

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.

The condition of this earth ever since that apostasy has been wretched in the extreme. It is true that there was always a remnant according to the election of grace, even in the darkest ages of this woe-begone globe, but that remnant was often weak and small. St. Paul, in his epistle to the Hebrews, enumerated some of that remnant to whom it was given to look onward and upward to the coming kingdom, and the re-union between Heaven and earth. For instance Enoch prophesied, saying :—“Behold, the Lord cometh with ten thousand of His saints.”* This prophecy Zechariah was inspired to connect with the coming kingdom and of God's name being hallowed on earth as it is in Heaven, as the following predictions testify :—“Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east ; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains ; for the valley of the mountains shall reach unto Azal ; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uziah king of Judah : and the Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear, nor dark. . . . And it shall be in that day, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be. And the Lord shall be king over all the earth : in that day shall there be one Lord, and His name one. . . . In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the Lord's house shall be like the bowls before the altar.”† To Jacob was revealed at Bethel, in one of those prophetic dreams which were now and then vouchsafed to the children of men, the re-union of Heaven and earth :—“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold, the angels of God ascending and descending on it.”‡ This majestic vision our Blessed Redeemer Himself interpreted in His first interview with that anxious, guileless Israelite indeed, Nathanael :—“And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”§ The goodly fellowship of the prophets predicted this hallowed re-union between Heaven and earth as the sequel to the establishment of the Redeemer's kingdom upon the earth. But notwithstanding all those glorious visions, all those glowing prophecies, the whole world lieth in wickedness, or in the *wicked one*. Such was the sad experience of the man after God's own heart, David ; as his penitential Psalms bear witness. Such was the experience of the Saviour's “chosen vessel,” Paul ; as the following agonised outburst clearly proves ;—“For I know that in me (that is, in my flesh) dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. For the good that I would I do not : but the

* Jude 14. This prophecy was treated at length in our vol. for 1873, pp. 58-64.

† Zech. xiv. 3-6, 8, 9, 20.

‡ Gen. xxviii, 12.

§ John i. 51.

evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.”* Or as the following statement demonstrates :—“ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body.”† No, no, God’s will has not been done in earth as it is in Heaven, nor will it be done even by the greatest saints on earth till His kingdom and His Christ shall have come. Hence the King of Glory Himself taught and teaches His Disciples to pray **THY KINGDOM COME, [THAT] THY WILL MAY BE DONE ON EARTH AS IT IS IN HEAVEN.**

The clearest exposition of the first three clauses in the LORD’S PRAYER are to be found—or, as we expressed ourselves at the close of our last article on the sacred theme, the answers to the first three supplications are anticipated—in the REVELATION vouchsafed to St. John. In the beginning of the fourth chapter of the Apocalypse, the beloved Disciple tells us that :—“ After this I looked, and, behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will show thee things which must be hereafter.” ‡

The “**HEREAFTER**” spoken of here is undoubtedly identical with the “**HEREAFTER**” of which the Redeemer spoke to Nathanael ; when that Israelite indeed shall have become one of the spirits of the just made perfect, and shall see that very apocalyptic door opened, and the angels of God, His ministering servants, ascending and descending upon the Son of Man. And thus this earth be restored to its primeval condition when “**the VOICE of the LORD GOD,**” that is the Second Person in the **THRICE HOLY ONE**, walked in the Garden of Eden, where the Cherubim § spoken of afterwards as the four living creatures, were located ere the fall, when there would be perfect union and communion between the Jerusalem which is above and the renewed Jerusalem on earth. The vision develops and unfolds. The most favoured Evangelist is enabled to inform the churches :—“ And before the throne there was a

* Rom. vii. 18-25.
§ Gen. iii. 8-10, 24.

† Ibid. viii. 18-23.

‡ Rev. iv. 1.

sea of glass like unto crystal : and in the midst of the throne, and round about the throne, were four LIVING CREATURES full of eyes before and behind. And the first LIVING CREATURE was like a lion, and the second LIVING CREATURE like a calf, and the third LIVING CREATURE had a face as a man, and the fourth LIVING CREATURE was like a flying eagle. And the four LIVING CREATURES had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those LIVING CREATURES give glory, and honour, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour and power : for thou hast created all things, and for thy pleasure they are and were created." * The angels of God, the ministering servants of the HOLY AND BLESSED TRINITY, who shall ascend and descend by the power of the Son of Man, shall describe the worship of the Heavenly Jerusalem, Jerusalem the golden, to the worshippers in the earthly Jerusalem ; so that perfect conformity and uniformity shall be the order between Heaven and earth : and thus God's will shall be done in earth as it is already done in Heaven. There shall be " a sea of glass like unto crystal " in the Jerusalem on earth as there is in the Jerusalem in Heaven. " A sea of glass like unto crystal," smooth, bright and clear, which shall reflect the image of God in which man was created pure and perfect, not like the present seas, billowy and troubled, which disfigure and distort the image Divine. There shall be the Cherubim in the Jerusalem on earth, according to the Divine patterns of the Jerusalem in Heaven,† and not according to apocryphal, not to say profane, patterns of modern Jews and Christians.‡ The anthem of the CHERUBIM, " Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," shall be echoed and re-echoed in the Jerusalem on earth. The response of worship of the twenty-four elders of the Jerusalem in Heaven, shall be reproduced in the Jerusalem on earth. The representatives of the twelve tribes as well as the representatives of the twelve apostles, shall " cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created." How voluminous becomes the laconic petition " THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," when we meditate upon it by the light of the WORD OF GOD, both incarnate and written !!!

The ushering in of that glorious dispensation when the DIVINE WILL shall be done in earth as it is in Heaven, is graphically described in subsequent chapters of the Apocalypse. Thus we read in the eleventh chapter of that august Book, in the fifteenth and following verses :—" And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become

* Rev iv 6-11.

† Exod. xxv. 9, 40.

‡ Notwithstanding the Epistle to the Hebrews (ix. 5), which declares " of which we cannot now speak particularly." See Appendix A, to THE SPIRIT OF PROPHECY, by the Rev. Dr. Margoliouth.

the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. . . . And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

We then have a descriptive catalogue of the most terrible visitations which are to come upon this earth and the inhabitants thereof, prior to God's will being done in earth as it is in Heaven. For that catalogue we must commend to our readers the prayerful study of the chapters between the twelfth and nineteenth of the Apocalypse. In the latter chapter we have a description of the celestial triumph-song of the heavenly friends of the BRIDE of the LAMB,† as well as of the BRIDE-GROOM, who is called "THE WORD OF GOD," even "KING OF KINGS AND LORD OF LORDS." In the twentieth chapter we have an account of the thorough and complete regeneration, emancipation, and liberation of this earth, in the following words:—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a BRIDE adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrowing, nor crying, neither shall there be any more pain: for the former things are passed away."‡ The Holy Jerusalem is subsequently described in the self-same chapter, as "THE BRIDE, THE LAMB'S WIFE." In the last chapter of this wondrous Book we have a description of the

* Rev. xi. 15-19; xii. 7-12.

† Ibid. xix. 1-6.

‡ Ibid. xxi. 1-4.

purified and cleansed earthly Jérusalem:—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."* Here we have the same clear, crystal-like sea, described in the fourth chapter of that Book, and we are distinctly told that it is to proceed "out of the throne of God and the Lamb." We cannot at present dwell on Ezekiel xlviii. 1, 12. Moreover, we have in it restored the Tree of Life.

The more we meditate upon the four words which form the petition under consideration,† the more do we perceive in it the sum and sub-

* Rev. xxii. 1-5.

† We must once more express our unequivocal dissent from the latest version of the latest revised edition of the Hebrew translation of the New Testament, published by the "London Society for Promoting Christianity amongst the Jews." The former version of the divinely dictated prayer under notice, namely, **יְהִי רְצוֹן כְּבָשִׁים כְּבָאֲרֵץ**, is far more euphonic, and in accordance with the genius of classical Hebrew—which was most probably used by our blessed Lord—than the new wordy version, **יְעֲשֶׂה רְצוֹן כְּמוֹ בְּשָׂמִים כֵּן גַּם בְּאֲרֵץ**. No refined scientific Hebrew scholar would, for a moment, have proposed the substitution. The last nominal reviser—we cannot think that the "assistant" could have proposed the substitution—was evidently as unacquainted with the genius of the Hebrew tongue, no matter how extensive his knowledge of words in that language may have been, as he was superficial in a knowledge of the Greek language, and of the genius of the method in which he was to work. The Greek version of the brief prayer stands thus:—"Γενήθῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Obviously the last nominal reviser did not apprehend the import of the Greek verb *γίνουμαι*—supposing for a moment that our blessed Lord spoke Greek, which supposition is utterly untenable, as demonstrated by our talented brother, the Rev. J. B. Goldberg, in his masterly essay on the subject. (a)—Any comprehensive dictionary of the Greek language might have informed him that that verb was not fairly represented by the Hebrew verb **עָשָׂה**, and that **יְהִי** was the more correct, as well as its more classical rendering. Let the very second verse of the Hebrew and Greek of Genesis testify. **יְהִי אֹר**, Moses wrote down. **Γενήθῃ ὥς** was the rendering unanimously adopted by the seventy translators into Greek. As to the New Testament word under consideration, the Syriac version, the oldest translation extant, has properly the word **נְהוּן**, the equivalent of **יְהִי**. But what shall we say to the last five words of the last revision of the Hebrew translation of that petition! where the last revisers have turned two classical Hebrew words into five unclassical ones!!! How Isaiah must stand rebuked for using the words **כְּעַם כְּכֹה** instead of **כֵּן גַּם עַם כֵּן**!!!

