§ See Neander, Gesch. der Pflanzung, vol. i. p. 110, sqq.

¶ Rom. ix. 19.

¶ Ib. xi. 19.

** 1 Cor. xv. 35.

minute; the steps far too many, and too short. Very different are the addresses of St. Peter,—as on the great Pentecost-day;* in the temple, after the healing of the lame man;† in the house of Cornelius,‡—and his epistles. These are all entirely free from everything un-Jewish; but on the contrary, just what a Jew could thoroughly appreciate.

But what arguments in favour of Christianity should not be used? Only within this year a work has appeared in England, of very nearly one thousand pages, under the title of "SUPERNATURAL RELIGION," to prove that there is no such thing; almost the whole of which is devoted to demolishing the fallacious arguments of apologists who had never encountered a living antagonist face to face. No man will, after a little experience,—and the born missionary never, even without experience,—use any such arguments, while we have the very best in ample abundance.

The main strength of the Christian position, this writer feels himself relieved from examining, because somebody, according to whom neither Christ nor His apostles ever used a fair argument, had given that up; while he complacently adopts the conclusions of those who have maintained, that not one of our four Gospels was in existence during the life-time of a contemporary of our Lord upon earth, laying special stress on the fact that Justin Martyr, born about A.D. 103, as a rule, does not quote the *ipsissima verba* of any one of these Gospels,—whence it is to follow, that Justin Martyr, dying A.D. 165, did not know them, and so they could not have existed even so late as this! And this is the climax of the author's argument, the grand result which he aims at from the beginning. He mentions, indeed, Irenæus § as "the first writer who distinctly classes the four Gospels together;" but is conveniently reticent as to the chronological and the general relation of the two fathers to one another.¶ As a fact, however, Irenæus was for at least twenty-five years, may be for nearly double this time, contemporary¶ with Justin Martyr, and he not only mentions all the four Gospels together, but speaks of them in a way as if it had been a well known fact that they were of the apostolic age, and inspired, trying to find mystical reasons why there were just four, no more, and no less. The four Gospels did, therefore, exist side by side during the life-time of Justin Martyr, and must have existed before his time. Apologists, however, ought to have been more careful, and instead of representing Justin Martyr

* Acts ii. † Acts iii. ‡ Acts x. § Vol. 2, p. 474.

¶ Some of the very worst arguments of D. F. Strauss the author repeats, as if they had never been refuted; among the rest, that the author of the fourth Gospel had the design, not merely to falsely pass himself off for St. John, but, at the same time, to place this John high above St. Peter. See against this, OTTO THENIUS, "*Das Evangelium der Evangelien*,"—making the fourth Gospel "*The Gospel of the Gospels*." The same writer, though a Rationalist, but of the best sort, is also the author of a capital little work, "*Das Evangelium ohne die Evangelien*," showing how the main facts in the life of Christ, which Strauss made myths, are all found in the epistles of St. Paul, who is acknowledged to be no myth. This argument is repeated by Keim, in his "*Gesch. Jesu*," a writer who, at the same time, deals very cavalierly with the Gospels, but having no better reason to suggest for the different ages he assigns to the first three Gospels than the differences found between Matt. xxiv., Mark xiii., and Luke xxi.

¶ Born between A.D. 120 and 140.

as *quoting*, as we in our day *quote*, ought to have contented themselves with pointing out how he *summarises*; and this often more than one of the four Gospels in the same passage, sometimes substituting what he, no doubt, considered a more classical term for the evangelists' more judaistic language, and sometimes also introducing facts from some Apocryphal Gospel or other.* While, for one capable of appreciating the argument, one of the most, if not the most, conclusive pieces of evidence for the true age of the four Gospels will be *their strong Jewish element*, which is to be found in no Christian composition of an age later than the apostles.

To deal with Jews one must be prepared for Rationalistic, not less than for Rabbinical arguments, just as Justin Martyr makes his Trypho sometimes argue like a Pharisee, sometimes like a Platonist; and it is exceedingly remarkable how well he manages the argument; here and there, indeed, no better than might be found in many a Bampton, or Hulsean Lecture, for after all, Justin Martyr had not a living enemy to deal with; but the basis of his argument, the Old Testament Scriptures, is the only true one; and properly managed, will prove sufficient against every enemy.

The promises, with the implied judgments, recorded in the Book of Genesis as addressed by God to Abraham, contain the germ of all the subsequent prophetic predictions. Thirteen centuries later, and so seven hundred years before Christ, in the time of Isaiah, Hosea, and Micah, we already have a sufficiently complete picture of the promised Redeemer, with the effects of His mission upon the world. These predictions, so numerous, so various, found in so many writers, living during several successive centuries, do not merely refer to times and events past, but extend down to our own day, on the way down bringing Israel into contact with all the great empires of the world, though the people were a mere handful, and their country a mere speck. The condition of this world with regard to religion is now exactly such as the prophetic Scriptures, Old Testament and New, prepare us for: Jews on the one side, not believing in Christ, and banished from their own country; on the other hand, a Christian Church of Gentile extraction accepting the Old Testament as inspired of God, and a heathen world, throughout which the Gospel is preached. The Israelites, in the time of Amos already, a century before Isaiah, even among the ten tribes, longed for "the day of the Lord,"† the same expectation unquestionably, which Malachi, centuries later, dwells on when he speaks to Israel of the "*Lord whom they sought*," "*the angel of the covenant whom they desired*";‡ they, at both these periods, thinking only of the deliverance which that Lord was to bring,—in a worldly sense,—while the Prophets knew that that day would be to Israel, morally unprepared, only a day of "*darkness and not light*," as it proved, and the consequences continue to this day.

It would have been a natural process, and had proved nothing, if Israel had received the Gospel first, and from Israel it had irradiated

* See, however, the character of Justin Martyr, as given by Dean Prideaux, Connection, part ii. b. i. § 6.

† Amos v. 18.

‡ Mal. iii. 1.

through the Gentile world. But Scripture prophecy never predicts what might naturally happen, but always what is entirely contrary to human expectation. Israel was to reject Christ, while heathen people who had no expectation of Him, and were utterly unprepared for Him, were to receive Him, as it has happened.*

Unbelievers think they can safely laugh at miracles: but the prediction of future events is as much a miracle as the multiplying of loaves and fishes. Nay, the greatest of all miracles is a God who can *judge*, who can *will*, who *knows*, who can vouchsafe a *revelation*; and by revelation He has made Himself known as such a God.† And he who can believe this miracle, can believe any which Divine revelation guarantees; though he will reject all mere pretended miracles which have only the tendency of throwing doubts upon the true.

(To be continued.)

WHAT DID THE ANCIENT HEBREWS KNOW OF ASTRONOMY?

(Concluded.)

I CONTRASTED Isaiah's astronomical knowledge with that of the Chaldean sages. We may have a yet more correct appreciation of the inspired Hebrew bard's celestial philosophy, by examining a passage in his immortal visions. In his denunciations against Babylon, we have two allusions to the sidereal system. First (Isa. xiii. 10),

"For the stars of heaven and their satellities
Shall not give their light:
The sun has darkened in his going forth,
So that the moon shall not reflect his [the sun's] light."

Secondly (xiv. 12, 13), where the prophet puts into the mouth of restored Israel a taunting proverb against the King of Babylon, to which the celestial spheres contribute their imagery.

The grandest allusion in Isaiah to Hebrew astronomy is, I conceive, to be found in the original of the twelfth and five following verses of the fortieth chapter. The passage, by the way, intimates proficiency in geometry. Ere the astronomical terms, however, can be perceived by the mere English reader, it is necessary that he be furnished with a literal translation of the fifteenth and two following verses. The inspired Hebrew philosopher and poet does not, as the authorised version leads one to suppose, in the first instance, speak of the nations as insignificant. On the contrary, he endeavours to raise them to the highest pinnacle of greatness, and then exposes their extreme littleness in com-

* That this mode of treatment was the one acknowledged in the Christian Church down at least to the time of St. Augustine, may be seen in this father's treatise, *De Catechizandis Rudibus*, though it has, of necessity, long ceased to be that of the Church of Rome.

† This is a very different God from that of the author of "*Literature and Dogma*," which is only an "*Eternal*" (*thing*); "*something not ourselves which tends to virtue*;" "*a stream of tendency by which all things fulfil the laws of their being*," &c.;—the only kind of God which the mere molecularist can suspect of having any possible existence.

parison with the Almighty. A sublime conception, and a magnificent contrast! The amended translation which I propose, because I am convinced that it represents the meaning of the original, is the following:—

"Be the nations as the outpouring from Aquarius,*
Or regarded as the Libra of heaven;†
Let the isles be raised up to the sky,
And Lebanon be insufficient for fuel,
And its beasts insufficient for a burnt offering.
(Still) all nations are as nothing in his presence,
They are regarded by Him less than nothing and vanity."

I have already stated that the Hebrew term for the sign Aquarius is *Delee*, bucket. The Jews, in common with other nations of antiquity, entertained the idea, probably from experience, that when Aquarius appeared on the horizon, then an abundance of rain poured down upon the earth. Hence Balaam's phrase (Num. xxiv. 7), "He shall pour water out of his buckets." Hence Deborah's spirited verses:—

"They fought from heaven;
Even the stars in their path,
They fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon."

It may have happened that, just at the time of that memorable war, Aquarius appeared on the horizon; and, moreover, that a heavy fall of rain swelling the current of the river Kishon, which represented that sign on the zodiac, was the cause of the disastrous catastrophe to the Canaanites. Without some explanation of the kind, Deborah's language in the above verses is very obscure. But to return to Isaiah's lofty verse. The constellation Libra, or "the Scales," was supposed to be the largest on the celestial ecliptic: hence the astronomical bard chose those two asterisms for his magnificent illustration.

One verse more from this chapter, and I have done with Isaiah for the present. It is the twenty-sixth verse. This intimates that, in the great Hebrew bard's time, the constellations and asterisms were known by certain names, which implies a philosophical knowledge of the science of astronomy. The prophet, in the name of his God, appeals thus to his people:—

"Lift up your eyes heavenward,
And behold, who hath created these?
Even He who marshals their host by number,
Who calls them all by name."

Ignorance of the old Hebrew book, which I have so often quoted in the course of this short paper, and but a superficial acquaintance with

* The word כֶּמֶר is more likely to be an abbreviation of כֶּמֶר than to mean "as a drop," as the authorised version has it. The root would thus be עָרַר to pour out. כֶּמֶר never signifies a drop.

† וְכִשְׁחָן מֵאֲזוּנֵי שָׁמַיִם may very safely be translated, "As the Scales, or Libra, of heaven;" just as if it were written מֵאֲזוּנֵי שָׁחַק. Such forms are not uncommon in the writings of inspired poets, as is well known to Hebrew philologists. I have entered more minutely into the critical examination of this passage in my Annotated Hebrew Old Testament.

the English version of it, may argue against the mode in which I demonstrated the proposition under consideration, saying, "The Hebrew Bible lacks an equivalent term for the word astronomy." Suppose the omission to be a fact, what then? Has the logic, which would dictate such an argument, considered the antiquity of the technical terms, relative to the arts and sciences, in secular works? Would that logic reason that the arts and sciences signified could not have been known, because their artificial technical terms had not yet been invented? For instance, the equivalent technical terms for geometry, arithmetic, marine architecture, are not to be found in the authorised version; would that prove that the Hebrews were in total darkness with regard to those sciences and that art? It would be logic run to seed in the brains of such reasoners as I have just described. The thorough Hebrew scholar, who can read the oldest Hebrew Book (which, by the way, is a mere fragment of the ancient literature of the primitive Hebrews) with a sound understanding, knows that the Hebrews of antiquity had a technical term for the science of astronomy. The verb *Tachon*, amongst its other imports, meant also the mensuration, calculation, and disposition of the celestial spheres. The verb is used in Isa. xl. 12, in the line—

"And meted out heavens with the span?"

Techoonah became, at a very early period, the technical term for the study of God's great and marvellous works, but especially for the study of the heavenly bodies; so much so, that all post-Biblical Hebrew astronomers make use of the terms *Tochen* and *Techoonah* for astronomer and astronomy.*

Some critics, more remarkable for confident self-assurance than for proficiency in the science of the sacred tongue, have concocted a very grotesque system of astronomy for the ancient Hebrews, from certain ill-understood, as far as the critics are concerned, poetic expressions in the sacred volume. A writer in one of the Bible dictionaries, and after him the fifth essayist in the notorious volume, "Essays and Reviews," affirms that "the Hebrews understood the firmament, or heaven, to be a permanent solid vault, as it appears to the ordinary observer." Both, Mr. Bevan (in Smith's "Dictionary of the Bible") and Mr. Goodwin, think that their statement respecting the Hebrew notion of the sky "is evident enough from various expressions made use of concerning it. It is said to have pillars (Job xxvi. 11), foundations (2 Sam. xxii. 8), doors (Ps. lxxviii. 23), and windows (Gen. vii. 11)." With equal cogency might those critics have reasoned that the Hebrews believed that the heavens were given to concerts, the earth to merriment, and the mountains to spasmodic music and dancing, and the trees to clapping of hands. Does not Isaiah say as much? Hear him, ye of the school of Bevan and Goodwin!—

"Sing, O heavens; and be joyful, O earth;
And break forth into singing, O mountains.

* * * * *

The mountains and the hills shall break forth before you into singing,
And all the trees of the field shall clap their hands."

(Isa. xlix. 13; lv. 12.)

* See Buxtorff's Chaldee, Talmudical, and Rabbinical Lexicon, *in loco*.

The intelligent and diligent student of the Bible learns that the astronomy of the ancient Hebrews was based on something more solid than mere optical appearances and poetic figures of speech. I should very much like to know what Messrs. Bevan and Goodwin think of Alfred Tennyson's notion of the cause of day and night. The Laureate has the following line in his "Idylls of the king," (Elaine,) p. 168 :—

" But when the next day broke from underground."

I close this paper with a few remarks touching the great interest which the Hebrews have always evinced in the cultivation of the science of astronomy. When the Jewish nation was dismembered, and Jerusalem finally razed to the ground by the Romans, Hebrew colleges were established on the banks of the Euphrates. One of those seats of learning was called Nahardeah. Some of the Rabbins there (Samuel, quoted above, was one of them), by way of describing their proficiency in astronomical science, used to say that "the paths of heaven were as familiar to them as the lanes of Nahardeah." Some of the children of the dispersion distinguished themselves as astronomers in Spain, and acquired great favour in consequence at the court of Alonso X., who is principally spoken of as an astronomer. Jewish astronomers compiled for him the "Astronomical Tables," which were long held in great esteem. By means of Jews exclusively, that sage king published "The Book of Circles," which is still preserved with care at Alcala. They also translated, by order of Alonso, the astronomical books of Ali Ben-Ragel from Arabic into Castilian.

In the thirteenth century, Rabbi Abraham Hanasee, a celebrated Spanish Hebrew, published a very extraordinary work on astronomy, in which he propounded, after a process of most laborious calculation, that a conjunction of the planets Jupiter and Saturn took place in the year that Moses was born, and that the same conjunction would occur twice in the fifteenth century. Don Isaac Abarbanel, in the earlier part of the latter century, studied that work, and arrived at the conclusion—notwithstanding the positive caution against being led astray by planetary phenomena—that some great deliverance was looming in that century in behalf of the oppressed Spanish Israelites. The poor Jews proved better astronomers than prophets. The conjunction of the planets came to pass in 1444 and 1464; but instead of deliverance to Spanish Israel, the close of that century witnessed the most barbarous and inhuman treatment, which terminated with the most heartless expulsion of them by ungrateful Spain.

At the present time, Hebrew astronomers of a very high order, though to fame unknown, are to be met with even among some of the poorest Jewish communities. The Gentile Christian readers of "THE SCATTERED NATION" may, judging from Israel's present of Israel's past, form a pretty accurate notion, with the aid of the materials here submitted to them, as to—"WHAT DID THE ANCIENT HEBREWS KNOW OF ASTRONOMY?"

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 VIII.

THE BATTLE OF EVERSHAM, AND WHAT FOLLOWED.—THE STATUTE OF PIL-
LORY.—CHARTER AGAINST THE JEWS.—PRINCE EDWARD'S CRUSADE.—THE
PRINCIPAL SYNAGOGUE CONVERTED INTO A CHURCH.—THE LAST ACT OF
HENRY TOWARDS THE JEWS.—*DOMUS CONVERSORUM*.

(Continued from page 557.)

AFTER the battle of Eversham, when the rebel barons had assembled an army in the eastern counties, they marched a part of their forces to Lincoln, broke into the houses of the Jews and plundered them of their wealth; then, making an excursion to Cambridge, they committed a similar outrage; moreover they, the rebellious barons, carried away with them the richest of the Jews, forcing them to pay heavy ransoms for their liberation. These and many other acts of oppression and cruelty were inflicted on the Jews by the populace. The conduct of the people was the natural result of the unrestrained extortions practised by the crown. The daily occurrence of these extortions led the populace to regard the Jews as persons who were not within the ordinary protection of the law, and they therefore considered it no crime to enrich themselves at the expense of that unfortunate people. However, though the king did not hesitate to oppress the Jews himself, yet he had good reasons for shielding them against the violence and extortions of his subjects. He considered the Jews and all they possessed as his own peculiar property, and he consequently looked upon every act by which they were impoverished as withdrawing so much from his own wealth. Measures were therefore taken to prevent a continuance of the outrages of the people, and directions were issued to twenty-six of the principal inhabitants of the towns where our people resided to protect our persecuted ones from any further acts of violence, under heavy penalties for disobedience. Great indeed must the peril of our devoted remnant at that time have been, since it required twenty-six burgesses to guard the poor Jews against the impending dangers which threatened them.

Our people seem to have been treated by that monarch as if they had been slaves, and were therefore presented as gifts to his children. Prince Edmund was presented with a rich Jew Aaron. As it happened, however, Aaron was not the worse off on that account; for Edmund did not seem to have inherited much of the avarice and rapacity either of his father or mother. Aaron therefore fared far better than many of his brethren. He was enfranchised altogether by that prince for the trifling remuneration of an annual pair of gilt spurs, and had, moreover, the peculiar liberty of residing wherever he liked in any part of the kingdom. There were several others who were favoured with the king's peculiar patronage; for instance, Cressey and two other Jews, of London, were freed, by the intercession of the king of the Romans, from all sorts of tallages for the space of five years, for the trifling remuneration of one mark

and a half of gold, to be paid by each of them annually. And also to a certain Jacob C. Eveske, by the interference of the queen, an exemption was conceded from all sorts of tributes and taxes all his lifetime; and the same privilege was granted to his son Benedict, after his father Jacob's death. Several other instances of that kind are recorded in this rolling scroll, which has gathered so much moss, in the shape of information.

However, the favour bestowed on individuals had only the effect of exciting the odium of the populace against the whole community, and thus kindled the flame of persecution in the breasts of the British Christians to an incredible pitch. In fact, those British Christians first pretended that the Crown lavished too many favours on the Hebrews, and then maintained that the king was not a good Christian in consequence, till they worked him up to the culminating point they aimed at. Eleanor even—who was as unprincipled a plunderer of our people as the king himself, whenever an opportunity occurred—was also accused of patronising them, simply because it was supposed that when she was married to Henry, a great number of Jews followed her to this country. All these pretences pressed heavily upon the devoted sacred race. New and cruel enactments were devised against them, and the king was obliged to sanction those enactments in order to retain the pretensions to the name “Christian.” Thus in the fifty-first year of this reign, when the statute of pillory had passed, it was enacted, amongst other things, that “no person should purchase flesh of a Jew.” The regulation of these statutes had especial reference to the conduct of the Jews, and to their intercourse with the Christians.

If the fury of the oppressors went no farther, our people would have had no reason to be sorry; for, truth to speak, the less intercourse the Jews had with those Christians the safer they were. But the people did not stop there. Indeed, there were circumstances arising out of the authority claimed by the Crown over our people which induced the nation at large to require some regulations with respect to their property and possessions. The right of the Crown with respect to them was not unfrequently, in its exercise, oppressive to the Christian inhabitants. When the king seized the estate of a Jew into his hands, he claimed to be entitled, as part of his effects, to all the debts which were at the time owing to the unhappy Hebrew, and the debtor to the Jewish creditor thereby became the debtor of the king—a situation which the wants of the Crown in those times rendered dangerous and oppressive. It was the custom of our people to purchase certain rent charges on annuities, secured on the landed estates of the debtor, instead of advancing money on mortgage. These rent charges had increased to a very large extent, and, by becoming vested in the king, were probably found to give the Crown a dangerous hold upon the landed proprietors of the country. As a further consequence also of the title claimed by the king to the property and estates of the Jews, an encroachment was made upon the accustomed rights of the tenure. When one of our brethren became entitled to any landed property, the fruits and privileges of the lord fee became immediately endangered or suspended; for, besides that, the land was liable at any time to be seized by the hands of the king, who, upon feudal principles, could not hold of any inferior,

the lord was deprived at once of his chance of escheat, and the advantages of reliefs, as the king claimed in all cases to succeed to the lands of a Jew upon his death ; and the heir, for permission to take the land of his ancestors, paid his relief to the king. In cases of outlawry, moreover, the king stepped in and deprived the lord of his escheat.

In consequence of this state of things, the king was constrained, towards the conclusion of his reign, to grant the following charter :—

“ Henry, by the grace of God, king of England, &c. To all our sheriffs, bailiffs, and liege subjects, to whom these presents shall come, greeting. Know ye, that for the honour of God and the universal Church, for the amendment and advantage of our kingdom, and for relieving Christians from the damages and grievances which they have suffered by the freeholds which our Jews claimed to have in lands, tenements, fees, rents, and other tenures, and that no prejudice may hereafter happen to us, to the commonwealth of our kingdom, or to the kingdom itself ; we, by the advice of our bishops, nobles, and great men, who are of our council, have provided, ordained, and enacted, for us and our heirs, that no Jew shall henceforth have a freehold in any manors, lands, tenements, fees, rents, or tenures whatsoever, either by charter, gift, feoffment, confirmation, or other grant, or by any other means whatsoever.

“ Provided nevertheless, that they may hereafter hold, as in times past they were accustomed to hold, those houses in our cities, boroughs, and towns which they themselves inhabit ; and likewise that they may let those houses on lease, which they now hold for that purpose, to Jews only, but not to Christians.

“ Yet nevertheless it is here provided, that it should not be lawful for our Jews of London to purchase, or by any other method to acquire, more houses than they now have in our said city of London, by which the parochial churches of the said city or their incumbents may incur a loss. However, it shall be lawful for the said Jews of London, at their pleasure, to repair their houses, and even to rebuild and restore to their former condition such of their old houses as have fallen down or have been demolished.

“ We likewise, by and with the advice of our said council, provide and enact, that with respect to the said houses so to be inhabited or let on lease as aforesaid, no Jew shall sue or be sued by our original writs out of chancery, but before our justices appointed for taking care of the Jews and by the writs of Judaism hitherto used and accustomed.

“ But with respect to those lands and tenures in which the Jews were before this statute infeoffed, and which they now hold, our will is, that such infeoffments and grants shall be absolutely annulled, and that the said lands and tenements shall return to the Christians who granted the same ; but upon condition that the said Christians shall make satisfaction to the Jews, without usury, for the money or consideration contained in the charters and writings which was paid by the Jews to the Christians, for the said feoffments or grants. And also upon condition, that if the said Christians cannot make immediate satisfaction for the same, it may be lawful for the said Jews to make over the said tenements to other Christians until the consideration paid by them can, without usury, be raised out of the rents and profits of the said estate, according to its true

value by a reasonable assessment; saving, however, to such Christians their subsistence, and so as that the Jew may from thence receive the money on consideration by the hands of some Christian, and not of any Jew, as aforesaid.

“And if a Jew should hereafter happen to receive from any Christian a feoffment of any fee or tenement, contrary to this present statute, the said Jew shall absolutely forfeit the said tenement or fee, and the same shall be taken into and safely kept in our hands; and the Christians or their heirs may recover the said lands or tenements out of our hands; but upon condition that they pay to us the whole money which they receive from the said Jews for such a feoffment. Or if they have not sufficient wherewithal to do this, they shall then pay yearly to us and our heirs, at our exchequer, the true yearly value of those tenements or fees, according to a just and reasonable assessment, until we have had full satisfaction of the said money or consideration.

“And with regard to the nurses of Jewish children, and the bakers, brewers, and cooks of the Jews, as they and the Christians are different in their faith and worship, we provide and enact, that no Christian, man or woman, shall presume to serve them in any of these capacities.

“And because the Jews have long since been accustomed to receive, by the hand of Christians certain rents, something like fee-farm rents, out of the lands and tenements of Christians, which likewise have been called fees, we will and ordain, that the statute relating to them heretofore by us made, shall remain in full force, nor shall any way be derogated from by this present act; therefore, we command and strictly charge you, that you cause the said provision, ordinance, or statute, to be publicly proclaimed, and duly observed and obeyed, throughout your whole bailiwick.

“In testimony whereof we have caused to be issued these our letters patent. Witness self at Westminster, 24th day of July, and of our reign this fifty-fourth year.”

One would have fancied, that such a statute as I have just given you a translation of, would have been the Crown's crowning act of violence towards our long suffering brethren; and since they had suffered so much of murder, plunder, and robbery, both from the king and his subjects, a little respite at least would have been granted to them. But diverse as were the oppressions which our people endured, so were they also incessant. Soon after the above decree was proclaimed, Prince Edward proceeded to the Holy Land, “that grave of immense treasures and innumerable lives.” His expenses were heavy; the Jews were therefore taxed at six thousand marks. Now it was high time after all their endurances, that our people should have been completely drained of their silver and gold, as they really were; they were, therefore, absolutely unable to raise the demanded sum with the promptitude with which it was required. Earl Richard again came forward and advanced the money on the security of the Jews. But they seemed to have been mortgaged to him, in the present instance, for one year only; for the next year they were again very heavily taxed. Several individuals were assigned over to Prince Edward, who had to pay one thousand pounds.