The genius of the method of an efficient translator is first to thoroughly understand the original, and then to render the same in the best possible style of the language into which the original is to be translated. If the Committees of the Jews' Missions Societies, and of the British and Foreign Bible Society, were thorough Hebrew scholars—as they certainly ought to be—the last revised translation of the Hebrew New Testament would long since have been withdrawn from circulation, and only kept for exhibition as a warning monument of the work of irresponsible secretaries, as well as of irresponsible translators and revisers.

stance of the final consummation, that is, "the times of restitution of all things, which God hath spoken by the mouth of all His Prophets since the world began," and which were with such marvellous perspicuity set forth in the REVELATION vouchsafed to the beloved Disciple.

We must appeal once more to the writers who espouse the preposterous idea, that our Blessed Lord utilised an existing Jewish prayer for the construction of the Prayer which He taught His Disciples, to point out anything similar in any Jewish liturgy, ancient or modern, to the third petition in that comprehensive supplication. The only passage in the modern Synagogue liturgy, which can at all be construed to mean something of the kind, is the one which is prescribed for the reciting of the congregation, whilst the scroll of the law is being carried to the reading desk. After the repetition of 1 Chronicles, xxix. 11, Psalm xcix. 5, 9, the following composition is recited: "May His name, even of the KING who reigns over Kings, the Holy One, blessed be He, be magnified, hallowed, lauded, glorified, exalted, and extolled over all of them, in the ages which He created, even in the world that now is, and the world that is to come, in accordance with His will, and the will of those that fear Him, and the will of the whole house of Israel. Rock of Ages, Lord of all creatures, God of all souls, who dwellest in the expanses of heights celestial, and tabernacles in the heavens of old. His holiness surpasses that of the LIVING CREATURES, and His sanctity excels the throne of glory. Let, therefore, Thy name be hallowed by us, Lord our God, before the eyes of everything that has life. And we will recite before Thee the new song, as it is written:—'Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by His name YAH, and rejoice before Him.' [Ps. lxxviii. 4.] And we shall see Him eye to eye when He returns to His habitation, as it is written, 'for they shall see eye to eye when the Lord returneth to Zion.' [Isaiah lii. 8.]* Moreover, it is said, 'And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.' [Ibid. xl. 5.]" The date of the above composition is palpably too modern to have furnished our Lord with the theme of the third supplication in the Prayer which He dictated for the use of His Disciples. All we have to say for the Jewish recitation just quoted is, that it is an indifferent expansion of our Blessed Lord's concise but comprehensive petition, "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

One thought more is suggested by the prayer under consideration. Whenever the Spirit of God opens the door of Heaven for a momentary gaze, which is but seldom done, it is intended as a Divine intimation that the children of God should study well the celestial scenes disclosed to us, for our guidance and conduct even now. The brief sentence "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," should direct our most serious thoughts to that Heaven, and to all that has been written about that Heaven. So that our allegiance and devotion may be in some measure—though ever so faint in lustre and feeble in power—assimilated to the allegiance and devotion rendered by the

* See THE SPIRIT OF PROPHECY, by the Rev. Dr. Margoliouth, p. 28.

angelic hosts in Heaven now, and to be rendered in a renovated Earth hereafter, so that we may experience that, in a limited sense at least, even in our life that now is, **HIS WILL IS DONE IN EARTH AS IT IS IN HEAVEN.**

PREACHING THE GOSPEL.

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

(Continued from page 599.)

MEANWHILE are we entirely ignorant wherein the miraculousness of any true miracle consisted? In two instances of cure, we notice a *gradual process*, in the same order in which such a cure would be effected in a natural way: (1) in healing a man who was deaf, and had an impediment in his speech, if he was not actually dumb, the hearing is cured before speech is restored (Mark vii. 83, 85); (2) in giving a blind man sight, the full use of the man's eyes is restored, not all at once, but by degrees (Mark viii. 24, 25). Similar remarks are found in the ancient fathers on the miracle of changing water into wine,—a *natural process*, but wonderfully *accelerated*. And the same may have been the case in many other miracles, in the account of which the fact is not indicated. A miracle is not therefore the less a miracle because a law of nature is called in to effect it, but then the miracle only consists in *accelerating the action of a natural law*, which, if we could see the process, might itself fall under the designation of *natural*. Sometimes, some additional process, besides an accelerating force, may also have been in operation: and so, if we knew all, we could, perhaps, say that, in no "*miracle*" could it be said that any law of nature was set aside or superseded.

On the other hand, it is only from a superficial view, that any body could contend that the Bible sanctions the idea that real miracles might be performed by *satanic agency*. We read, indeed, of such an agency seemingly causing "fire to come down from heaven," and doing other "great wonders" (Rev. xiii. 13); but these are the same that are elsewhere called "*lying wonders*," delusions which God would send upon some, "that they should believe a *lie*" (2 Thess. ii. 9, 11), need therefore be no real miracles. So in Deut. xiii. 1, 2 (2, 3), we read of a *deceiver*, in effect, performing a miracle, by foretelling a future event. But even upon the facile assumption of a multiplicity of writers in the same book, this passage could assuredly not have been understood in flat contradiction with Deut. xviii. 21, 22, where the fulfilment of a prediction is made the infallible test of a true prophet. This last passage must inevitably be the dominant rule. But Holy Scripture speaks of things as they present themselves to the eye of the casual observer, and does not throw every man upon his own resources, to find out for himself what is genuine, and what is pretence; and so, instead of requiring every man in such a case as is assumed in the former passage, to examine whether there be not some fraud or trickery, the matter is cut short; so that when the object of the "*sign or wonder*" is, to get

men to worship "*other gods*," this is enough; let the seducer pretend never so much that a miracle had been wrought,—he shall die. But it does not assume any thing contrary to the general rule of Deut. xviii. 21, 22.

That there ever really existed such an art as *witchcraft*, or that a so-called "*witch*" could really effect anything, could be inferred from only one passage in the whole Bible (1 Sam. xxviii); and the woman here spoken of, with her professional title of *ventriloquist*,* was certainly nothing less than an impostor,—and such were to be put to death, not persons *suspected of witchcraft*.

Two vastly important subjects of discussion remain, which St. Paul treats as intimately connected with one another,—a great "*falling away*" in the Gentile Church,† and the "*grafting in again*" of Israel. To the Gentile Church he says, "Be not high-minded, but fear. . . . Lest He also spare not thee. . . . Otherwise thou also shalt be cut off."‡ This "*falling away*" our Lord must have had in view in His question, "Nevertheless, when the Son of Man cometh, shall He find the faith (*την πίστιν*) on the earth?"§ Of Israel the apostle says, "God is able to graff them in again. . . . What shall the receiving of them be but life from the dead? . . . And so all Israel shall be saved;"||—the proposition here involved being distinct from, and in addition to, that of the continuous "*remnant according to the election of grace*."¶

The most troublesome objections, certainly, which the missionary in the present day has to encounter even amongst heathen, as in India, and still more among Jews, are those which arise out of the terrible condition of Christendom. You cannot at all now point to the Church as a witness.** The Church of Rome indeed boasts unity; but neither Jew nor Pagan can be expected to enter upon such a question as the primacy of St. Peter, or supremacy; they will regard the Papal Church as but part of the Christian Church, and not by any means the better part of it. Outside the Church of Rome there are sects and parties innumerable, one fatal effect of which is that, since among so many none could be so preposterous as to pretend that its own *nostrum* is the only safe one, a universal latitudinarianism becomes almost inevitable; and *latitudinarianism* is not *faith*,†† and must sooner or later end in open infidelity in the masses.

If this terrible condition of the Christian Church, so full of corruptions, divisions, worldly-mindedness, and all kinds of ungodliness, and

* The LXX., *τυγαστριμυθον*; in Hebrew, *mistress of the leathern bag*.

† 2 Thess. ii. 3.

‡ Rom. xi.

§ Luke xviii. 8.

|| The authorised version, in Rom. xi. 31, "That through your mercy they also may obtain mercy," is a sad mistranslation, contradictory to the rest of the chapter. The Syriac, in common with many other versions (Vulg., Luther, &c.), renders the verse, "So these also have not now believed in the mercy which is upon you, that upon them also the mercy may come." (Vide infra.)

¶ Rom. xi. 5.

** Because our Lord prayed for the *unity of His Church* (John xvii. 11, 21), some think themselves bound to maintain that that unity actually exists, though the unity prayed for is one that "*the world*" could recognise. But the prayer is an exact parallel with the Divine utterance in Deut. v. 29, "O that there were such an heart in them," &c., clearly implying that there would be no such heart in them. And so in our Lord's prayer: there is agony in the words, implying that the unity, so necessary, would not exist.

†† Rom. xiv. 5.

powerless against the infidelity around her, had not been clearly foretold in Scripture, as necessarily preceding the great "falling away" (ἡ ἀποστασία), then a man could hardly maintain his faith; but it is foretold, and so those who believe this are forewarned. What contributed most to make some think that the apostles taught an immediate return of the Lord are their constant warnings against the dangers of the "last days;" but the fact is that the "mystery of iniquity" being of old standing, and the "falling away" a gradual development, the tendency to it was a constant one, and had, by every community, and every individual, to be guarded against as much in the days of the apostles themselves as in our days. With this "falling away" the missionary must know how to deal. He not only need not, but should not, ignore it, but by it account for the real condition of things, as the apostles themselves did.