The Christians of that reign seem to have cultivated an unaccountable covetousness for everything Jewish, not only with respect to money

matters, but also as regards Jewish public buildings, and particularly a culpable longing for Hebrew synagogues. It is here in my ancestral chronicle recorded, that this year another synagogue in London—the principal one—was taken away from the Jewish congregation, and given to the Friars Penitents: the poor Gentile converts were then sadly in want of a church. Unfortunately for our people, the repentant friars' dark hole of a chapel was situated close to that magnificent synagogue, upon which those "locusts," as Tovey calls them, set their avaricious and malicious affection, and did not rest till they got the king to sanction the robbery. The pretext they fixed upon was of a most blasphemous nature. They complained that, in consequence of the great noise which the Jews made in their synagogue during their worship, they, the friars, were not able to make the body of Christ quietly. The king thought the reason was a cogent one, and without any further consideration, ordered the Jewish place of worship to be turned into a den of those thieves. But the king was so gracious as to permit the Jews to build for themselves another synagogue in some other convenient place if they chose; no doubt expecting to get another church for his pseudo-Christian subjects.

Henry III. must have been tormented with the torturous apprehension—as was the tyrannical Herod—that the Jews anticipated his death with great complacency. Henry began to grow infirm, and did not expect to enjoy this world much longer; he determined, nevertheless, not to allow our people to be glad on that account. The cruelties, therefore, which he inflicted upon them in his last days were of so barbarous a nature as to excite the commiseration of their most venomous foes. He called upon his unfortunate Jewish subjects to reckon up all their accounts with him, and pay him in the balance without delay. All arrears of his arbitrary tallages were to be settled in the short term of four months, but half of the aggregate sum was to be paid in seventeen days. Should any one be unable to pay, or to give adequate security, he was forthwith to be imprisoned, and the privilege of bail denied him, except by body for body. And if any of their sureties should fail to pay in their whole quota on the appointed days, any sums formerly paid in part were to be forfeited, and their persons, goods, and chattels, to be at the king's mercy.

Numbers of our impoverished people were, upon this occasion, imprisoned in the tower of London, and other dungeons. Nothing but weeping and lamentations were to be seen and heard in every corner of every street. Even the friars, who had so lately taken possession of the Jewish beautiful synagogue, pitied the wretched prisoners. Moreover, the Caurisini, and the Caturcensian usurers expressed great compassion for our cruelly crushed and incarcerated brethren. Rigorous and merciless, indeed, must have been the last tread of Henry's heel upon the necks of his Jewish subjects, to have wrung expressions of commiseration from such foes!

I must not omit to mention that there is here, in this important chronicle, recorded that at the end of Henry's reign there were great numbers of Hebrew Christians in this country. Before the *Domus Conversorum* was established, many were, doubtless, deterred from embracing Christianity, in consequence of the distressing prospect they had before their eyes, of being deprived of all they possessed, and left with-

out any means of support. The provision thus made for our penitent brethren induced many a one to make a public confession of his faith. On one of the rolls of that reign, as well as in this scroll, about five hundred names of Hebrew Christians are registered. But as all institutions, if not diligently looked after, become in process of time abused, so was that one, in an especial manner. The revenues were swallowed up by a few of the stipendiary officers of that house, and the majority of the poor penitent Hebrews were subject to sheer starvation. Henry, therefore, thought it would be a meritorious thing on his part, especially as he expected ere long to be called before an awful tribunal to give an account of his stewardship, to afford fresh encouragement to that asylum, and institute a strict investigation as to what became of the revenues assigned to that establishment. He also enacted, that for the future none should receive any support from the house, except those who were really in want of it. The regulations of the house and chapel were also revised and improved. The king's commissioners, for that purpose, were the Mayor of London, and John de St. Dennis, Warden of the Asylum.

It is a most gratuitous assertion on the part of Dr. Jost, that only the impoverished Jews, and such as had to fear any punishment by reason of some transgressions against the laws of the country, took refuge in that house. The Jewish historian has no authority for such a statement except his prejudices. These chronicles prove the contrary.

(To be continued.)

Notes.

PROFESSOR NEANDER'S RETURN TO THE FAITH OF THE PATRIARCHS AND PROPHETS.

THE *Times* newspaper of Saturday, the 10th ult., contained the following startling letter:—

To the Editor of the Times.

"Sir,—I trust you will allow me to offer a few observations on some remarks made in a paper on Jewish missions read on Wednesday before the Church Congress at Brighton, and reported by you in the *Times* of Thursday morning.

"In this paper, it is stated that 'Neander and Delitzsch are converts.' It is true that the late Professor Neander was of Jewish parentage. But he was led by his parents to the baptismal font when he was thirteen years old. I leave it to the public to judge what share personal conviction could have had in a conversion at such an age, and under such circumstances. Of Delitzsch, to whom I had the plea-

sure of being introduced some five-and-thirty years ago, when he was still a student at Berlin, I was assured by those who knew him from childhood that he was the son of a Jew, but that his mother was a Christian, and that he had been brought up in the Christian religion. Indeed, even if his father had wished to bring him up in his own religion, he would not have been allowed to do so, the law of the land, as it then stood, not permitting this. Why, therefore, Delitzsch should be called a convert I do not understand.

"It is no doubt true that there are a great many converts from Judaism, especially in Germany. Far be it from me to deny that among these there are not such as embraced Christianity from conviction. But, on the other hand, it should be admitted that the convictions of many were helped on and quickened by

agencies which I feel sure are not approved either by you or the thousands of good and sincere Christians who sympathise with the objects of the Brighton Congress. This subject was incidentally referred to in some lectures delivered by me last winter at St. George's Hall, which were noticed by you at the time, and have since been published by Longmans. In these lectures, entitled, 'Judaism Surveyed,' referring to those mass conversions which commenced towards the close of the last century, I said:—

"The successors of Frederick II. of Prussia and Joseph II. of Austria were animated by an extraordinary narrow spirit of conversionism. Every facility for gratifying the thirst for knowledge was afforded to the Jews. The portals of science were thrown wide open to them, while at the same time every avenue for its application was closed against them. From the office of a night watchman to that of Prime Minister, no public function, whether municipal or political, was accessible to them. The only passport for admission was conversion, whether from conviction or not was a matter of the uttermost indifference to the authorities. The position of Jews of education thus became most painful. They had spent the prime of their lives in the acquisition of the branches of knowledge which were of no use in common life, and had only a value in the learned professions or the discharge of public offices. They were good for these offices or for nothing. It was too late in life to turn to anything else. The choice left them was either to pine away their lives in obscurity or poverty, or to embrace Christianity. Many, and among them some of high talent, succumbed."

"It is hardly fair that, while taking credit for these conversions, no allusion should be made to the cause which led to them, and thus induce a belief that no human element was mixed up with them.

"I am, Sir, yours most obediently,

"A. BENISCH.

"15, Portsdown Road,

"Maida Hill, W."

To this letter we sent a prompt re-

joinder. The editor of the great *Daily*, however,—from some cause or other best known to himself—deviated from his usual conduct of impartiality and fair play, and did not print our authentic version of Neander's return to the Faith of the Patriarchs and the Prophets. We bear no ill-will towards the Editor for his apparently unjust dealing. Our reply is only delayed; we have happily an organ of our own, which is diligently studied by a large circle of English Christian readers, who have reason to give us credit for being more accurate on the subjects of A. Benisch's letter than either the writer of the above epistle, or even the learned Editor of Printing House Square. We publish therefore our rejoinder here, to which we shall take the opportunity to add a *Postscript*:—

"To the Editor of the Times.

"Sir,—Your correspondent, 'A. Benisch,' in your impression of today, is in error about the late Dr. Neander's confession of the TRUE FAITH. That eminent HEBREW CHRISTIAN was not "led by his parents to the baptismal font when he was thirteen years old;" but he, of his own free will and accord, when he was between eighteen and nineteen years of age, after he had carefully and anxiously studied the New Testament in the Greek language, came forward and solicited the privilege of making his return to the Faith of the Patriarchs and the Prophets known, by being publicly baptized according to the Divine Institution by our Lord and Saviour Jesus Christ.

"The statements hazarded in 'Judaism Surveyed' I shall analyse minutely elsewhere. I would only ask your readers, at present, to wait awhile ere they admit 'A. Benisch' as a trustworthy surveyor or exponent of Judaism.

"I am, Sir, your obedient servant,

"THE EDITOR OF

THE HEBREW CHRISTIAN WITNESS
AND PROPHETIC INVESTIGATOR.

"Oct. 10, 1874."

POSTSCRIPT.—We wrote the above on the spur of the moment, after first perusing the startling epistle from the pen of "A. Benisch." We omitted,

therefore, several particulars which we should have liked to have notified in our rejoinder; hence we do not regret that the Editor of the *Times*—by his withholding our rejoinder—has given us the opportunity of making now our reply more complete than it appears in the hasty note which we posted to that gentleman on the 10th ult. The substance of the information about Professor Neander's conversion was communicated to us, by the pious convert himself, in 1843. His father's name was BENJAMIN MENDEL, in which name he died, and was buried, as a Jew. His son was introduced into the Abrahamic covenant of circumcision, by the name of David Mendel. The latter, at his baptism, assumed the name of Augustus Neander, a name never borne by any member of his family before.

But supposing, for a moment, that Neander "was led by his parents to the baptismal font when he was thirteen years old,"—an age at which Jewish youths are considered eligible for confirmation, and capable to give an account of the faith that is in them,—would that keen, searching intellect, anxious about the great problem, "What is truth?" have remained a member of the Christian Church, if the convert were not convinced that, by professing his faith in Christ as the Redeemer of Israel, and the Saviour of the world, he simply returned to THE FAITH OF THE PATRIARCHS AND THE PROPHETS!!! What is said about Neander, in this respect, may be affirmed of Delitzsch—a name, by the bye, which "A. Benisch" persists in misspelling. The Jews are never tired in assuring their credulous dupes that Jewish children baptized in their youth *always* abjure Christianity when they arrive at the years of discretion. How does "A. Benisch" account for Neander's and Delitzsch's stedfastness in the Christian Faith!!!

"A. Benisch," with an amusing appearance of *naïveté*, advertises his book, "Judaism Surveyed." That work shall come under our review thoroughly, as we have intimated in our letter to the *Times*, ere long. At present we simply advert to his own quotation from it. We would inform

such readers as the subject may concern or interest, that "A. Benisch," in that paragraph, as almost in every paragraph of every one of his works, betrayed the weakness of the vain jackdaw, which will plume itself in the feathers of other birds. The subject matter of the quotation referred to has been broached by Professor Marks, some few years ago, in his now forgotten lectures, "The Jews of Modern Times." We have at the time refuted the audacious assertions of Mr. Marks, and have thus, by anticipation, exposed the falsehood which "A. Benisch" adopted as his own. We shall deal with the latter as effectually as we have dealt with the former, by and by. At present, will our readers, whom the question interests, take the trouble and peruse our volume for 1872, pages 27, 28, 41, 42, 67, 68, 98-100?*

* We reproduce here one paragraph from our review of Professor Marks' lectures:—"In speaking of the galaxy of Hebrew *Literati* and *savants* which appeared on the Continent at the close of the last and the beginning of this century, of which Edward Gans was the great luminary, Professor Marks tells us (p. 9) 'that society was ultimately brought to a standstill by reason of the apostasy of Edward Gans,' &c. The candid lecturer does not dilate on the extraordinary mental powers with which Gans was endowed; he does not furnish a catalogue of the great works to which Gans's fecund mind and prolific pen gave birth; he does not intimate that no 'Conversion Society' had anything to do with the penitential return of Gans to the Redeemer of Israel. All that his modicum of candour could enable the lecturer to say and to publish was, 'that society was ultimately brought to a standstill, by reason of the apostasy of Edward Gans, and of the growing indifference of the Berlin Jews to the principles and practices of the religion of their fathers.' Dr. Julius Fürst, an infinitely more learned Jew than the 'Rev. Professor Marks' [or 'A. Benisch'], did not disdain to enumerate that Hebrew Christian's works in his *Bibliotheca Judaica*. We cannot fill our columns with the names of the eminent Hebrew Christians of that period; but we must just mention one, even David Mendel, who about that time returned to the Scriptural FAITH of Israel, and was baptized under the name of Augustus Neander. Professor Marks did well to omit any allusion to that sainted name, as well as to many others of the same stamp, for more reasons than one."—"The Hebrew Christian Witness," for 1872, pp. 99, 100.

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 565.)