The second subject, that of Israel, has been usually connected with "*Chiliasm*," which is, in the present day, quite exploded. One Papias, a bishop of the second century, held it; not he alone indeed, but Eusebius singles him out, in order to say of him that he was "*a weak-minded man*." The same Eusebius, however, backs up one Hegesippus, who was certainly no strong-minded man, and most certainly an Ebionite heretic, who stands self-convicted by the impossible account which he gives of "*James the Just*." So does Eusebius also adopt as a piece of genuine Christian Church history, an account which Philo gives of a sect of Jewish ascetics; and has, lastly, left us a Life of Constantine the Great, which does not confer very much credit upon the author. We can, therefore, not feel quite overwhelmed by the authority of Eusebius, and may well mistrust his certainly prejudiced report that Papias, or the Church in his day generally, connected any thing carnal* with the doctrine, the resurrection of the body not falling under such a designation. It is a simple fact that the doctrine of a millennium was from the beginning universal in the Church; but as the Church grew more and more worldly, and heathen philosophy became more influential, she became more and more content with her position in this world, and desired no other change but to increase her wealth and power; and then the doctrine was branded as heresy,† and yet has it never died out.

The term "Millennium" is, of course, found in the Apocalypse only,‡ a book to which greater violence has been done than to any other,—men, both in ancient and in modern times, upon principles diametrically opposite to one another, having contented themselves with fulfilments so airy and impalpable that no body but themselves could see any fulfilment at all.

The marvellous character of the book, considering that it is not a work of art, consists in this, that it works up, so to say, all the prophetic predictions in the Old Testament Scriptures not fulfilled in and at our Lord's first advent, which the New Testament generally also assumes to be still

* See a note on this in *Library of the Fathers*, Tertullian, pp. 130-130.

† This view does not differ very widely from the "*History of the Doctrine of Millennium*," given by Gibbon, in his "*Decline and Fall*," &c., which is, unhappily, only too true, except as to the spirit, and the turn he gives to it, in the usual Gibbonish style.

‡ Rev. xx. 3-7; cf. Isa. xxiv. 21-23.

future. But in any attempt at an interpretation, we should take warning from the example of Israel of old, who, while right in expecting "the coming of the Lord," were entirely wrong as to the *manner* of His coming. The apostles themselves had evidently so accustomed themselves to interpret in a wrong way some of the plainest predictions of the prophets,* that they could never be brought to believe that the Lord intended His words to be understood literally, when He spake to them of His passion, and even after His resurrection expected the immediate "restoring again the kingdom to Israel."†

That which the Apocalypse brings out most plainly is *the apostasy*, when the faith would be fiercely persecuted, when a determined attempt would be made utterly to extirpate it from the face of the earth. But this persecution the remnant of Israel will endure in common with the remnant of the Christian Church,‡ perhaps because both alike will believe in God, whom the rest of the world, no longer content with "an unrestricted right of search," will deny, and persecute those who believe in Him.§ And then the people of Israel will begin to play the part still reserved for them; then will their national conversion begin, and their national hopes be realised, though in a very different sense from that which they now expect. So much we may be sure of, whatever the precise character of the "*Millennium*" may be.

And in preaching the Gospel to Jews now, when only individuals can be expected to be won, these must be the terms proposed to them. You could satisfy a Jew that there is much figurative language found in the prophets; that under the figure of martial victories and universal sovereignty moral triumphs|| alone are intended, while rites and ceremonies of the Levitical law could only stand for the service and the ordinances that pertain to the "NEW COVENANT;"¶ but if you tell a Jew that up to the time of Christ he must understand the prophets literally, but from the coming of Christ to the end figuratively; that in the very same chapter in any prophet he must interpret different verses upon opposite principles; that not even when Christ Himself said, "Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord,"**—as if they would one day so welcome Him, is any thing national to be understood by the words;—if you will ask the Jew, finally, upon the authority of his own Scriptures, to disbelieve those Scriptures,†† then he will give you no hearing, and you may be responsible for driving him away from the faith.

"Of the times and the seasons" we are forbidden to inquire;‡‡ and revelation extends only a little beyond the final conversion of the world, which will begin with the conversion of the Jews, which is in the New Testament spoken of as indeed very far off.

As Greeks and Romans would never have received the Gospel had it been the religion of a prosperous Jewish State—its apostles royal ambas-

* Luke xxiv. 25, 26; ch. ix. 45.

† Acts i. 6.

‡ Cf. Matt. xxiv. 21, and Dan. xii. 1.

§ 1 John ii. 22.

|| Is. xix. 19-25; Zeph. ii. 11; Zech. vi. 8 (the Hebrew), cf. xiv. 7 seq.; Mal. i. 11; Isa. xi. 9=Hab. ii. 14.

¶ Jer. xxxi. 31-34, cf. iii. 16; Isa. lix. 19-21.

** Matt. xxiii. 39.

†† Such as Lev. xxvi. 44, 45; Jer. v. 18, and innumerable parallel passages.

‡‡ See S. August. on the Psalms, Ps. vi.

sadors, so neither, and much less, will the world be converted by a Church which itself needs conversion. But there will be the same "FALL," and the same *ἡττημα* (almost untranslatable, E. V. "*diminishing*")* in the Christian Church, which there was in the old Jewish Church, and a new order of things will begin. And meanwhile, a great work is going on even now. However at home infidelity be advancing, while other evils are not diminishing, there yet never was a time when the Gospel, in some form or other, orthodox and heterodox, catholic and heretic, was so extensively preached throughout the world as it is at this very time, "for a witness unto all nations."† The actual fruits are not such as to encourage much hope as to present results; in India, indeed, we actually see infidelity of the European type spreading among a higher class of natives, more rapidly than Christianity is among a lower; and the mass of the natives, aghast at this double propaganda carried on among them by men bearing the Christian name, but the faith at a disadvantage by unseemly divisions, turn with revived pertinacity to their old superstitions and idolatries.‡ But notwithstanding this, the main facts of the Gospel history are every where being made thoroughly known, and the time is fast coming when the whole world will know it. Mankind at large will in due time be in the condition in which St. Paul must have been on his way to Damascus. From his character, and his position, he could not but have known all about the works of Christ, and His teaching, and His discussions with Scribes and Lawyers, Pharisees and Sadducees.§ He probably was, as an enemy and an unbeliever, as much a follower of Christ, as was St. Peter, as a friend and an apostle. And so he had only need of the words, "I am Jesus whom thou persecutest,"|| to be as well informed a Christian (in the letter) as Peter himself. So it will fare with this world at large.

The enemy will think himself on the very point of finally crushing and overwhelming the camp of the saints,¶ as the prophet Zechariah, perhaps only in poetic language, represents it, when the deliverance will come, as in time of old.** Once more the world will see marvels, and prophecies palpably fulfilled.†† A new Gospel will now, as it were, be preached, though, in truth, only the old, "the everlasting Gospel,"‡‡ freed now alike from old corruptions, and hesternal sectarian traditions, and no longer clouded by divisions, heresies, and schisms: and very rapidly this new, perfectly sound faith will spread; and then will it be seen that the work of God had in reality never stood still.

The world of (molecular) science discovered but yesterday the "*law of continuity*," and of "*uniformity*:" the Bible has never known any other. Upon these eternal principles just it will be that "the kingdom of this world will become the kingdom of our God and of His Christ,"§§ and once more Jesus will be able to say: "IT IS FINISHED."

* Rom. xi. 12.

† Matt. xxiv. 14.

‡ Address of the three Anglo-Indian Bishops to Convocation.

§ This Keim also lays stress on, though not for the same purpose as is here done.

|| Acts ix. 5, &c.

¶ Zech. xiv.

** Mic. vii. 15.

†† Zech. xii. 10, &c.

‡‡ Rev. xiv. 6 = Isa. lxvi. 19.

§§ Rev. xi. 15.

THE TWO CLEANSINGS OF THE TEMPLE BY OUR LORD: HOW OBJECTIONS SHOULD BE DEALT WITH, AND HOW THEY SHOULD NOT.

A Note suggested by a Sermon reported in the "Guardian," August 12, 1874.

It is only after some successful missionary experience, that one is likely to put the true construction on our Lord's injunction to the "*seventy*," Luke x. 7, "And in the same house remain. . . . *Go not from house to house*,"—as not referring to seeking entertainment in different houses; they were not even to lose time by salutations on the road, and they had no directions how they were to preach, only their Lord's example.

But had our Lord ever need to go "from house to house," to *seek* people to preach to? He was never without people to listen to Him. Whether He was in any house, or on the mountain side, or in the desert, or on the sea shore, everywhere alike, crowds flocked around Him, "*to hear the word*."

So attractive indeed as His conversation was, that of no other man ever has been, and never will be; but something of this attractive power every true-born missionary will possess. And so we read of St. Paul that, "for the space of two years," he, in Ephesus, "disputed daily in the school of one Tyrannus."* If He had not been a true missionary, people would not have cared to dispute with him, or to listen to his disputations, for so long a time. And for the same length of time He "preached the Kingdom of God," receiving all that came to him "in his own hired house" at Rome. (Acts xxviii. 30.) In exceptional cases only He departed from this rule. (Gal. ii. 2.) Preaching in bazaars, at fairs, and feasts, with constant interruptions, in the midst of jeers, few remaining long enough to catch the drift of the poor missionary's harangues, is of little profit.—Unwisdom in the conduct of missions is one of the characteristics of the time.

That injunction of our Lord's, therefore, conveys to us an important piece of information; it shows that He did not choose His *Missionaries*—not even the "*seventy*"—at random, but that they were men duly qualified for their work; for we know it to be true physically, that no body of appreciable weight and magnitude can move in space without making its presence felt by the influence it will exercise upon other bodies, and this holds equally true morally and spiritually.

But another important qualification in a missionary is a certain tact in conducting a discussion. How marvellously is this true of our blessed Lord! The missionary must indeed be no mere *disputant*; controversy has very dangerous tendencies, which the missionary must as much as possible avoid. His preaching in his own house, where most good is done, is only a kind of *conversation*, earnest, vivid, original, "*seasoned with salt*;" it must be of the sort that is known as "*a meditation*," but argumentative. Now and then, however, a downright discussion will be inevitable, but then the homiletic element must still predominate. Here the great thing for the missionary to do is, to keep the entire command of the field; to discuss just what he likes to discuss, and nothing else, and every question on his own ground, from his own

* Acts xix, 9, 10.

point of view. This cannot be done by stipulation, for the missionary cannot expect his opponents to abide by any stipulation; and it would be idle for him to be querulous, or to decline discussion on any other ground than that of his own choosing: he must do that by tact and adroit management. He may indeed often follow an opponent, and seem to give up his own ground, but still keep the discussion in his own hand, and remain master of the situation. Often, indeed for the most part, the missionary will have quite a number of persons, even a whole room full, to deal with at once, and then may have half a dozen or more objections hurled at him at the same time. He must not cry *order*! nor remonstrate; but declaring himself ready to answer by turns every objection that any reasonable man might raise, pick out the objection that seems the most plausible,—supposing it worth discussing,—and deck it out to the best advantage, making it, if possible, appear even stronger than the objector at all expected, and so deal with it, and answer it; it being, of course, assumed that this can be done. And when this has been done, all the other objections will have lost much of their force, while some of them will, almost to a certainty, in such a case, have received a sufficient answer, or been set aside, in the answer given to the previous objection.

The unskilful missionary will fail in all this. If he has the opportunity of a discussion, he will be led by his eager opponents into all kinds of devious paths; discuss anything and everything, and never discuss anything profitably; his discussions will therefore be tedious, uninteresting, and unsavoury; and people will not be inclined to keep up any intercourse with him.

The following may seem an extreme case; but it is only one out of many, which could be given. A missionary (by profession) to the Jews, a pious and devoted man, and not without learning, but without any of the natural talents of a missionary, after having been settled for between thirteen and fourteen years in a certain famous city, without ever having effected anything, was joined by a younger brother-missionary who was more successful, and almost always had Jews with him, listening to, and carrying on discussions with, him. The elder missionary would then sometimes come to the younger missionary's house, to have the opportunity of doing a little mission work, which the younger brother gladly afforded him, from a feeling of kindly sympathy, pausing when it was his own turn to speak, to let him take the word: but the result was always the same. On the occasion in view, the older missionary had not had the conduct of the discussion—which had been going on for sometime, and had been of a very solemn character—a quarter of an hour in his hand, when he started off with a history of the *English Reformation in the sixteenth century*. This led to all sorts of idle questions, and utterly useless explanations; and to make the matter worse, the missionary introduced “a very pious queen, of the name of Elizabeth.” The Jews, either from malice (rather what the Germans call *Schadenfreude*), or really misunderstanding the word, tortured “*Queen Elizabeth*,” into *Queen Jezebel*, and now raised the question of the lawfulness of *female sovereignty*, which the missionary was equally ready to discuss. But the whole discussion had by this time degenerated into mere banter.

But much that a missionary in his own house has to attend to, every preacher has also to attend to, and he can do it with less difficulty. The missionary has often to exert considerable ingenuity to avoid the discussion of useless questions; for he should, if possible, avoid every question that is not absolutely crucial, and should always remember that whether Christianity be true or not, will not depend upon the number of objections answered, but upon the amount and strength of the *positive evidence* which he can accumulate, and bring to bear upon his opponent; but the master of a pulpit can always choose his own ground, and has only to bear in mind that, though nobody will rise up in the church to argue with him, yet if there be a flaw in his argument, some who are present may detect it, to whom it may do great harm. If, then, there be a question which the preacher feels—and he ought to be the first to feel it—that he cannot deal with satisfactorily, he should avoid it altogether, and choose a more profitable subject.

Now in the Sermon which has suggested this note, the very eloquent preacher dealt with the *two cleansings of the temple by our Lord*,—one at the beginning of His ministry, recorded by St. John alone (ii. 16), with one form of words; the other, towards the end of His ministry, with a different form of words, recorded by all the three other Evangelists. (Matt. xxi. 18, &c.)

Now in this, as in all cases where two very similar events are in Holy Scripture recorded as having taken place at two different times,—and which is much more common in the Old Testament than in the New,—the so-called "*critical school*" contends, either that one event has been magnified into two, or that the story is altogether a mere imaginary event, a mere piece of gossip, and hence certain minor differences in the relations. Now it must be borne in mind that it is not only avowed sceptics, or deniers of a Divine revelation, or who otherwise depreciate the evangelic narratives, who assume this as a matter of course; but that the sincerest and most single-hearted believers may have suspicions of this kind steal into their minds; and if they hear an eloquent and otherwise renowned preacher handle such a subject, who instead of satisfying reasonable expectations, only begs the question, and conveys the impression that he cannot really distinguish the two events from one another, and therefore cannot account for the difference of language on the supposed two occasions, and so cannot remove the suspicion that here is a weak point,—may not their faith be seriously endangered? And so the preacher, instead of doing good, only does harm. Everybody's faith is not shaken; but nobody's faith is by such a course confirmed, while that of some may be dangerously impaired. And that this has often happened, happens every week, is an absolute certainty; and our task is *sound reasoning* upon religious truths, which divines would learn—they need it—if they knew more of mission work,—mission work among educated people,—above all, among Jews,—where a bad argument is no sooner suggested than it is knocked to pieces.

But whether there was only one cleansing of the temple, or whether there were two, or whether there was none at all, is not the only question to be discussed; and the preacher did discuss the other questions also which the "*critical school*" has raised in connection with our subject;



and we will, for convenience' sake, range them under three heads ; and first briefly state how the distinguished preacher treated the several points at issue, and show how he failed ; and then show how very satisfactorily the whole subject may be treated.

(To be concluded in our next.)

THE SYRIAN PATRIARCH'S VISIT TO THIS COUNTRY:

ITS PROBABLE EFFECT UPON THE JEWS IN THE EAST.

BY ALEXANDER FINN.

IT is almost impossible for an English reader to comprehend the low esteem in which the Jewish people are held by most eastern Christians. The word "Jew" in the lips of an Oriental is synonymous with nearly every term of opprobrium. But too often are reproduced, even at the present time, the hatred, the scorn, and the cruel treatment so continually shown by nearly the whole Christian Church to the once favoured race during the Middle Ages, not inaptly called Dark. The old, old charge of using Christian blood in the Passover cakes (מצות) is continually brought forward, and too readily received by an ignorant and credulous clergy, to be by them disseminated, in an intensified form, among a still more ignorant and credulous laity. The legends circulated with reference to this charge, though as marvellous as apocryphal, are most eagerly swallowed. Prejudice thus excited and sustained by continual feeding, has produced the violence offered to the Jews in the Holy City itself by so-called *Christian* pilgrims. Nor is it uncommon for Jews to be unable to venture abroad during the annual Easter festivities.

This ill-feeling has been sadly illustrated within the last few years in the anti-Jewish outbreak in the Danubian provinces : far worse than this is their condition in the less enlightened East. Such being the case, it is a new and a hopeful sign to hear an Eastern ecclesiastic declare that all believing (i.e., Christian) Israelites are his brethren, since "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free : but Christ is all and in all." (Col. iii. 11.) Still more hopeful is it to hear such a declaration from such a person as the venerable Patriarch of Antioch, head of the Syrian Church, who is now among us.

Nothing is, perhaps, more strange than the difficulty which English students of Holy Scripture find in realising its history and geography, and in recognising that the descendants of these very people, of whom they have been taught from their youth upward, still exist, and inhabit the land of their forefathers. Few who have read the eleventh chapter of the Acts have any idea that the spiritual descendants of the Church founded by St. Peter in the house of the Centurion at Cæsarea are still to be found. Yet such is the case.

Within the last two months there has been received and entertained in London the head of the Syrian Jacobite Church, which claims, and with every right, to be this identical body. Nay, more ; the present

Patriarch, bearing the name Peter, is styled Third of that name, St. Peter himself being accounted the first of the long line of Syrian patriarchs. The name Ignatius, by which he is also called, is that adopted by every Patriarch on his accession to the office. Ecclesiastical matters in India and a desire to benefit and educate his people brought him to England.

As his Church had by some been branded with the name of Monophysite heretics, a meeting was convened by the especial consent of his Holiness, the members of which were clergy and trained theologians, who by his permission interrogated him in matters of faith. To show that this was efficaciously and properly done, we need only mention two names, those of the Rev. Prebendary Irons and the Rev. Canon McCaul, each and both competent representatives of the Church of England. The result was a document, signed on behalf of the meeting, expressing pleasure and gratitude that his Holiness the Patriarch had been able completely to purge his Church from the charge of Monophysitism hitherto attributed to it. That he has so vindicated himself and his tenets, proving that his faith is almost identical with our own, is sufficiently shown by the orthodoxy of those clergy who have been foremost in assisting him in his cause, and who have invited him to their churches. The Archbishop of Canterbury, the Bishop of London, and others have helped and are helping him.

The Syrian Christian community, once a very large one, said to have been the largest in the East, has now, owing to the encroachments of its neighbours better protected by European powers, dwindled to a mere fraction of its original number—yet consists of one hundred thousand families in Turkey and Mesopotamia, and a similar number in India.

Our readers will now understand how it is that we attach so much importance to the Patriarch's words, previously quoted, to the effect that all believing Jews are his brethren. Such a saying on his part displays a breadth of mind and an enlightenment which we should hardly expect from one who labours under such disadvantages as his Holiness has had to contend with throughout his life. He even acknowledges it to be the duty of every Christian to impart that Gospel to the Jews which originally came from them. More than this one can hardly expect, and it is enough to make us hope that the people who acknowledge him as spiritual head will learn to cast away prejudices as his Holiness himself has done. So long, however, as they remain plunged in ignorance, this must be an impossibility. Let us, therefore, aid the Patriarch in the noble work he has undertaken of providing for his flock the privileges of education. Let the West now repay to the East the debt so long ago incurred. From the Easterns we received our knowledge; let us not refuse to impart to them the instruction they so much need.