I NOW come to their number, which is given indefinitely as consisting of ten thousand times ten thousands, and thousands of thousands. Here the same symbolisation is kept up. John is in a temple resembling Jerusalem's of old, and in perfect consistency he adopts the Jewish notation; but as the Christian Church was composed of all nations, whilst the Jewish was limited to one, he takes the multiple of both, as it is written, "They are the ten thousands of Ephraim, and the thousands of Manasseh."* It is not, however, so much their great number, though this is not forgotten, as their order and composition in great and not in small bodies, like a well-trained army, which this computation is intended to describe. Christianity was then composed of Churches, not congregational or solitary, but episcopal; whereby it was often strictly true that they numbered tens of thousands rather than a thousand only; and being scattered over the greater part, if not the whole area, of the Roman empire, then said to embrace the civilised world, their number is estimated as complete or perfect. The early Church, moreover, like the Roman of the present day, was composed of a multiplicity of ranks and orders, which too frequently received more attention than the spirit by which they ought to have been regulated.

The position of the worshippers at a distance from the throne of God, and outside of the sacred circle, and their vague and ambiguous service, whilst they abundantly testify that they are not angels, confirm my theory,—that they constitute the

laity of the Church. The Lamb is the sole object of their worship, which is composed of a string of words, full of meaning, indeed, considered in themselves, but of that vague and undefined character which might be expected from a people educated in forms, debased by childish superstitions and penances, and imperfectly taught the saving doctrines of the New Testament.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." (Verses 13, 14.)

This language is so strong and unusual, that almost the first thought it gives rise to is, what can it possibly mean? To understand it literally is out of the question; and what can we make of it as describing symbols? It is also no more true that he heard the angels sing, than that he heard the song of these creatures. According to my first canon, here are symbols, and the difficulty which surrounds them is almost equal to any presented by the prophecy. Still, there is no mistake in the language, and its significance is as real and exact, though perhaps not as striking, as we should desire. When the Psalmist invokes all nature, animate and inanimate, to glorify God, he not only infers that it displays the Divine attributes, but he likewise intimates that we should so use the world that we make all things sub-

* Deut. xxxiii. 17.

servient to God's honour and glory.* Now, what the Psalmist regarded as due only to God, John saw here perverted to idolatry. Everything adored the Lamb with seven horns and eyes, which I have shown combined the idolatry of the Lord's supper and of the civil power. But can it be proved that animate, and perhaps inanimate, creatures in the fourth century practised this idolatry? It appears to me that it may be done in this way. It is beyond all question that what I am going to state literally took place, or, rather, that the superstitious and ignorant mind absurdly thought so. From the beginning of the third century and downward, Christians crossed themselves for preservation from demons and from every real and imaginary evil; which was a superstition implying that everything in heaven, earth, and hell, revered the cross. The person who ventured upon no business and would not encounter difficulty until he had crossed himself, or prayed to a cross, imagined that there is a sovereign and almighty power in such a remedy. Nor was this a trifling matter, or beneath the notice and express portraiture of revelation. It stood in the place of God. This is exactly what John heard: everything adored the symbolic creature denoting the Christian empire and the Lord's supper. He symbolises the feeling or conviction then prevalent in the Church, that the person who crossed himself could be hurt by no manner of evil; and how could this be more forcibly expressed than by imagining he heard every creature say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

This worship, too, we know was sanctioned by the Church in the fourth century, as it is here done by the Amen of the four beasts, the civil power, and by the ministry, the twenty-four elders, who combine with it their worship of God.

Such is my proof that the heaven into which John was admitted was the visible Church of the fourth cen-

tury—rightly described as a temple, from the Jewish ideas which then obtained in the Church. The suspended worship, sealed book, strong angel, and weeping prophet, denoted the persecution of the Church by a part of the empire, urged on by Paganism; the soothing words of the elder, and the Lamb's subsequent capture of the book, was the defeat of the advocates of Paganism by another part of the empire, supported by superstition in the Church; and the song of the four beasts, of the twenty-four elders, of the angels, and of every other creature, denoted the consequent establishment of Christianity, as the religion of the empire, upon the ruins of Paganism. Here no intimation is given of the diminution or extent of vital or true Christianity. The scope of this series of the vision is confined to the nature, rise, progress, and establishment of the Apostasy. It is not implied that no true religion remained. Very far from it. All that we can here confidently gather from the vision is, that the cause of the Saviour was losing ground; but we must consult other parts of the prophecy for satisfactory information respecting the result of the decline upon the true Church. The two subjects are kept distinct down to the final contest; in other words, this part of the vision is not so much a full and minute description of the visible Church, as of the apostasy in it; or it gives us only so much of the former as will enable us to perceive and appreciate the latter. I now proceed to the rupture of the seals.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Chap. vi. 1, 2.)

The first four seals, viewed superficially, appear to describe—the first, a series of easy conquests, ending in universal dominion; the second, dissensions among the conquerors, their mutual very great slaughter, crowned by the victory of one of the parties;

* Psalm cxlviii.

the third, famine, the natural result of long-continued civil war or mutual slaughter; and, finally, the reign of death and the beasts of the earth, the inhabitants of desolation. But there is an insuperable objection to this theory, in that they proceed together under the conduct of the last. "Power was given unto death, and hell, and over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." If ill-secured conquest, civil war, famine, and death were literally meant, the last would be the result only, and all would follow in natural and necessary dependence, just in the order in which they are recorded. Why, moreover, should the cherubim, or, at least, the elders of the Church, take interest in matters merely terrestrial? The true solution can only be found in events not only baneful to the Church, but which occur in it. And this accords exactly with my theory. I will now see how far it can be sustained.

None of the seals bear a date, nor is there the smallest pause, except of half an hour, and an interval occupied by sealing some among the tribes. As the effects of the first four seals were at length contemporaneous, it is likely they were opened in quick succession. The rupture of the first seal, or the first blow given to Paganism, caused one of the beasts to exclaim, with a voice of thunder, "Come and see." It has been already observed that the rupture of the seals was at the same time a blow to Paganism, and an occasion of greater corruption in Church doctrine and practice. Both will account for the interest which the Church took in their rupture. This blow was given by Constantine, who first attempted the prohibition of Pagan worship, having seen that both religions could not exist together. And such was the firm basis on which he had placed Christianity, that Julian, who succeeded to his throne, at a very short interval, was unable, with all his management, to make any great progress towards restoring the Pagan worship.

I now come to the contents of the book. It is written within and upon

its back, or it was full and in a certain measure known even to the world. They were not new, but had been accumulating in the Church from the beginning of Christianity: "The mystery of iniquity doth already work;"* but the restraint of opposition, now to be reversed, would impart a license and liberty they had never till then enjoyed, and would aggravate fatally their baneful effects.

The call as loud as thunder was peculiar to the rupture of the first seal, for the first attempt to put down Paganism would make all the noise. This took place under Constantine, who left for his successors an open and easy path.

A man on horseback, armed, no doubt implies war, but not necessarily with swords and spears,† for though the Christian fights, yet, says Paul, "the weapons of our warfare are not carnal."‡ The colour of the horse and the crown denote victory and triumph, which were usually attended with such appendages. The remarks added state, that he went forth conquering and to conquer. But who or what is here described? It is the progress of the visible Church under the Christian emperors, from the first attempts to put down Paganism by Constantine, to its complete and ultimate overthrow by his successors. The work was done without much difficulty; the ground was walked over rather than gained by severe and repeated efforts. The comparison is that of a warrior, who fought with an unfilled bow, and was nevertheless successful. This is full of meaning, and indeed everything is highly significant in the Apocalypse. Embracing the fortunes of the Church through many centuries, its delineations are often sketchy, and a history of centuries is contained in a few brief phrases. Omissions are not oversights, but pregnant with meaning. Here is an instance. An arrow without a bow, may imply a deadly conflict, but an unfilled bow is only a feint, and as unsuitable as can be imagined to describe the conflicts of the true Church which have ever

* 2 Thess. ii. 7.

† Ps. xlv. 3-5.

‡ 2 Cor. x. 4.

been compared with the fatal and deadly use of weapons of war. "The Lord hath made me a polished shaft." * referring to the slaughter of animals in sacrifice. When the commandment came, Paul died; his delusive hopes expired, and he fell to the ground as one slain by a sword. † Three thousand on the day of Pentecost were pricked at the heart, or mortally wounded. ‡ The slaughterous use of weapons alone properly describes the Christian ministry which strikes down the sinner and annihilates his every hope in himself. A bow without arrows seems indeed, at a hasty view, to denote the bloodless victories of the cross; they are, however, bloodless only in a carnal sense, but it opposes the general description of the progress and triumph of the truth, both in the Old and in the New Testament. Even the final triumph of Christ on the fall of the Man of Sin is not so described. He that sat on the white horse, who is called the Word of God, had a sharp sword issuing from his mouth, which was so destructive, that the fowls are summoned to devour the numerous slain. § Slaughter and death, understood symbolically, are eminently descriptive of the victory, progress, and triumph of the Gospel. I conclude, therefore, that the absence of the arrow denotes a defective and pointless ministry, and though we have here the semblance of conflict, it is not the earnest contention for the faith.

But can anything more forcibly describe the battle of forms and ceremonies which characterised the ministry of the fourth century? I will endeavour to bring it vividly before the eye. Forms were multiplied without number, and their observance was regarded as necessarily connected with grace. Mystery was thrown around the sacraments, not because they denoted the marvellous love of God in the mission and gift of His Son, and of the Holy Ghost, but a wonder-working and never

clearly-defined power was supposed to be inseparable from their administration.* The adult was held to be sanctified and illuminated by baptism, he was new created or begotten again, and milk and honey were given him as illustrative of his infantile or regenerated state. He was anointed with oil, and exorcised for the expulsion of the demon, the supposed cause of our depravity. White raiment was given him to signify that he was now pure and innocent, and the crown of victory put on his head on account of his recent achievements over the powers of darkness. † But if they received new life at baptism, they were previously dead in trespasses and sins; the contrary, however, was held by the Church, which administered the rite only to those who gave satisfactory proof that they understood and heartily obeyed the Gospel. But had such been the prevailing character of the catechumens or candidates for baptism, the Church would not have regarded the rite as the instrument of enlightenment and sanctification, blessings which according to their conditions of conferring the rite they already possessed; but that the Church did so proves the defective and erroneous instruction then imparted, and the growing ignorance in the teachers of the true nature of the Gospel.

The same mysterious benefit was expected from the Lord's Supper. The Church regarded it as a sacrifice, and the minister as a priest, and believing it to be necessary to salvation, it was administered to the sickening babe. No wonder that men who crossed themselves as a preventive from evil should imagine that the Lord's Supper was more than a devout memorial of the Saviour's atoning death. In this transition from the memorial to the sacrifice it appeared in the eyes of the Church a mystery, whose merits could neither be restricted nor defined. Such were

* Isaiah xlix. 2.; Heb. iv. 12.

† Romans vii. 9. ‡ Acts ii. 37.

§ Rev. xix. 17.

* Mosheim, century ii., part ii., chap. iv., sect. v. 6, 13; century iii., part ii., chap. iv., sect. iv.

† Mosheim, century i., part ii., chap. iv., sect. 4-6.

the doctrines of the Church in the fourth century, and as it is added, "he went on conquering and to conquer," so has it been literally true that these doctrines prevailed from that time down to the present day throughout the greater part of Christendom.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Verses 3, 4.)

As Paganism declined through the combined opposition of the court and of the Church, the vast accession of converts made the latter feel secure in its new position. But prosperity is a snare often leading the Church into error. And it was so then. As the Pagans were no longer permitted to follow their own convictions, they were obliged either to suffer for their religion, or to enter the Christian Church. The majority preferred the latter course. But as compulsion steels the mind against conviction, the greater number of the converts merely conformed. Were they then all deceivers? No. Forms and ceremonies were then so confounded with what they signified—the ritual and its spirit being regarded as inseparable—that the great body of the converts entered, and were received into the Church as true living members. Then, again, the rank and influence of others gave them a welcome reception. Could the soldiers who fought under Constantine and the leading men of that day, who were incontestably, or at least very many of them, Pagans at heart, be compelled to submit to a very searching ordeal prior to admission into the Church? No, surely not. It was too glad to receive them. Even had history not admitted this, I should have inferred it from the strife and ungodly spirit which immediately pervaded the Church. This I conceive to be the subject of the seal under consideration. It describes a struggle: each party forcing its own sentiments on the other. Authority took the place of argument

and persuasion, or was added when those were ineffectual. According to the symbolisation of the sanctuary, the calf denotes patient labour and self-denying perseverance. Consequently, one looks for the exhibition of these graces where it directs our attention. But the contrary takes place. Another spirit pervades the Church. The man on the red horse is armed with a great sword, and commissioned to take peace from the earth (land) by instigating men to kill each other. And such was exactly the condition of the Church at the time I have fixed on. Its career under the Christian emperors was only for a short time free from strife and schism. No wonder that the Church, as soon as the power of the sword was on its side, connived at the persecution of the Pagans, when its own members inflicted the same evils on each other. Symptoms of this unholy spirit betrayed itself almost from the beginning. But later, Victor, Bishop of Rome, A.D. 170, would have excommunicated all the Asiatic Churches but for the timely remonstrance of Irenæus, and, forsooth, on the trifling ground that they refused to conform to his time of celebrating Easter. The contention at Carthage and Rome, respecting the lapsed and the power of a recommendation from martyrs and confessors, was conducted with the greatest virulence and rancour. The Church was involved in discussions of a most deadly character, which so incorporated persecution into its very nature, that it became one of its leading features. It was another spirit. Under the first seal a defective and formal gospel was propagated, and here the Church was rent asunder by those very nominal Christians it had unwisely stamped with its approbation. The members of the Church killed each other by mutual excommunication, and by losing the spiritual discernment of the true Church in their strife and hatred. "Where anger and strife is, there is confusion, and every evil work."* The Arian controversy now began, which was sometimes supported, and at other times

opposed, by the civil power; nor did it terminate for more than two hundred years. The great sword, therefore, denotes this great contention and strife in the Church which destroyed or weakened the true spirit of Christianity. "I will kill her children with death."*

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Verses 5, 6.)

The breaking down of Paganism here again lets loose other errors already indeed existing in the Church; but, till then, only in an incipient state. The face of a man considered as a symbol denotes intelligence, and this taken in a good sense would signify the Scriptural knowledge of the triune covenant God; but that it here invites attention to one going forth on a black horse implies the contrary, and with this interpretation the other symbols agree. Blackness or darkness denotes in Scripture a famine of the word of the Lord, or ignorance, error, and sin. Ye are not in darkness; † now are ye the children of the light and of the day; ‡ if the light that is in you be darkness, how great is that darkness.§

Taken in this sense it is the light of the blind leaders of the blind. And it is here cherished, for the Church recommends or solicits attention to what is coming forward: the words employed in these four seals are those of Philip to Nathanael, when he wished him to recognise the claims of Jesus to the Messiahship.

The term here translated a pair of balances is in every other part of the New Testament translated yoke, which is perhaps its meaning here. A balance denotes justice, not severity, but fairness and equity; but a yoke is nothing less than slavery, which is generally attended with de-

ficient or ordinary food, and want of enjoyment and luxury. Here indeed there is nothing to prompt our sympathy, or allure us into imitation, and yet it is evidently recommended by the call, Come and see.

The voice proceeds not from the beasts, but from their midst, viz., from the throne of God and the Lamb. It professes to come from God. The measure (chœnix) was about a quart, and was proverbially used to denote the daily bread, perhaps of a slave, but still it was reckoned enough for his subsistence. The word also translated penny is employed in Scripture in the same sense, and denotes a day's wages. Now, so long as the labourer procured the food he needed for his wages, there could be no famine. But he generally subsisted on barley-bread; here, however, he was fed with wheat; or if he declined to deviate from his customary habits his wages procured three times the quantity he required. His penny purchased three measures of barley. Is this like a famine? Some other solution then must be devised. Nor is it implied there was any scarcity of wine and oil. The expression is remarkable. It is forbidden to hurt them. Now, to hurt is, to inflict an injury: it has no reference whatever to want or abundance, nor always to justice or wrong, but means simply to give pain. You can only infer from the prohibition that they were not to be used, and that a disregard of the injunction resembled hurt done to a sentient being. But though it is impossible a famine can exist as long as the wages of a slave purchased three times his ordinary food, yet as wine and oil are prohibited, not indeed from scarcity, but from superstition, a sense of pain, or scrupulosity, a joyless life is evidently described. The yoke also denotes some kind of slavery, whilst the blackness of the horse implies ignorance, error, and sin, or a famine of the word of the Lord. Put all these symbols together, and what do they describe as recommended by the Church, or apparently urged upon it as of Divine authority? It is another feature of the Church in the fourth century, which in various forms has continued

* Rev. ii. 23. † 1 Thess. v. 4.
‡ 1 Thess. v. 5. § Matt. vi. 23.

down to the present day; a feature so contrary to the New Testament that it could not be passed over in the description of the great Apostasy. I refer to monkery, self-torture, and asceticism, which originated from ignorance or rejection of the Gospel. Nothing else can account for the substitution of self-torture in the place of the self-denial which Holy Scripture inculcates. God does not require us to put ourselves in pain by a periodical fast, or a voluntary humiliation, under the impression that such self-infliction is meritorious in His eyes. The self-denial which he requires is to restrain and overcome our depravity when it is awakened in us during our performance of public, private, and domestic duties. Fasting (which the Jewish Church and Christ's apostles employed only on mournful and important occasions), and other acts of self-denial, were perverted in the fourth century to self-righteousness, and put in the place of Christ. If this interpretation be correct, favour with God or the highest Christian life is exemplified by the fare and condition of a slave or labourer. The Christian Church of the fourth century invited attention to, or commended as most acceptable to God, a condition which can only be regarded as slavish. There is little joy beyond mere existence in it. But if this be a satire on the Divine service, it is only a true description of the self-tortmentor and recluse. An opinion prevailed in the Church, as early as in the second century, that the Gospel proposes two standards of morals, viz., precepts for ordinary Christians, and counsels for the devoted, which latter proposed celibacy, seclusion from the world, and emaciation of the body, as the highest Christian attainments.* The Gnostic opinion that there is something essentially evil in matter so far obtained in the Church, that the following truths were explained away or virtually denied: Every creature of God is good, and nothing to be refused; I know, and am persuaded of the Lord Jesus that there is nothing unclean of itself: marriage

is honourable unto all men.* The saints held up for our imitation in the Bible filled the busiest situations of public life, and partook of every enjoyment which this world affords. Daniel, whose history records no blemish against him, was chief minister to several heathen governors to extreme old age. Paul deemed it no derogation from his apostolic office to procure subsistence by working as a tent-maker. In short, Holy Scripture implies that true self-denial is most suitably and beneficially exercised in all the busiest engagements of every-day life. Christians then mistook the mortification of the body for that of the evil principle called by Paul, the body of sin. They imagined that denial of the appetite would destroy the desire to yield to it, and that departure from the busy haunts of life would expel worldliness from the soul, and leave it in the delightful enjoyment of heavenly contemplation. But was it so? It was not. They worked at the wrong end. They meddled with effects, and left their causes to run into wild luxuriance. A holy principle must be wrought within, in order to destroy sin in the life. A perception of the evil and odiousness of sin, is the only foundation of a successful war against it by rooting it first out of the heart, and, as a consequence, from the life. Asceticism in its every form was a departure from the Gospel, and implied an ignorance of God in Christ, and of the joyful hope of immortality, grounded entirely upon the Saviour's merits. I regard these symbols, therefore, as an apt and striking description of heavy ascetic burdens then recommended by the Church, which oppressed the mind, and in proportion, as they prevailed, bereft it, of religious satisfaction and joy. All these evils existed in the fourth century, and are very forcibly symbolised in this seal. Its character may be described in one word, self-righteousness, in the form of an atonement for felt, tortured, and yet unsubdued iniquity.

(To be continued.)

* Mosheim, century ii., part ii., chap. iii., sect. 11 and 12.

* 1 Tim. iv. 3, 4.

"THE JEWISH CHRONICLE" ON
THE CHURCH CONGRESS.

THE Anglo-Hebrew Weekly of Friday, the 16th ult., has a somewhat angry leader, under the heading of *The Church Missions Congress*, anent to the Fourteenth Annual Church Congress, lately held at Brighton. The writer of that article seems particularly displeased at the suggestion of one of the speakers that the Clergy, in whose parishes Jews resided, were bound to attend to the spiritual exigencies of their Hebrew parishioners. We cannot help thinking that the writer's animadversions and strictures owe their origin to a misapprehension and misconstruction of the import of the suggestion. It was never hinted, or insinuated, that the Jews, as a body, were either ignorant, immoral, or dishonest. If such an intimation were attempted, we should have been foremost to proclaim aloud the superiority of the unbelieving Jew, to the mere professing Gentile Christian, in mental culture, morality, honesty, and even in zeal for God. Those of our Jewish brethren who know us best, are aware of the jealousy with which we vindicate all those Jewish characteristics, and how ready we are to hurl back any reflection cast upon our people as a nation.* A great deal of that irate article is simply *malapropos*. We feel positive that the speakers at the Church Congress on Church Missions, "especially in relation to modern Judaism," referred solely and entirely to FAITH in the Redeemer of Israel, as the Lord of Hosts; which faith our people, as a nation, have trampled under foot ever since they have rejected Him who was at first sent to themselves, as "the lost sheep of the House of Israel." The speakers, especially he upon whom the vial of wrath has been poured to its dregs, have only followed the example of the Prophets, our Blessed Lord, and His holy Apostles. This we have demonstrated, over and over again, in this our publication.* It is arrant folly to talk of

the paucity of eminent Jewish believers, and the great numbers of eminent Jewish unbelievers, as proving anything else but that Christianity was the religion which the Prophets predicted to be the development of Scriptural Judaism. Who are they who are predicted as the Missionaries to the Jewish people? Let the Evangelical Prophet answer the momentous question. Amongst the concomitant events of the close of this dispensation we read:—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."* "Nations" and "peoples"—who are not supposed to be of the House of Jacob—are the predicted Missionaries to our people, the burden of whose sermon was dictated thus:—"Come ye, and let us walk in the light of the Lord." This is a most suggestive and significant apostrophe. It implies that nations and peoples, disowned by the House of Jacob as belonging to that household, were to be in possession of the LIGHT OF THE LORD, whilst the "House of Jacob," the elect family, was to be deprived for a time, of the LIGHT OF THE LORD. We cannot possibly separate this appeal from Him who proclaimed Himself, saying, "I am the Light of the world!"† In connection with this we would quote another prophecy from the visions of the same seer:—"Stay yourselves,

* See, for instance, our articles on "The Lessons from Moses and the Prophets," in our vol. for 1872; "The Promises made unto the Fathers," &c. &c. in our vol. for 1873.

* Isaiah li. 2-5. † John viii. 12; ix. 5.

and wonder : cry ye out, and cry : they are drunken, but not with wine ; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee ; and he saith, I cannot ; for it is sealed : and the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned. 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 among this people, even 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.* Isaiah is not the only inspired teacher on the subject. Thus was Jeremiah inspired to remonstrate with our people : —“ Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth : and I will pardon it. And though they say, The Lord liveth ; surely they swear falsely. O Lord, are not Thine eyes upon the truth ? thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction : they have made their faces harder than a rock ; they have refused to return. Therefore I said, Surely these are poor ; they are foolish ; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them ; for they have known the way of the Lord, and the judgment of their God : but these have altogether broken the yoke, and burst the bonds.”† The burden of one Prophet more on the

same theme : —“ And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him that spake unto me. And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me : they and their fathers have transgressed against Me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.”* As regards the paucity of Jewish believers in the Lord of Hosts, the Prophet Zephaniah has been inspired to anticipate the objection based on that circumstance by the following prediction : —“ I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.”†

We would most affectionately ask our Jewish brethren—for we are not their enemies because we tell them the truth—Is there anything in the writings of Moses and the Prophets which could possibly lead them, or any one else, to infer that their spiritual condition before God would be more favourable now, during this present dispensation, under uninspired pastors and teachers, than it was during the former one, when their pastors and teachers were the inspired prophets of Judah and Israel ? If Holy Scriptures do not lead up to such an inference—which assuredly they do not—was it treason against the Most High, to suggest that the Church of Christ in this land, who is in the possession of the LIGHT OF THE LORD, should take up the words dictated by our own prophet Isaiah, for the nations and peoples, and say, “ O house of Jacob, come ye, and let us walk in the Light of the Lord.” Is it not rather treason against the Most High, on the part of the Clergy of this land, to accept the spiritual oversight of

Isaiah xlix. 9-14.

† Jer. v. 1-5.

* Ezek. ii. 1-5.

† Zeph. iii. 12.

parishes, in which there are Jews, and not to invite their Hebrew parishioners in the inspired words of the Evangelical Prophet? We speak as unto wise men, judge ye on it calmly and impartially, as in the sight of God. Our appeal in all things is, in accordance with our motto, **TO THE LAW AND TO THE TESTIMONY.**

The writer of the article in the *Jewish Chronicle*, under notice, considers it a great hardship and persecution, that certain Christian people send Christian publications to some members of the Synagogue. We must say that our people are much too easily provoked. When certain anti-Christian Jewish authors favour us, by post, with their publications,—such, for instance, as the blasphemous *Toldoth Yeshu*, published by the Jews in London, a few months ago; Nathan Meyer's *Panchristianism*, &c., after their kind,—we neither whine about it, nor do we feel even provoked. We read them, and make our remarks in the margin of the book, or tract, and feel more than ever satisfied that hitherto nothing has been published which could possibly move us from the **TRUTH AS IT IS IN JESUS.** When we repel coarse abuse in the manner which it deserves, it is not because we feel, individually, enmity against any one, but because we consider it a conscientious duty which we owe to Hebrew Christians, as a body, to protect them from malicious misrepresentations. The Jews' missionary monthlies, let it be put on record, have never done anything of the kind. We love our brethren with a love which passeth their understanding; albeit our being aware that the more we love them, the more do they hate us. We are no stipendiary friends of Israel. We love our people, because we know all about them. We love them, for the same reason that Saul of Tarsus loved them.*

THE PRECESSION OF GRACE.