The Patriarch is anxious to establish schools, colleges, and printing presses, the latter in order to circulate more freely the Holy Scriptures in the vernacular, hitherto only attainable by his people in manuscripts, laboriously written and necessarily far too rare. If we help his Holiness, as we should, in this his object, we may fairly hope to re-establish the Syrian Church in something like its former position, and so, perhaps, to raise up another worker in the missionary field.

The Syrian Church is that founded by St. Peter, the apostle of the circumcision. Its chief home is in Mesopotamia, where Abraham

dwelt, whence Isaac's wife was brought by Eliezer, where Jacob served Laban, and all his sons were born excepting Benjamin. The Syriac versions of the New Testament are amongst the most precious and valuable records of the Christian Faith. The liturgies of the Syrian Church are ascribed to the Hebrew Fathers, the apostles, who based them on the temple ritual.

Then let the Word of God be freely circulated; let the sweet Psalms of David—dear to every Syrian Christian—be placed in the hands of every Syrian child; let the prophets and the New Testament be read and comprehended by the Syrians, clergy and laity: and may we not then hope to see the example of St. Peter followed, another lost sheep of the house of Israel sought out and brought back by willing Syrian shepherds to the one fold of our common God and Saviour?

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 V.—CHAPTER I.

SUMMARY OF HENRY'S EXTORTIONS FROM THE JEWS.—THE ACCESSION OF EDWARD I.—*STATUTUM DE JUDAISMO*.

(Continued from page 608.)

A MELANCHOLY monotony pervaded the whole of the reign of Henry III. The principal feature in Henry's disposition was uncontrollable avarice, which had been the cause of the many cruel persecutions to which our poor unfortunate brethren were exposed. Let me just recapitulate, in a few words, the sums extracted from the Jews in the preceding reign. In the years 1230 and 1231, fifteen thousand marks; in 1233, eighteen thousand marks; in 1236, eighteen hundred marks. The amount of taxation in 1237, not mentioned. In 1239, a third part of their goods; in 1241, twenty thousand marks; in 1244, twenty thousand marks; in 1245, sixty thousand marks, which tax the king received with his own hands; in 1246, forty thousand marks; in 1247, five thousand five hundred and twenty-five marks; in 1249, ten thousand marks; in 1250, a great part of their goods was taken away; in 1251, five thousand marks of silver, and forty of gold; in 1252, three thousand five hundred marks; in 1253, five thousand marks; in 1259, five thousand marks; in 1269, one thousand pounds; in 1271, six thousand marks; besides many more, of which we have no records, and also besides the vast sums occasionally extorted from numbers of individuals. In *Claus. 89, H. 3, pars. 2, dors. 16, 17*, there is a large catalogue of the lands, houses, rents, mortgages, real and personal estates, and debts of Abraham, a Jew, in several counties, amounting to a vast sum, taking up nearly two membrances, which were imbreivated and confiscated to the king's use. And a proclamation by the king, that no Jew should be suffered to depart out of the realm

of England. Lord Coke states that "the Crown received from the Jews, in the short space of seven years, viz., from the 17th of December, in the fiftieth year of Henry III., until Shrove Tuesday, the second of Edward I., the sum of £420,000 15s. 4d."

"Death," using the words of a quaint writer, "as inexorable as himself, seized him, and gave the Jews some respite from these afflictions, but the king leaving behind him but a very indifferent character either as a man or a prince."

For nearly two years after, the government of this country remained in the hands of the Archbishop of York and the Earls of Cornwall and Chester, Edward being abroad, engaged in the holy war, as it was called; during which time our people seem to have been left pretty much unnoticed, and consequently, we may conclude, in peace. Edward's return, however, brings them again prominently before our view, and under more distressing circumstances than ever.

The first public act of his reign which had reference to the Jews was in conformity with the example set by his ancestors: he held out to them hopes of safety and protection. Shortly after the death of the late king, proclamations of peace and security were issued, extending to the Jews as well as to the nation in general. It was, however, soon observable that, as far as regarded the former, there was no peace for them.

Edward knew well that his father's and mother's unenviable unpopularity with his subjects, and the incessant civil wars which distracted the kingdom during the preceding reign, owed their existence to his royal parents' insatiable demands for money from the English barons; he determined therefore, though equally in want of large sums of money, to obtain those sums from our people alone, and not to ask anything from his "Christian" subjects—an expedient whereby he expected to gain popularity, as well as the supplies he wanted. Accordingly the new king, soon after his coronation, began to regulate the Jewish affairs after his father's model. Steps were, in a short time, taken to facilitate the levying of taxes upon them. New officers of their Exchequer were appointed; directions were given to enforce the regulations, by which they were obliged to confine themselves within particular towns and cities; and orders were forwarded to the sheriffs of the different places where they resided, to examine the registers of their debts and possessions, and make a faithful return of their estates and effects. As soon as the necessary information upon these orders was received from the sheriffs, a new tallage was imposed upon our brethren. The children began to be taxed as well as the parents, which made the tallage enormous; and authority was given to enforce the payment, together with that of all arrears due on former assessments, by measures of the greatest severity. The collectors were directed to levy the sums which were demanded upon the goods and chattels of those who hesitated to contribute their proportion; and if the amount could not by this means be obtained,—which, as a matter of course, proved those impoverished Jews to be useless, since everything was taken from them,—the king thought best to change the punishment from imprisonment to transportation. Accordingly, the sheriffs were empowered to punish the refractory, that is, those who had not money enough, with banishment from the kingdom;

to imprison all such as common thieves who should be found in the country after three days from the time they were, under those orders, directed to leave it; and the lands, houses, and effects of those who should be banished were to be forthwith taken possession of and sold. The persons who were appointed to carry these directions into effect were an Irish bishop—Bishop-elect of Waterford—and two friars; and they appear to have executed the office entrusted to them with such relentless severity, that the king's mind was moved to pity, and in many cases Edward gave orders to release particular individuals amongst the Jews from a part of the demands made upon them.

The complaints which had been made towards the end of the last reign, of the injuries which were experienced by the people in general, from the laws and proceedings respecting the Jews, it seems, were now again brought forward. And the extent to which the Jews were permitted to take interest by the canon law, in order to fill the coffers of the king, was, it appears, also the subject of increased remonstrance. It must always be borne in mind that the Gentiles were by far the greater usurers than the Jews, but the former could practise the foul profession with impunity, by stating that they laboured for the Pope; for instance, as I have already pointed out, in the thirty-sixth year of the preceding reign, Henry ordered that the Causini should be prosecuted with the utmost rigour of the law for their usuries; but they pleaded that they were the servants of the Pope, and employed by him, and were therefore not only left alone, but were even countenanced in that nefarious traffic.

In the third year of his reign, the king, in order to please his "Christian" subjects, was pleased to pass the statute which is known by the name of the "Statutum de Judaismo." This statute acknowledged that the king and his ancestors had had great profit from the Jews, yef that many mischiefs and disinheritances of honest men had happened by their usuries; and it enacted, therefore, that from thenceforth no Jew should practise usury,—that no distress for any Jew's debt should be so grievous as not to leave the debtor the moiety of his lands and chattels for his subsistence; that no Jew should have power to sell or alien any house, rents, or tenements, without the king's leave, but that the Jews might purchase houses in cities as heretofore, and take leases of land to farm for ten years; and that they should be at liberty to carry on mercantile transactions in the cities where they resided; provided, however, that they should not, by reason of such dealings, be talliable with the other inhabitants of the cities, seeing that they were only talliable to the king, as his own bondsmen; and it directed that they should reside only in such cities and boroughs as were the king's own; and that all Jews above the age of seven years should wear a badge, in the form of two tables of yellow taffety, upon their upper garments; and that all above twelve years of age should pay to the king at Easter the sum of three-pence. Lord Coke recommended that statute as very worthy to be read. It was drawn up in French, and the following is an English translation of the same:—

"Whereas, the king having observed that in times past many honest men have lost their inheritances by the usury of the Jews, and that many sins have from thence arisen, notwithstanding Judaism is, and has

been, very profitable to him and his ancestors, yet nevertheless he ordains and establishes, for the honour of God and the common benefit of the people, that no Jew hereafter shall in any manner practise usury; and that no usurious contracts already made, since the feast of St. Edward's last past shall stand good, excepting bonds relating to the capital sum. Provided also, that all those who are indebted to the Jews, upon pledges movable, shall redeem them before Easter next, under pain of forfeiture. And if any Jew shall practise usury against the intent of this statute, the king promises neither to give him assistance by himself or officers to recover his debts; but, on the contrary, will punish him for his trespass, and assist the Christians against him in the recovery of their pledges.

"And it is further enacted, that no distress for any Jew's debt shall hereafter be so grievous as not to leave Christians the moiety of their lands and chattels for a subsistence: and that no distress shall be made by any such Jew upon the heir of his debtor named in the bond, or any other person in possession of the debtor's lands, before such debt shall be proved in court. And if the sheriff or other bailiff is commanded by the king to give possession to any Jew, of lands or chattels to the value of his debt, the chattels shall first be appraised by the oaths of honest men, and delivered to the Jew or Jewess to the value of the debt. And if the chattels be not found sufficient to answer it, then the lands shall be extended by the same oath, according to their separate values, before seisin is given of them to the Jew or Jewess; to the intent that, when the debt is certainly known to be discharged, the Christian may have his land again, saving to the Christian, nevertheless, the moiety of his lands and chattels, and the chief house for his sustenance, as before expressed.