II.—SANCTIFICATION.

It has been said, and rightly, that no two words are strictly synonymous. This any one may judge of who is tolerably conversant with the power of

words. Let him take any sentence and experiment on. He will find that any two words may not be indifferently used, however synonymous they are presumed to be. A shade of difference will give one a greater fitness than another.

There is sometimes a difficulty in bringing out the whole that is struggling for utterance; a single word will not do it. Hence a series of words, especially of qualifying words, are used; because, it may be, no single word will be an enunciation of the speaker's or writer's thoughts. A great idea sometimes makes this an imperative resource.

An opinion might be urged that this is the expedient in the text before us. But a careful consideration of the whole determines the fact of gradations in the process.

In dyeing it is usually necessary to wash from something contracted in the use of the garment: it is then clean. But this is only preparatory; not, however, an unimportant step; not an unnecessary one; not, indeed, anything short of a necessitous measure. Without this the next step would be a failure: yet, the both combined accomplish what is afterwards spoken of as one act. It thus becomes a thoroughly changed article. It was soiled, it is cleansed. It was, perhaps, white; now it is red. Sometimes the plunging of an article into a preparation entirely changes its nature: it was combustible, it is no longer so. Sometimes the combination of two substances changes the nature of both. It is thus with our table salt: any one of its two ingredients would be injurious to the human system; in their chemical affinity they make a good thing: "Salt is good; but if the salt have lost its savour, wherewith shall it be salted?"

Whilst the *washing* in the blood is the first step in the complete process, and imperatively the first, we make bold to say that to stop here the work would be incomplete. It would, indeed, make man again what he was in the garden of Eden before he fell; but he would be no nearer his Creator than he was then: whereas, by the whole process, or by the whole effect of the one application of the precious blood of Christ, he is, with Christ,

* Rom. ix. x.

"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Ephes. i. 21.) For says the Spirit again, "Ye are complete in Him, who is the Head of all principality and power." (Col. ii. 10.) For again says the word, "As He is, so are we in this world." (1 John iv. 17.) More than mere washing, then, more than spotlessness, is meant when it is added, "Ye are sanctified."

It has been remarked that the same agency is spoken of in washing, sanctifying, and justification. Thus, "*washed* us from our sins in His own blood," has the companion Scripture, "Jesus also, that He might *sanctify* the people with His own blood, suffered without the gate." (Heb. xiii. 12.) We are even free to admit, yea more, to contend, that these effects are collateral and contemporaneous; for, it is "by one offering He hath perfected for ever them that are sanctified." (Heb. x. 14.) Moses made this great mistake—he smote the rock the second time, "the rock that followed them, and that rock was (signified) Christ." There is no more smiting. "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." (Matt. xxvi. 31; Zech. xiii. 7.) "There remaineth no more sacrifice for sin;" it was an act of eternal merit and power. He is seated for ever as a priest, He riseth no more as such. He will come the second time without sin unto salvation. He is on His Father's throne, waiting "until His enemies be put a footstool for His feet;" so it is in Matt. xxii. 44; Mark xii. 36; Luke xx. 43; Acts ii. 35; Heb. i. 13, the work of the Father; whereas in 1 Cor. xv. 25 it is as translated, for there His own work is stated.

Let us inquire wherein this sanctification consists. As in washing, so in sanctification, there are two kinds.

1. Sanctification is an absolute condition, secured by the absolute fiat of the Almighty.

This is dogmatically taught in a few Scriptures, especially in 1 Cor. i. 2: "Unto the Church of God which is in Corinth, to them that are sanctified in Christ Jesus." An earnest

writer has said, "The Bible is not a book of dogmas. Whatever it is, it is not dogmatic."* This is a hard saying, though by an able and spiritual man. That it is not all dogmatic is comprehensible. But if his definition of the word "dogma" is correct, that "dogma is the authoritative statement of doctrine," surely there is much of it in the Bible. But this is modified by another sentence: "It is the settlement of matters of belief by human authority." Such dogmas no true free man in Christ will submit to.

A man without a creed is scarcely a man at all. Intellectually he falls below the level of His creation, for "God made man in His own image." Creed is a formulary of belief, and a man who thinks at all believes some things. Even the devils believe; yea, they made their confession; and that they thoroughly believe is proved in their trembling. Where a man gets his creed is all-important. In the Romanist community this is provided for him; but so much does this differ from the New Testament creed, that a learned man of that party, on once taking up the New Testament, read a little, then threw it down, saying, "Either that book is false, or our religion is."† Now why, we ask, should the Scriptures be supplemented? Expositions there can be no objection to; prolonged commentaries may have their use; but what form other than the Scriptures, and opposed thereto, should be tolerated?

"Ye are sanctified," says the apostle in our text: and how? "By the Spirit of our God." Now these words were addressed to those whom he had just rebuked with these humbling words: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (Cor. iii. 3.) Could such be sanctified? It is said so. But in i. 2 of this epistle it is qualified thus "in Christ." Here is ground for praise: here is comfort for the tender conscience—for the one who succeeds

* Baldwin Brown, "Idolatries, Old and New," p. 109.

† Dr. Linacre.

not in his fruitless search after something to commend him to the notice of a holy God. There is nothing to be found. This, like many other things, must be taken on the authoritative "testimony." Faith alone can accept this dogmatic statement, and this is all that is required. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" (Job xi. 7.) If God made no demands upon us that are beyond us, faith would have an easy mission: but not so; there is a faith that can remove mountains. It is a hard labour that faith has to accomplish, and how are we straitened in the accomplishment! Nevertheless, to one in earnest communion with God, faith is more easy than unbelief, for he is daily proving that He is faithful who has promised—He cannot lie.

We may refer to a human tribunal for an illustration of what we are discussing. A man is charged with theft. Evidence is taken for and against. He is proved to be free from the charge. There is nothing analogous to washing here, for he was not defiled by the theft. He was, however, charged with the guilt. He is pronounced "not guilty." This is a faint illustration of the condition of sanctification—and only faint. It is, however, on the ground of this "not guilty" verdict that the prisoner is justified from all the demands of the law.

He that has been washed returns no more to his wallowing in the mire of natural uncleanness, however he may turn aside through the deceitfulness of sin that dwelleth in him. But not because he is washed simply is this safety secured. He is sanctified—he is made meet for the Master's use. The idea of sanctification is holiness, a being hallowed, consecrated, set apart. So we find in Ex. xxix. concerning the priests, "This is the thing that thou (Moses) shalt do unto them to hallow them, to minister unto Me, in the priests' office." Then we read of washing, anointing with oil, and sprinkling with blood. Furthermore, we read in Ex. xxx. 30, that this anointing is consecration:—"Thou shalt anoint

Aaron and his sons, and consecrate them."*

In 2 Thess. ii. 13, we read, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." We see that this sanctification occupies the foremost place in the work of the Spirit. Not only is it a foremost thing, but a fundamental—the very ground of our being in Christ. "He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before him in love." (Eph. i. 4.) The medium of the choice is sanctification, as we read in the first of these Scriptures, and the continued existence is in the same, for "saints" and "sanctification" have the same root meaning.

Sanctification is not mere innocence. One may be innocent, and yet never rise higher than his normal condition: such would for ever have been Adam's condition in Eden. He kept not his first estate; nothing can restore that and effect nothing more. The blood of Jesus Christ goes immeasurably beyond this: it washes indeed, and thus institutes a condition corresponding to Adam's; but by God's ineffable chemistry there is an utter change—once enemies, now reconciled; once afar off by wicked works, now brought nigh; once children of wrath, now children of God; once aliens and foreigners, now fellow-heirs with Christ of the kingdom; once darkness, now light in the Lord; once dead, now quickened together with Christ, yea, "members of His body, of His flesh, and of His bones;" "one with the Father and the Son." (John xvii. 21.) This is sanctification indeed; but not all that is meant. Hence we remark:—

Secondly. That sanctification is to be the daily, habitual work of the believer in the Lord Jesus Christ.

Bearing on this point most manifestly is that prayer of our Lord,

* *Holy* and *hallow* seem both to have the same Saxon root *hal* = whole, though *holy* seems more evidently from the Greek ὅλος, *whole*. The Greek ἅγιος, *holy*, is from a negative, and γῆ, *the earth*; i.e., separated from the earth."—Parkhurst.

"Sanctify them through Thy truth, Thy word is truth." (John xvii. 16.) This is said of those to whom He had previously declared, "ye have not chosen Me, but I have chosen you." They were sanctified to the work; their Master prays that they may be sanctified *for* the work, by being made fit for it in holiness.

The objection may be anticipated that sanctification is thus made necessary only for workers. And who of the Lord's people, we may urge in reply, are exempt, as workers? If any, there are no directions for them. Drones are not suffered long in the busy hive. "If any will not work, neither let him eat." The bread and wine of the kingdom are not for him. What can I do? "does any one inquire?" "Whatsoever thy hand findeth to do, do it with all thy might." Beware how this demand proceeds from a selfish, ease-loving heart. It is not every one that is called to be an evangelist, or pastor, or teacher. But there are more places to be filled than occupiers for them. This discrepancy, this inadequacy is not through disregard of the great Shepherd of the sheep, but through the indifference of those who should be "filled with all the fulness of God." They should "come behind in no gift," seeing that the Holy Spirit dwelleth in them. "The body is not one member but many." Gifts are always safe when grace predominates. Grace is orderly, so ought gift to be. Grace is always lowly and conservative: gift may be lofty and corrupt, as in Balaam.

God will save His people, therefore He provides the means. He will then have them look after their own salvation, to make their calling and election *sure*, i.e. *stable*, *firm*. He leaves it to them to care for, always promising His help, and do they care? "The gifts and calling of God are without repentance," i.e. He never recalls them. If they are not very manifest, if almost hid, it is because the "people love to have it so;" they grieve, they quench the Spirit.

This practical sanctification can be effected only by a continued effort. We have already referred to, and somewhat enlarged on the washing of

the water in the word, and the issue of that is a making clean; but sanctification by that same water seems to be a process leading to a higher condition. This effect is, perhaps, analogous to that which is wrought by afflictions cleansing us; but we do speak of sanctified, or even sanctifying afflictions: indeed, when we use the former term, the meaning is not that the afflictions themselves are such, but that the effect on us has this issue: "He (chasteneth us) for our own profit, that we may be partakers of His holiness." (Heb. xii. 10.)

Whilst affliction is one great means for the sanctification of the family of God, we must not look upon it as an arbitrary institution, or an inevitable resource of Him who is love. This is assuredly confirmed by that word, "He doth not afflict willingly, nor grieve the children of men." (Jer. iii. 33.) Neither are we to consider it as an accident, for "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." (Job v. 6.) It is, therefore, speaking with all reverence, a necessity which we lay on our Father's hands. The whole history of God's ancient people proves this, and our own experience confirms it. God has a certain purpose in conformity with what He has already effected. Thus He declares us to be "elect through (or in) sanctification of the Spirit" (1 Pet. i. 2); then, "this is the will of God even your sanctification." We repeat, it is not an arbitrary institution. Take a wise and loving earthly father—does he daily, or periodically, or even occasionally take the rod and chasten his children with the thought that such a discipline must be unconditionally good for them? Or does he use that rod, or whatever chastening he may adopt because of some transgression? Now, we are told that earthly fathers do this as it seemeth good to them, with wise intent, doubtless, but our heavenly Father with certainty "for our profit." Does God, in the infinity of His love and wisdom, give us needless sorrow? Does he choose it, or do we burden His heart and hands with the distasteful work? He en-

joins it as a duty upon "fathers of our flesh," and the terms are precise as given us by Solomon, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (Prov. xxiii. 14.) Like the whole of the book of Proverbs, this is heavenly wisdom applied to earthly things.

SCRIPTURE EMENDATIONS.

JOHN iii. 19, "And this condemnation is *just*, because the light is come into the world, and men loved darkness rather than light, for their deeds were evil."

The A. V. sets up another ground of condemnation besides that mentioned in the previous verse, it is really only a justification of that. The word "just," is supplied to show this. "If ye were blind," said Jesus, "ye should have no sin, but now ye say, We see, therefore your sin remaineth." (John ix. 41.) So, if light had not come into the world giving power to vision, there would be no condemnation for rejection. No one condemns the blind for not seeing; nor the most clear-sighted for not discerning an object without light. We have both light and sight. No one disavows sight, though many reject the light. "That was the true light that lighteth every man that cometh into the world." (John i. 9.)