"And if anything stolen be found in the possession of a Jew, let him have his summons if he regularly may have it; if not, he shall answer in such a manner as a Christian would be obliged to do without claiming any privilege. Likewise all Jews shall be resident in such cities and boroughs as are the king's own, where the common chest of their indentures is wont to be kept. And every one of them that is past seven years shall wear a badge, in form of two tables, of yellow taffety, six fingers long and three fingers broad, upon his garment; and every one that is past twelve years shall also pay annually to the king, at Easter, the sum of three-pence, both male and female.

"And no Jew shall have power to alienate in fee, either to Jew or Christian, any houses, rents, or tenements, which they already purchased, or dispose of them in any manner, or acquit any Christian of his debt, without the king's special license, till he hath otherwise ordained.

"And because holy Church wills and permits that they should live, and be protected, the king takes them into his protection, and commands that they should live guarded and defended by his sheriffs, bailiffs, and other liege people. And that none shall do them harm, either in their persons or goods, movable or immovable, or sue, implead, or challenge them in any courts but the king's courts, wheresoever they are.

"And that none of them shall be obedient, respondent, or pay any rent to any but the king or his bailiffs, in his name, excepting for their

houses which they now hold, rendering rent ; saving likewise the rights of holy Church.

“ And the king also grants, that they may practise merchandise, or live by their labour, and for those purposes freely converse with Christians. Excepting that on no pretence whatever they shall be levant or couchant, amongst them : nor on account of their merchandise, be in scots, lots, or talliage, with the other inhabitants of those cities or boroughs where they remain ; seeing they are talliable to the king as his own vassals, and not otherwise.

“ Moreover the king grants them free liberty to purchase houses, and curtilages, in the cities and boroughs where they reside : provided they are held in chief of the king, saving to the lords their due and accustomed service.

“ And further the king grants, that such as are unskilful in merchandise, and cannot labour, may take lands to farm, for any term not exceeding ten years : provided no homage, fealty, or any such kind of service or advowson to holy Church, be belonging to them. Provided also that this power to farm lands shall continue in force for fifteen years from the making of this act, and no longer.”

It appears that Edward had already contemplated the total banishment of the Jews in 1290, for fifteen years after that statute was enacted the Jews were altogether expelled.

The provisions of this act were rigorously enforced ; writs were at different periods issued to compel the Jews to reside in the towns prescribed for them, to levy the sum of three-pence a head on all who were above the age of twelve years, and to oblige all who were more than seven years old to wear the badge directed by this statute.

CHAPTER II.

JEWS BEGIN TO SPEAK THEIR MIND ABOUT THE CHRISTIAN RELIGION.—THE PROCLAMATION IN CONSEQUENCE.—THE JEWS CONSIDER THEIR CHARACTER DEFAMED WHEN CALLED CHRISTIAN.—EDWARD'S ZEAL IN PROMOTING CHRISTIANITY AMONGST THE JEWS.—BELAGER A JEWISH CONVERT.—EDWARD WANTS MONEY.—THE JEWS ACCUSED OF CLIPPING THE COIN.—THE CHARGE OF CLIPPING THE COIN EXAMINED.

THE Jews were a long time silent as regards the merits of the “ Christianity ” of that period, but they could contain themselves no longer. They began openly to abuse Christianity, and stated publicly that it could not be a religion given by a merciful God, since it allowed such inhumanity. The king, therefore, with an appearance of pious zeal, which was either prompted by the dictates of his own conscience, or adopted in deference to the spirit of the times, commanded steps to be taken to make the Jews—apparently at least—respect the Christian faith. The first means adopted with a view to this object were, as might have been expected in that age, of a compulsory nature. In the seventh year of this reign, the king issued a proclamation, directing that any Jew who was heard openly to revile the divinity of Christ, should be forthwith put to death ; and if convicted of being a common blasphemer,

should be punished according to the law in such cases. The Jews insisted, however, that they should not be nicknamed Christian, considering such an epithet, when applied to them, a defamation of character. Accordingly we find, that when a Jewish woman was once called a Christian, and affirmed to have been baptized, her husband joined with her in an action for scandal and defamation, and appealed to the king for justice. The king actually sent a formal writ concerning it to his justices, commanding them to try the matter by an inquisition of Christians and Jews, and obtain for the parties redress, if slandered. To this circumstance may the origin of the new enactment be ascribed, namely, that Jewish females should also wear distinguishing badges. For by an edict subsequently issued by the king, the direction with respect to the wearing of badges was extended to Jewesses as well as to Jews; and orders were at the same time given to see that no Christian served any Jew in any menial capacity. In addition to these regulations, which were solely of a temporal nature, measures were also taken with respect to the Jews, which had no reference to the promotion of their spiritual welfare. For about the same time, certain friars of the order of the Dominicans undertook to preach to the Jews, and vouched to convince them of the truth of the Christian faith, if the Jews could only be prevailed upon to listen to their preaching. They therefore petitioned the king to force all the Jews to attend to their preaching.

To forward the pious intentions of the Dominicans, the king issued writs to the sheriffs and bailiffs of the different towns where the Jews should be compelled to attend such places as the friars should appoint, and be forced to listen to the discourses which were delivered, with attention, and without disturbance. The king on his part conceded a portion of the advantages to which he had heretofore been entitled, from the power he possessed over the property of the Hebrew Christians. Letters-patent were published, declaring that for the future seven years, any Jew, who might become a Christian, should retain the moiety of his property to his own use; the other half was secured to the House of Converts, founded by the late king, to be applied (together with the deadends which were granted at the same time) towards the support of that establishment. We do not find, on record, many benefits that resulted from the measure thus taken, to induce the Jews to investigate attentively the claims of the Christian doctrines; and it would seem that but few were prevailed upon to surmount the stumbling-blocks thrown in the way of their conversion, and to make the sacrifice which was still incurred by the convert to the Christian creed.

The Jewish Converts' Institution was also much patronised by the king. The warden of the house was commanded to elect an able presbyter to act as his coadjutor, and who was to reside in the house, together with a few other ministers, in order strictly to attend to all the regulations of the house. The king also ordered, that if any of the converts residing in the house were qualified to act as assistant chaplains, they should be preferred to all others, in the presbyters' election. And if any of the Hebrew Christian inmates appeared likely to become scholars, they should be sent to efficient schools, and properly educated. And if any be more fit for business, to learn a trade; but have their board and lodging in the institution. Should the literary converts, however, be

promoted to the church, they were to cease to participate in the benefits offered by the house. The king also ordered that if after all the expenses of the house were discharged, there should still remain some balance in the hand of the collector or treasurer, the whole of that surplus should be applied to the repairing and beautifying of the chapel belonging to that institution. But, as I have said before, we are not favoured with many records of the conversion of the Jews in this reign: yet those we have registered are of a very satisfactory nature. We read of a certain Oxford Jew, Belager by name, who became a Christian, and from the schedule of his goods, which was seized for the king, in consequence of his conversion, we have every reason to believe that Belager was a man of learning, for his movable goods consisted chiefly of books. His conversion was, therefore, owing to powerful conviction, as is generally the case with a Jew, when he is led to make a public confession of his faith in Christ.

Whilst it is pleasing to register the concessions which were thus made on the part of the Crown in favour of the Jewish converts, it is no less painful to have to record that the Jews in general still continued to be subjected to tallages of very heavy amounts, the payment of which was enforced by seizure of their goods, and by banishment. The king's exchequer being completely exhausted, Edward stood greatly in need of money in consequence of his Welsh war: the rearing of the two castles in Wales—namely, that of Caernarvon, as also that of Conway—must also have amounted to a vast expenditure. Then the question arose, where was all the money to be got? Answer—By orders which were at various times issued to open and examine the chests in which the Jewish properties and possessions were enrolled. Great part of their effects were then taken, and the sums which other persons were indebted to our people were levied and appropriated by the king. Accusations were, moreover, at different periods made against them, of various descriptions of crimes.

The principal offence with which they were now charged, was the clipping and falsifying the coin of the realm; and many, on account of this calumny, were condemned to suffer death, and were executed. In the seventh year of this reign no less than two hundred and ninety-four Jews were put to death for this imputed crime, and all they possessed taken for the use of the king. To what extent the Jews were really guilty of this latter offence for which they suffered, or whether they were guilty at all, it is impossible now to determine. It is probable, however, that many an Englishman may decide at once that this charge must have been true; for Edward I., who is called the English Justinian, for the excellency of the laws enacted by him, caused them to be tried for this offence. Some may perhaps suppose that under a sovereign, who is to this day celebrated on account of the laws enacted in his reign, those Jews had all regular trials, and were justly convicted on the evidence. I candidly confess that those were the opinions which I entertained at the first reading of this accusation, and induced us to examine the subject most attentively. The following is the result of the examination of this subject:—It is true that where there are good laws enacted, we naturally look for an upright administration of them; but it is possible for a prince to enact good laws for the government of his people,

and yet to be misled by his ministers, to conduct his government without the least regard to law and justice; and there are few reigns in which greater acts of oppression, cruelty, and injustice were committed than in the reign of Edward I.,* although the brilliancy of his exploits, and the greatness of his abilities, have thrown an unmerited gloss over his administration. Does not history declare that the very fountains of justice were polluted, and that long complaints were made of the corruption and venality of the judges in Edward's reign? Kings are ever entitled to profound respect, and it is the liberal policy of the present age ever to give them the credit of uprightness of intention, and to consider every investigation as an investigation of the acts of their ministers. We shall, therefore, consider it in this light, and speak of actions as the actions of the ministers of state; and surely the actions of the administration in Edward's reign are very reprehensible. Their conduct towards the Welsh bards will ever be considered, by those who are not dazzled by successful cruelty, as disgraceful acts, which would have tarnished the splendour of this reign had it been a thousand times more splendid; but in their conduct towards the Jews they acted the part of most grievous oppressors. What evidence was produced against them? We read that they were suspected of the crime, as were also the Flemings. It would, therefore, have been the part of a good and active government to have set its officers to seek for the guilty, whether English, Flemish, or Jews. Does this appear to have been done? Certainly not! Mark, I do not deny but there might have been Jews as well as Flemings and English concerned in these malpractices. The Jews are men, and subject to temptations and like crimes as the rest of mankind; and as they dealt in money, and had better opportunities than others, the probability that some of them were not entirely innocent is strengthened; but the suddenness of the inquisition, the great number of those executed, and the conduct of the government and the people at large towards those whom they did not execute, convince me that our people had not fair play, but that by far the majority of them were unjustly convicted. It is curious to observe in the page of the English historian, first the statement that "the king's finances were exhausted," and the same page ends with an account of the vast sums raised by the seizure of the Jews' houses and effects, and the fines imposed upon those who escaped death, and the goldsmiths who were involved in the suspicion of being concerned with them.†

The only circumstance mentioned by the historian which seems to glance at the crimination of any of them is, that great sums of clipped money were found in their houses. Here seems to be something like evidence. We must therefore pay attention to it. If he had said that there had been in their houses great quantities of gold-dust of the same standard with the current coin, it would have amounted to circumstantial evidence, which, if strongly corroborated with other proofs, might induce an impartial jury to convict a prisoner; but no such thing is mentioned; it is only said that great sums of clipped money were found in their houses. Now this, so far from being evidence against them, was evidence in their favour, if rightly considered: but what signified

* "Henry's Britain." Vol. vii. p. 75.

† Hume and Smollett.

evidence in favour of a Jew, when he was accused upon a general rumour? His judge and jury composed of those who hated him and His nation, and who would rejoice and exult in his nation, and who would rejoice and exult in his conviction and sufferings. Who was there to plead His cause? Is there the least ground to suppose that they had even a single chance of being acquitted? The very evidence which was considered as a proof of their guilt should have produced their acquittal; for if they had been concerned in clipping the coin, they would have hoarded unclipped money in order to clip it, and put the clipped money in circulation. And again they dealt in money, and hoarded money; if, therefore, the money which was in circulation was clipped and depreciated in value, what could they deal in—what could they hoard but clipped money? Once more the Flemings were mentioned as being implicated with the Jews in the suspicion of being guilty of this crime; and in the account I am now considering, I find that the goldsmiths were charged with being their accomplices, although they (being “Christians”) were only fined, and not hanged for it. I think there can be little doubt but that the latter were the principal criminals, for if a goldsmith were not restrained by the detestation of such a crime, and exposed himself to the punishment of the law, would he have admitted an accomplice to render his detection the more probable? would he permit an accomplice to run away with the main part of the plunder? Surely he would do all the business himself.*

Unjust, however, as was the condemnation of the Jews for that imputed crime, the poor Jews seemed convinced that anything would be believed against them, be the story ever so incredible. Sums to a large amount were therefore subsequently extorted from them by the common people, through threats of accusing them of the above crime. To such lengths was this system of extortion carried on, that the king found it necessary to issue a proclamation, declaring that from thenceforth no Jew should be held answerable for any offence heretofore committed. This act of evident justice was, however, accompanied by a condition which throws a degree of doubt upon the real motive by which it was suggested. In order to bring himself within the security of the proclamation, the person accused was bound to pay a fine to the king.

Great numbers of our brethren, Christian and antichristian, contrived to transfer the bulk of their remaining properties from England to France; when many of my own family, along with our family chronicle, up to that date, removed. Amongst our Hebrew Christian brethren who betook themselves, about that time, to Paris, is one whose name acquired almost a world-wide reputation in the then learned Christian world. It is a name which once rang through the halls of learning all over Europe, during the transition of the Church from a deformed to a reformed state; a name which furnished opportunity for more than one Latin pun. It is the name of the so-called Nicolaus de “Lyra.”

(To be continued.)

NOTICE.—*This Historical Narrative will be concluded in the early part of next year, D. V.*

* See “Witherby’s Dialogues.”

Notes.

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

BY REV. RICHARD GASCOYNE, M.A.

(Continued from page 617.)

"AND when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Rev. vi. 7, 8.)

The eagle is one of the most lonely or seldom seen of birds; it dwells in the cloud-capped and overhanging rocks, is, as it were, more nearly connected by locality with heaven than with the inhabited lowlands of the earth, and being familiar with the skies, is said to gaze with undazzled eyes upon the sun, and joyously to bask in the splendour of its rays. In these characteristics it is emblematical of the Christian, who is a pilgrim and stranger upon earth, and keeps up intercourse with heaven whilst he fulfils every lawful and necessary duty which binds him to the earth. For as the flying eagle soars above the lower sky, so the believer on the wings of faith and expectation realises the beatific vision, converses with God and his exalted Saviour, and is emphatically distinguished from all other men in being from above whilst they are from below. As the symbol, then, of these features of the Christian, it ought to point out or recommend only what is of a congenial nature. But does it? No! quite the contrary. The eagle here invites attention only to things that are grovelling or loathsome, or to those who cannot be conscious of our respect and reverence. I shall attempt to prove that this last

of the four kindred seals describes the veneration of the saints and martyrs, of their graves and relics, which unquestionably formed a leading feature of the religion of the fourth century. What can be more frightful than the picture before us, or more contrasted to the character of the true Christian? The regard of the Church is directed to a horse of the livid paleness of death, death itself is the rider, and hell, its fellow-traveller, accompanies it on foot. What can more forcibly describe the veneration of the saints and martyrs, and of their relics and tombs, which became general from the third century and downwards, than these hideous and revolting symbols? Do they overstate the fact? Not in the least. The Church at that period encouraged a superstitious regard for the tombs and ashes of the holy men who died in our Saviour's service, and though it did not always amount to gross idolatry, it was a step towards it, and laid its foundation for after ages. How could it be otherwise? If you degenerate religion into form and ceremony, the mind is fed with husks, and not with nourishing food; if you allow that grace may be possessed, though it is not felt as the prophets, apostles, and their followers enjoyed it; if you withhold the knowledge of salvation, or do not insist on the necessity of its possession in order to the complete formation of the servant of God, you necessarily regard the holy men of Scripture and the martyrs of the first three centuries with a veneration approaching to idolatry, by placing them on a pedestal men see not how

to mount, and which, indeed, they have been discouraged from attempting to mount. The apostles, however, declared that themselves and the prophets were men of like passions with others, and that the true knowledge of salvation was attainable by the ordinary servant of God, and that purity of life, fellowship with the Saviour, joyful anticipation of heaven, and accumulating victory over the world, the flesh, and the devil, were the right inheritance and experience of every sincere and intelligent Christian.

The gradual steps of this downward course may be easily traced. Persecution was often, at the beginning of Christianity, so severe that extraordinary faith and patience alone sustained the Christian. But God stood ready to supply the needed grace, so that His people endured the bitterest persecution at times even with joyfulness. As errors, however, gradually crept into the Church, strong and simple faith in God became rarer, and Christians often sank under their trials by denying the faith they sincerely held. In proportion as the number of the lapsed increased, the martyr and confessor became the praise and admiration of the rest. Their wishes in favour of others were granted even to the grossest indulgence, their opinions were implicitly received, the Church celebrated their praise, anniversaries of their deaths were kept at their sepulchres and elsewhere, and even their bones were often put aside as relics. This spirit grew apace, and at length amounted even to gross idolatry. What was done at first out of respect and admiration, or was adopted to keep up and promote the faith and courage of the Church, was at length perverted to the worst of purposes. Churches and baptisteries were erected over their graves, to which periodical visits were established, whilst their names were enrolled in the calendar, to become in darker times the list of the gods of a falsely called Christian Church. Thus, as ignorance increased, and a minute and grovelling superstition took the place of that knowledge and

hearty approval of the Gospel which imply renewal of nature, an enlightened mind and union with the Saviour—when these principles were lost sight of, in consequence of surrounding the forms and ceremonies of the Church with a halo, mystery, and one knows not what, then it was that the members of the Church perceived a difference between themselves and the saints and martyrs which first inspired them with reverence, and at length degenerated into idolatry. That principle in the Christian which elevates him from earth to heaven, called the spiritual mind, symbolised by the flying eagle, was gradually vapoured away, and the members of the Church, no longer sensible of this elevation, admired those who possessed it, and finally changed it, first into doubtful and ambiguous, and at length into gross, idolatry.

Such is, in part, the disclosure of the present seal. And how could it be more truly and forcibly symbolised? The regards of the Church are directed to death or the dead body, and to hades or the spirit; an apt and striking picture of the members of the Church in the fourth century turning their hearts away from God in Christ, and concentrating them in graves and dead men's bones, and in the spirits of just men made perfect, who, being absent in heaven, cannot, as far as we can conceive, or certainly know, be conscious of their admiration and idolatry. Should any one attempt to symbolise this veneration for the saints and martyrs, for their bones and relics, I very much question if it could be better done than by the symbols here under consideration.

I pass now to the subjoined remarks, which state that the spirit symbolised by these four seals destroyed a fourth part of the earth. If this be so, no theory can be correct which does not make them contemporaneous in their ultimate career. A quarter of the Roman empire, though professedly Christian, is spiritually dead; and this death is traced to the substitution of forms for what they signify, to strife and

contention, to self-righteous asceticism, to hunger; and it should be here observed that they die not of famine which arises from scarcity, but of hunger which may happen from voluntary self-denial, and lastly, they are killed by their veneration of the saints and martyrs, of their relics and graves. It is not so evident that the beasts of the earth denote the first seal. I have shown that the Lamb describes the Roman empire Christian, or the Man of Sin in his infancy; but Paganism, though weak, is still active and powerful, and in chap. xii., where the same period is described, even after the Pagan dragon is cast to the earth, it still persecutes Christianity; it is, therefore, these two powers, the civil and the ecclesiastical, which I conceive to be denoted by the beasts of the earth.