God, however, requires nothing from man beyond what man can yield. Certain faculties are given, and these with varying powers. "Every man according to his ability," is the rule of exaction. No celestial tribute is demanded from an earthly subject. The five talents can reproduce five; and the two, two. No more is required of the one talent. If dissatisfaction rolls it up in a napkin, then rebellion is not slow to reproach the rightful lord with unrighteous and unreasonable expectations. In all departments of the world's laboratory, the industrious, as the greatest producers, are those who, virtually at least, most justify Him who endows them. The slothful fail, and then ascribe to others the evil results, as

being likewise the cause of inefficiency. So we sometimes hear such vain excuse as, "If I had faith, I would do so and so." Is there faith at all? If so, what is done with it? Is it too small for use? The little seed may yield a great tree: yea, has within it that tree in embryo. Faith is capable of indefinite growth; but it must be cultivated; refreshed with the dew of Heaven continually, it will never know drought, nor shall the leaf thereof wither.

Beyond the exercise of endowment, nothing is required. New creaturehood is no more in the power of man, than was the power to make man out of the dust of the ground—to mould him into that magnificent form and elaborate structure which became the noblest of Eden's beauties. He who breathed into man's nostrils the breath of life must again exercise His all creative might to make "children of wrath" become "sons of God." He who gave Christ justly demands a belief from those for whom He gave Him, that they should believe in the genuineness of His gifts and the efficiency thereof.

Clifton.

W. HOWELL.

PROVINCIAL JUDAISM.

I HAVE the privilege occasionally to exchange a few thoughts with a Jewish brother, and to speak of Him "whom to know is to have life eternal." Such a privilege I had yesterday, the day following that of the atonement (יום כיפור). The occasion fitly suggested the subject of the *true* atonement, which was also our topic then.

One does not often meet with a son of Abraham confessing ignorance as to the day on which the above high fast ought to be celebrated, which was however the case under consideration. "I had quite forgotten," said the pseudo-Israelite, "about the day of atonement this year." And on bringing before him the nature of that institution as a shadow of the substance and as one of the chief types having reference to Messiah, he remarked: "Well, according to your belief, then modern Judaism is false, and therefore I need not keep it!" "But, dear

friend," said I, "if you take my word for one thing, why not for another? If you believe me that modern Judaism is false, why do you not accept the teaching of Christianity, which I maintain to be true?" Here is the clever answer: "We have (he is with a partner in business) a deal of work to do, and have no time for such things. Moses, and Abraham, and others had nothing else to do, so *they* could be religious; but we have to work hard for a living."

I reminded my young friend seriously of the day of judgment, with which the day of atonement should have inspired him—whether that plausible answer would then stand the test; and with that we parted.

P. W.

Correspondence.

THE NEW MEAT OFFERING; OR, TWO WAVE LOAVES.

LEVITICUS xxiii. 15-21.

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

DEAR SIR,—The inquiry in your last number, "What is signified by the two wave loaves?" with your reply to that inquiry, induces me to offer a few remarks which may, I trust, help to elucidate that significant feature of the typical Pentecostal feast.

Agreeing with you, that the "fifty days" were to be computed from the morrow after the ordinary Sabbath in the Passover week, that morrow typifying the eventful "first day of the week," when Jesus burst the bonds of death and rose triumphant from the grave; does it not follow that, on the descent of the Holy Ghost, "when the day of Pentecost was fully come," the offering of the *two* wave loaves in that feast represents those, concerning whom Peter spake, saying: "The promise is unto you and to your children, and to *all* that are afar off, even as many as the Lord our God shall call" (Acts ii.), viz., to *all* Israel; for the promise of the gift of the Spirit in the last days, which Peter quotes from the prophet Joel, was made eight hundred years before Christ and previous to the separation of the tribes; including, therefore, not devout Jews only, but

both houses of Israel. True, the Gentiles were to be made partakers of their blessing—not to form *two* churches, Gentile and Jewish,—but to be built up together as the one Church of the living God. They are not, however, strictly speaking, included in this feast of the Lord *for Israel*; its two loaves typifying rather, in the Divine prescience of Him who had purposed their separation,* the two houses of Judah and Israel; as expressly so, as the twelve tribes were typified by the twelve cakes on the golden table, put there for a memorial before the Lord,† and by the twelve precious stones on the breast plate of the high priest, engraved with the names of the children of Israel, engraved also upon the two stones on the shoulders of the ephod;‡ the names of all the *twelve*, and not of two tribes only, borne thus before the Lord upon the breast and shoulders of their high priest expressing—and oh, how graciously so—the love and power that were pledged ever to remember and glorify Himself in them, as "the people whom he had formed for Himself, that they should show forth His praise;" never to cease from being a nation before Him for ever,§ however blind unbelief may ask concerning these "tribes of His inheritance," Where are they? How have Jehovah's promises concerning them been fulfilled? How can they be found and restored? And even where their existence is admitted, yet, ignorant of the truth signified, we believe, by the *two* wave loaves, a solution of the difficulty is sought by merging all the twelve tribes into the one house of Judah, in manifest contradiction to the inspired statement of their distinctness up to the time of their still future return to their own land, as symbolised by the two sticks of Ezekiel xxxvii.; one "for Judah and his companions of Israel, the other for Joseph, the stick of Ephraim, and *all* the house of Israel his companions."

But to follow on with the details of the type under consideration. The two loaves were to be baked *with leaven*, invariably a type in Scripture of corruption—of the evil of the flesh; for however regenerate, born of the Spirit, or adorned with His gifts and graces, the believer has still the old nature to be kept in subjection;

* 1 Kings xi. 11-13; xii. 23, 24.

† Levit. xxiv. 5-9. ‡ Exod. xxviii. 9-21.

§ Jer. xxxi. 35; xxxiii. 24.

hence the conflict between the flesh and the spirit, and the repeated admonitions of the Word, to "mortify our members which are upon the earth;" to "crucify the flesh with its affections and lusts;" to "purge out the old leaven—the leaven of malice and wickedness."

But in the offerings typical of the Person or work of our adorable Substitute, leaven was strictly forbidden: "No meat offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey in any offering of the Lord made by fire." (Lev. ii. 11.) Nothing savouring of the evil of our nature was to be found in the perfect humanity of Jesus. In marked contrast, however, to this express injunction concerning the Meat offering, the two wave loaves of the "new meat offering" were to be baked *with leaven*; for they typified sinners, though sinners saved by grace—"the redeemed from among men—the first fruits unto God and the Lamb." (Rev. xiv. 3, 4.) The evil in them, signified by the leaven, was by the same Divine appointment, fully met and atoned for, as expressed by the sacrifices which accompanied the offering that typified them as "a kind of first-fruits of His creatures" (James i. 8); "predestinated to be conformed to the image of His Son," even of Him who is pre-eminently "the First-fruits," the "First begotten from the dead"—united to Him by a living faith in the atoning sacrifice by which He has perfected for ever them that are sanctified." Therefore we read (ver. 18), "And ye shall offer with, or *over* (al) the bread, seven lambs without blemish of the first year, and one young bullock and two rams; they shall be for a burnt offering unto the Lord, with their meat offering and their drink offerings, even an offering made by fire of sweet savour unto the Lord;" the presentation of this unblemished sacrifice, with its offerings of joy and thanksgiving covering over the *leavened* bread, setting forth, in their unmistakable typical import, the heart-reassuring, soul-satisfying truth, that, "accepted in the Beloved," Jehovah sees "no iniquity in Jacob, neither perverseness in Israel;" this unspeakably precious truth, applicable not only to them, but to all made partakers with them of the blessings which are in Christ Jesus;—the participation of the Gentiles in their

blessing, indicated by the provision for "the poor and the stranger," who were to glean in the fields of Israel during "the harvest," following immediately after the Pentecostal feast (ver. 22), and separating by an undefined interval, the three feasts which have already received their antitypical fulfilment, from the three which remain to be accomplished on the return of Israel and Judah to the land of their fathers. Meanwhile, and consequent on Judah's rejection of their King, the Gospel to be preached in all the world for a witness to the nations, was sent forth more especially in the direction where "backsliding Israel" was to be found, when driven out of the countries to which they were originally deported;* for "the wife of youth," seemingly so long rejected, yet "loved with an everlasting love," was now to be betrothed to the Lord in loving kindness and great mercies—grafted back into their own olive tree as "a fulness of Gentiles," having lost their name, "the remembrance of them having well-nigh ceased from among men;"† oblivious themselves, or ignorant of their origin, and needing "this mystery" to be shown unto them, they have, nevertheless, as the natural branches restored to God's favour, been the channels of His grace; earnestly contending for and preserving those saving doctrines of free, unconditional grace, of which the olive tree was the emblem, even of the covenant made with their father Abraham and his seed, which is Christ; doctrines which the wild olive branches—early degenerated into a paganised Christendom—sought to suppress; persecuting unto death, as long as they had the power to do so, those who held and proclaimed them. A glorious harvest, nevertheless, has, and will yet be reaped out of all nations, kindreds, and tongues, to the praise of His grace who appointed these tribes of His chosen people to this work of faith and labour of love, gathering in the sheaves for the heavenly garner.

When passing through Samaria, the blessed Lord of the harvest had instructed His disciples that the fields were already white to the harvest; but alas, how soon were the tares mingled with the good seed, the leaven with the meal; but now, as the day of His long-suffering draws to a close, is not the Lord manifestly lifting up a standard

* Ezek. xx. 32-37.

† Deut. xxxii. 26.

against the enemy, and giving an earnest of the victory that awaits His witnesses, in the times of refreshing from His presence so blessedly experienced at the present day in these isles afar off, thus renewing the strength of His people for the last great conflict;—His adversaries and theirs, simultaneously mustering *their* forces, energised by unclean spirits, the spirits of devils, gathering their deluded victims to the battle of "the great day of GOD Almighty!" But the Captain of Israel's host proclaims, "Behold, I come! Blessed is he that watcheth;" and we believe that He will come, and that soon, to vindicate His cause and ours.

But reverting to the more immediate object of this paper, we would in conclusion observe that, not only the persons of the worshippers, as typified by the two *leavened* loaves, but their worship and communion with the Holy One of Israel, equally required the blood of atonement, to come up with acceptance before Him. Therefore in the law of the "Peace-offerings," (and in no other, except the two Pentecostal loaves,) we read that *leavened* bread was to be offered. Yet, though sin be in us, it does not hinder our fellowship with God, because of the abounding grace, which sees only the blood that cleanseth from all sin; for in the Peace-offering, as in the "*new meat offering*," the leaven, or evil, was met by the blood of the sacrifice, "the blood of sprinkling." (Lev. vii. 13, 14.)

Fellowship with Him who is Light, cannot however be maintained, if we walk in darkness; and, instead of resisting and overooming the sin that dwells in us, we allow it to break forth into sins and transgressions of God's holy law. Peace can then only be restored by the confession of our sins, and casting ourselves anew on the efficacy of His perfect sacrifice, who ever liveth to make intercession for us—our "Advocate with the Father, Jesus Christ, the Righteous;" His sinless, spotless nature typified in the law of the peace-offerings by "the *unleavened* cakes mingled with oil, and the *unleavened* wafers anointed with oil, of fine flour *fried*" (ver. 12), signifying the fiery trials and sufferings of Him, who, "though he were a Son, yet learned obedience by the things which He suffered;" "tempted in all points like as we are, yet *without sin*; holy, harmless, undefiled, and separate from sinners," though loving us with a love stronger than death; "made sin for us

who knew no sin, that we might be made the righteousness of God in Him." And having by "the one offering of Himself once for all," fulfilled the types and shadows of the law, "He broke down the middle wall of partition—blotting out the hand-writing of ordinances—nailing it to His cross, in order that "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, might be made fellow-citizens with the saints, and of the household of God,—builded together for an habitation of God, through the Spirit,"*—made one in Christ; their spiritual and eternal blessings essentially the same, however distinguished and pre-eminent Israel's position and *national* blessings, when caused to rest from the sword that had so long pursued them, and having found grace in the wilderness, Jehovah showed Himself to be indeed "a Father to Israel, and Ephraim His first-born,"† the appointed heir of the birth-right blessings.‡

October 8th.

ZETA.

IS THE CHIEF RABBI OF ENGLAND A RELIABLE BIBLICAL EXPOSITOR?

SIR,—I was always under the impression that the Chief Rabbi, the representative of Orthodox Judaism in this country, belonged to that class of modern Rabbis of Germany, who have long since given up their faith in the divine origin of the Talmud, whose orthodoxy at best consisted only in an enthusiastic reverence for the curious literary monuments of the Post-Biblical history of our nation. Their hearts, however, were steeled against the belief, that the traditional laws were equally delivered to Moses, on Mount Sinai, along with the decalogue and the written law.

The old religious faith of their forefathers in tradition crystalised itself amongst the educated German Jews of the present century, into an historic and scientific faith; and in the spirit of that faith they bestow a remarkable amount of industry and research on the ancestral and patristic literature.

Some *savants* of this school do not indeed manifest an open rupture with the old faith, but manage to conceal well their opinions respecting it, in the

* Eph. ii. 11-22; Col. ii. 14.

† Jer. xxxi. 1-9. ‡ 1 Chron. v. 1, 2.

guise of a highly wrought phraseology, in order not to compromise their positions as public instructors and preachers, and to fulfil the more effectually the mission which they impose upon themselves.

The Dr. Adler, I was induced to believe, belonged to the latter; but I am now entirely disabused of this opinion in the work lying before me, entitled **נתינה לנר**, a commentary on Onkelos, written in Hebrew, in which the author makes a full confession of his religious faith in tradition and the Talmud, worthy of any unsophisticated Polish Rabbi. I was once told by an educated Rabbi, that belief in Rabbinism cannot co-mingle with modern culture, no more than oil and water do. But here we have a fact that disproves this comparison fetched from chemical regions, and Rabbinism and modern culture do unite! **הא נברא והא משקא!**

The title **נתינה לנר** I do not like; it is an ugly one, to say the least of it. This noun is not found in the Hebrew Scriptures. The word gift or present is **מתן**, or **מתנה**, in Biblical Hebrew, and not **נתינה**. We however find it in the Talmud, *trac. Pesachim*, p. 21, b, where a legal discussion is raised between Rabbi Judah and Rabbi Mair, as to the exact meaning of the verse, **לא תאכלו כל נבלה לנר אשר בשעריך תתננה ואכלה או מכר לנכרי** (Deut. xiv. 20.) "Ye shall eat nothing that died of its own accord, ye may give it to the stranger who is in thy gates that he may eat it, or sell it to the alien." (Deut. xiv. 20.)

Rabbi Judah renders this verse according to its natural construction and holds the law strictly to the letter, i.e., the carcase in question must only be given away to the **נר**, but not sold to him; and to the alien sold only and not given. Rabbi Mair holds that the law is that you may give or sell to both **GAIR** and alien, and makes the three verbs **תתננה ואכלה או מכר** depend on each noun in succession, i.e., on **נכרי** or **נר**, and reads the verse thus;—**לנר אשר בשעריך תתננה; ואכלה או מכר תתננה ואכלה או מכר לנכרי**. It is here in this passage, which I quote for the benefit of your learned readers, that the two words **נתינה לנר** occur. And first I must remind your

learned readers and the Dr. himself, if he reads your journal, that the noun **נתינה** here is not to be rendered gift or present, but the act of giving away implied in the verb **תתננה**.

Having shown your readers the connection in which the two words occur, they will easily perceive the ugliness of this title, as the words **נתינה לנר** in the above quoted passage deal of a **GAIR Teshob**, and not of a **GAIR Tzedek**, and therefore offensive to the memory of Onkelos.

I have not the leisure nor the inclination at present to enter into a discussion about the entire body of the work. I shall leave this for a future period, when I may discuss the merits of this work, the absence of originality in the author, and the want it supplied. At present, however, I cannot let our Rabbi go unchallenged in his exposition on the Messianic passages, and the views he takes of the expression **מימרא דיי**, equivalent with the *λογος του Θεου* of the Gospel of St. John, employed so frequently by Onkelos.

Dr. Adler's opinion is that the expression is merely figurative; and used by Onkelos whenever Scripture, in condescension to human understanding, attributes bodily attributes to Deity. This definition is applicable to many passages where the expression occurs; yet there can be scarcely a doubt that Onkelos uses the expression **מימרא דיי** in several places as a designation of a divine personal agent apart from Jehovah. As, for instance, in Gen. xxviii. 20. Jacob says, if the **מימרא דיי** will be my help, and will keep me in that way in which to go, and will give me bread to eat and raiment to wear, and bring me again in peace to my father's house the **MEMRA D' JEHOVAH** will be my God. Here the Doctor comments on the expression in question to signify providence, but he himself finds it to be a difficult rendering, and concludes with the well known **רצנע**, and it wants looking into. I say too it wants looking into earnestly and devoutly, and the key to it will be found. The **MEMRA D'JEHOVAH** is He that existed **קדם מפעליו מאז** before His works, even from eternity. The **רוח אפינו** **משיח יהוה**, the breath of our nostrils, the Messiah Jehovah.

I am afraid, dear Editor, that this my letter will take up too much space of

your valuable magazine. I shall leave therefore the rest of my observations for another occasion.

I am, yours obediently,

אשר בו יקותיאל

[We received the above letter when our preliminary notice of Dr. Adler's work was in type; we print it as a great curiosity. The writer is still a professing member of the Synagogue; he is by no means a solitary instance of halters between two opinions amongst English and Continental Jews, but rather a type of a considerable class. To make room for this letter, we are obliged to postpone our own strictures of the book under review to a future issue.—*Edit. H. C. W. & P. I.]*

"WHAT IS TRUTH?"

Quid est Veritas? Vir est qui adest.—Anagram on Christ before Pontius Pilate.

REV. SIR,—I took notes at the Clifton Conference. The Rev. A. A. Isaacs, of Leicester, spoke very scripturally. Your readers may be interested in the perusal of my recollections.

What is Truth? Christ is the Truth. Jesus is the Truth. (John xiv. 6.)

(1.) As truth is opposed to figure and shadow. Christ is the substance of all the Old Testament types, hence called *figures of the true* (Heb. ix. 24). Christ is the true Manna (John vi. 32), the True Tabernacle (Heb. viii. 2), the True Vine (John xv. 7), the True Light (John i. 9).

(2.) As truth is opposed to error: his doctrine is true: when we inquire for truth, we need learn no more than the truth as it is in Jesus. It centres in him, being represented in his person, office, work (Ephes. iv. 21).

(3.) As truth is opposed to deceit (John iv. 24). He is true to all who trust in him (Ps. xxxi. 5; lxxi. 22). He is truth itself (2 Cor. i. 20).

Christ's errand into the world was to bear witness to the truth. (1.) To reveal to the world that which otherwise could not have been known concerning God and his will and goodwill to all men (John i. 18; xvii. 26). (2.) To confirm it (Rom. xv. 8). By his miracles he bore witness to the truth of Divine revelation, of God's perfection and providence, and the truth of his covenant, that all men through Him might believe. By doing this, He is a king, and sets up a kingdom. The foundation and power, the

spirit and genius of Christ's Kingdom, is Divine truth. When He said, *I am the truth*—He said in effect, *I am a King*. He conquers by the convincing evidence of truth, rules by its commanding power, "and in His Majesty, rides prosperously, because of truth" (Ps. xlv. 4). With His truth He shall judge the people (Ps. xvi. 13). Truth is the sceptre of His kingdom. He came a light into the world, He rules as the Sun by day, *αληθια*, not concealed. The subjects of this kingdom are of the Truth (Isa. lrv. 16). "He that is blessed on the earth is blessed in the GOD of The AMEN:" some understand it of Messiah, The Amen: The Faithful and True Witness (Rev. iii. 14), in whom all the promises are Yea and Amen. (2 Cor. i. 20.) He that is blessed in the earth, shall be blessed in the true God, for Christ is the true God, and eternal life. (1 John v. 20; Jer. x. 10.) The Lord is the True God—God of Truth. (Ps. xxxi. 5.) Messiah is the fulness of revealed truth; the Infalible Prophet, true, certain. All the promises are established by His word and oath: are irrevocably ratified by His death; and sealed by his Spirit. When our Saviour uttered some distinct, important, and solemn truth, he strengthened the assertion thereof, "Amen, amen, I say unto you." "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen." (Ps. xli. 13.) I am yours respectfully.

HEEMANTI.

THE SEVEN ATTRIBUTES OF THE GODHEAD.

DEAR SIR,—Turning over the pages of the HEBREW CHRISTIAN WITNESS, for 1873, pp. 512-516, I met with a paper by Professor Warschawski, "On the seven attributes of the Godhead, as revealed through Moses and the prophets."

The NAMES (I prefer this word to that of attributes,) have had my attention for many years, and have afforded me instruction and consolation beyond my utterance; but I feel exceedingly surprised that the learned professor should have omitted one most glorious name "שֶׁן"! I presume the wish was to confine the names to seven, "the emblem of completeness." This is, however, a strained theory, for the names exceed seven;—but why omit this truly glorious and

any Gentile language,
 of these three princi-
 what probably include all
 concentrate in the adorable
 JESUS! John i.
 Heb. i. 6. with Pa-
 vii. 54.
 Colos. i. 15.

Yours faithfully,

SAMUEL SAMPOX.

22nd Sept., 1874.

VI CORRESPONDENTS.

Margoliouth, to be addressed
 Kensington, London,

Order for Six Shil-
 Road, Brompton,—for
 to Mr. M. Margoliouth at

"I know him."
 frequently the fur-
 As regards the omission
 of Dan from amongst
 recorded in Rev. vii
 have written authority to
 circumstance. All the
 were proposed were
 We are aware
 on that which is not
 Holy Scriptures. If we
 to hazard an opinion, we
 the probability that the
 was absorbed in one of
 tribes. Ephraim.
 Benjamin. We have no
 in this our conjecture
 have in the far-fetched

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 that this notification
 by some.

RECEIVED.

I. Isaac; R. A. Davis;
 M. Walkenbury; E. R.
 Stern; Henry S.
 Bussan; R. Lash;
 J. Lynch; An. 1874.

The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

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

No. 24.]

DECEMBER, 1874.

[NEW SERIES.]

THE LORD'S PRAYER.

(Continued from page 548.)

No. IV.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.
None but the DIVINE MIND could have indited in a triad of laconic supplicatory sentences the history of the conflicts, and final CONQUEST, on this our planet, since the FALL. The brief petition now under consideration, comprehends the final CONQUEST. By the fatal fall of our first parents, Heaven and earth became snapped asunder. The will of their great Creator, whilst it continued to be done in the former, was set at defiance in the latter, by the instigation of the Old Serpent. The apostate archangel having been cast out of Heaven, became, for countless ages, the god of this world; blinding the minds of the children of perdition and then working mightily in them. So that the seed of the serpent, the children of the evil one, "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."* The apostate spirit, however, was only to rule over this fallen, sin-stricken planet temporarily. However long he may be permitted to sway his usurped power, it is limited. Nor was his temporary unrighteous reign undisputed. This has been intimated in the first prophecy after the fell apostasy. A prophecy redolent of promised hope to a remnant of the seed of the woman, and freighted with the stern sentence of eternal perdition to the arch-tempter. Such we conceive to be the import of the words:—"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel."†

* 2 Cor. iv. 4; Ephes. ii. 2.

† Gen. iii. 14, 15. For a full exposition of that prophecy, see our vol. for 1873, pp. 4-14.

important name **אל**? See Psalm xix. 1, and compare with Colossians i. 16-17. See also Psalm lxxviii. 20, A.V., 21, H. V.

Why should this name give place to "**צבאות**?" This latter is an adjective noun. This name **אל** must *not* be omitted! See its prominent position in Psalm l. 1—**אלהים יהוה**. Our A. V. does not,

cannot, nor can any Gentile language, give a rendering of these three principal names, which probably include all others, and concentrate in the adorable and precious name **JESUS**! John i. 1, 3, 4, viii. 58; Heb. i. 8, with Ps. xiv. 7; Rev. i. 8, Colos. i. 15.

Yours faithfully,

SAMUEL SAMPSON.

Norwood, 22nd Sept., 1874.

NOTICES TO OUR READERS AND CORRESPONDENTS.

All Letters, intended for the REV. DR. MARGOLIOUTH, to be addressed to **13, Onslow Crescent, South Kensington, London, S.W.**

Subscribers' names, accompanied by Post Office Order for Six Shillings—payable at the Post Office, 127, Fulham Road, Brompton,—for the ensuing year, 1875, should be communicated to Dr. M. Margoliouth at an early date.

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 INQUIRER.—The original word **HEBRON** signifies, literally, conjunction, consolidation. The place was originally known as **KIRJATH-ARBA**, *quadruple city*, built upon four hillocks, and belonged to four brothers. Eventually the four hillock-hamlets became the property of one, and it was named **HEBRON**, *conjunction, consolidation, or unification*. The root of that term is **חבר**. The name **HEBREW** applied to Abraham, is from the root **עבר**, which signifies to *pass over*, in allusion to the Patriarch's passing over the Euphrates, on his journey southward. The name may also claim another origin, namely Abraham's descent from **EBER**, also spelt in the original **עבר**. Abraham's relationship with God, in the bonds of friendship, is sufficiently described by the events recorded in Genesis xvii. xviii., especially in verses 1-8 of the former chapter, and in verses 17-19 of the latter chapter. The first sentence of the 19th verse may be translated "For I have loved

him," rather than "I know him." The verb **ידע** has frequently the former meaning. As regards the omission of the tribe of Dan from amongst the sealed ones, recorded in Rev. vii. 5-8. We have no written authority to explain the circumstance. All the reasons which were proposed were merely conjectures. We are averse from guess-work on that which is not revealed in Holy Scriptures. If we were disposed to hazard an opinion, we should suggest the probability that the tribe of Dan was absorbed in one of his neighbouring tribes, Ephraim, Judah, or Benjamin. We have no more confidence in this our conjecture than we have in the far-fetched guesses of others.

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.

The Revs. W. D. Isaac; R. A. Taylor; A. A. Isaacs; M. Wolkenberg; E. B. Frankel; H. A. Stern; Messrs. Saml. Hanson; S. A. Binion; B. Landau; Captain Clarke; J. Lynch; &c. &c. &c.