These seals have the common and unenviable character of being a curse to the human race; no glory pertains to them, for they have received the commission to destroy a fourth part of the earth. And if in Tertullian's day, during persecution, Christians already composed a third of the Roman empire, they very far exceeded that proportion under Constantine's established Church, which is here described, when the influx of converts was such that the speedy conversion of the world was confidently foretold. But the new members were nominal, rather than spiritual Christians, and the maxims of a worldly policy were more proselytising than the pure and enlightened principles of the Gospel.

Lastly, though the principles, denoted by these seals, existed incipiently in the Church before Constantine began to put down Paganism, and even before he made Christianity the natural Church, yet ultimately they proceeded together, if not under the conduct of the last, it was at least the most powerful and operative of the four. The propagation of the Gospel, the collision of parties, and asceticism, would be the work of a limited number, but the veneration of the saints and martyrs became more and more the religion of the

great body of the Church, and such has it continued down to the present day in the Popish countries of western Europe.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Verses 9—11.)

Keeping still in view that the visible Church of the fourth century and downward is here described somewhat after the Jewish temple, John is now directed to the altar of burnt-offering, not to the golden altar, because the former was open at the side for introducing fuel, where these souls might have been seen, but the latter had no opening whatever. This altar being for sacrifice, could only apply to the militant Church; for it is difficult even to imagine what purpose sacrifices can serve in heaven. The next inquiry is, what in the Christian Church corresponds with the sacrificial altar of the Jewish temple? I reply, the mediatorial work of Christ. "We have an altar whereof they have no right to eat which serve the tabernacle."* "Jesus also, that He might sanctify the people with His own blood, suffered without the gate."† "Christ our passover is sacrificed for us; therefore let us keep the feast."‡ This altar, then, can only refer to Christ's mediatorial work in the visible Church. But under it John beheld the souls of them that were slain for the Word of God, and for the testimony which they held, who, I believe, are generally thought to denote the saints and martyrs of the first three centuries. This fixes the

* Heb. xiii. 10.

† Heb. xiii. 12.

‡ 1 Cor. v. 7.

date of the seal, subsequent to the rise of Constantine, who put an end to the last Pagan persecution of the Church, and makes it coincide with my theory. What, then, is intended by their connexion with the mediatorial work of Christ? Undoubtedly it means that what was for the most part veneration under the fourth seal, had now become a settled mediatorialship under this, in that the saints and martyrs were so used in conjunction with Christ, and which has ever since obtained in the western and eastern Churches. This opinion is confirmed by their being presented with the white raiment of the priesthood. But in what manner can it be said, that saints and martyrs in heaven offered such prayer in the militant Church from the fourth century down to the present day? It was the opinion of the Church that they did so; prayer was accordingly made to them as mediators, and John here beheld their institution into this office. It may at first sight appear strange that a revengeful spirit should be supposed to exist in heaven's inhabitants. But as I have already shown under the second seal, that Christians persecuted and unchurched each other, and encouraged the extermination of Paganism by force, it is not surprising that they should put the same sentiments in the mouths of their mediators. How, indeed, could they do otherwise? We have here, then, the mediation of saints and martyrs which obtained in the visible Church in the fourth century. Their prayer is, that the Church may be everywhere established on the ruins of Paganism. And as Christians, then, undoubtedly looked for the speedy conversion of the world, so was it their endeavour and prayer that it might be accomplished.

In answer to their prayer, they are told to rest for a little season. This exactly describes the opinion then prevalent, that a general persecution would arise before the universal reign of Christianity. Christians interpreted the period of the two witnesses literally, hence termed a little season, when the Man of Sin would greatly harass the Church; and from

expecting its speedy arrival, they were accustomed to pray for the continuance of the empire, which they rightly concluded would be immediately succeeded by the reign of the Man of Sin.

They will remain in their present office, clothed in the white raiment of the priesthood, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled. But no persecution, like that of the first Christians, has since occurred, except under the Papacy, which still continues. If, then, these martyrs denote those of the first three centuries,—and how can they possibly apply to other martyrs?—the persecution here foretold describes that under Romanism; and the little season has already exceeded a thousand years, which, though long in itself, is not so in the phraseology of prophecy.* Now, the mediation of the saints and martyrs, which still exists in the Roman and Eastern Churches, began at the time here symbolised, and has continued down to the present day. What can more clearly confirm than this does my theory—that we have here a symbolisation of the error which commenced in the fourth century, and has ever since prevailed, of associating the mediation of saints and martyrs with that of Christ? Finally, these prayers cannot describe the worship of heaven, whose inhabitants are solely occupied with praise, and who, if they made men the subject of their prayers, would desire their welfare, or, at any rate, they would not seek the gratification of revengeful feelings. This last consideration decides the character of the worship, as opposed to the spirit of the Gospel, and as only suitable to the Church of the Apostasy. I repeat the test I have suggested before,—if we desired to represent symbolically the mediation of saints and martyrs in connection with Christ's, could we do it more effectually than it is done here?

"And I beheld when he had opened the sixth seal, and, lo, there was a

* Canon x.

great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places: and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Verses 12-17.)

In prophetic language, the seat of civil and ecclesiastical authority is termed heaven, because the powers that be are ordained of God, and are His vicegerents for the furtherance and execution of His providential will.* On the same principle, rulers and judges are in holy Scripture called gods.† Isaiah describes the destruction of Babylon in other words, indeed, but in precisely the same imagery as is here employed. Revolutions in kingdoms are compared with the reeling to and fro and the dissolution of the earth, and with the confusion and darkening of the heavens. In Ezekiel, the temporary conquest of Egypt by Babylon is described by a similar eclipse of the luminaries of heaven. But if this makes it probable that we have here the destruction of a civil or ecclesiastical power, it does not enable us to point to any one in particular. We may likewise infer that an ecclesiastical rather than a civil convulsion is described; for the heavens entirely pass away, whilst the earthquake only moves out of their places the earth's mountains and islands; and in prophetic language, when both sets

of imagery are used together, the heavenly bodies relate to ecclesiastical affairs, whilst the earthly things describe a civil government merely. It is evident also that the judgment of the quick and the dead cannot be here intended, for by that event the heavens will pass away with a great noise, whilst the earth and all that is therein shall be burnt up; for in this instance the latter remains comparatively little affected, for no sooner is the earthquake mentioned, than a restraint is in the next chapter and under the same seal imposed upon the winds of heaven, not at present to hurt the verdure of the earth. Thus it follows, that, whilst on the one hand the earthquake cannot be taken literally, on the other, the terrestrial changes it denotes are ecclesiastical rather than civil. What, moreover, notwithstanding the force of the preceding remarks, determines the character of this seal, and proves that it describes Christianity supplanting Paganism, is the dismay of all classes, from the king down to the slave, at Him who sitteth upon the throne, and at the wrath of the Lamb. The revolution is of universal extent, it is of a religious character, and it emanates from those powers which I described to be the Christianity of the fourth century. Moreover, what other revolution is left us of a universal character, except the first, which took place after the death of John, viz., the wonderful work of Constantine the Great? We have here, therefore, the overthrow of Paganism, which he began, and every other emperor, except Julian, down to Theodosius, carried on. Events which are spread over the greater part of the world and a lengthened period of time, are said in prophecy to be accomplished in a moment: they are the shock of an earthquake, which is so sudden that the mischief is done when it is first felt: it cannot be anticipated, for it is not known till it is over. Such imagery, whilst it affects us with the greatness and certainty of the Divine proceedings, teaches us also that a thousand years is with the Lord as one day. But if the breaking of the

* Isa. xiii. 10-13; xxiv. 19-23; xxxiv. 4; Ezek. xxxii. 7-9; Joel ii. 10; Hag. ii. 6, 7, explained by Heb. xii. 27, 28.

† John x. 35.

seals denotes the destruction of Paganism, that event will not be perfectly completed until the rupture of the next seal. True; still the power of Paganism is destroyed; it renounces all hope of rallying its forces; its kings and people think only of self-preservation, and are only too happy to escape the wrath and vengeance of the powers that be. Constantine so completely put down all opposition of a Pagan character, that it was never after able, with any sensible effect, to rally its forces.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." (Chap. vii. 2.)

Proof is here abundantly supplied that the earthquake neither described the final judgment or end of the world, nor so much a civil as an ecclesiastical revolution. In a civil point of view it only removed the seat of government from Rome to Byzantium, and though the court there established was Asiatic, the forms of the empire still obtained at Rome. There was the beginning of a change, but at the furthest it amounted only to a transition: the new era had not yet actually begun. The earth, with all its verdure, was comparatively unaffected by the earthquake. The empire still continued when it was Christianised,—the western part till it was overthrown and broken up by the Northmen, and the eastern down to the capture of Constantinople by the Ottoman Turks.

Thus Christianity supplanted Paganism. But did the change meet with the Divine approval? No; on the contrary, the very next scene introduces all the winds of heaven to do that hurt which was not effected by the earthquake. They were, however, restrained till the servants of God were sealed. What then was this sealing? Its importance cannot be too highly rated, since it suspended the Divine wrath. But this may happen either to give the righteous time to escape, or to fill up the measure of the iniquities of the wicked who persist in impenitence and re-

bellion. It will be acknowledged by those who are acquainted with Roman history that the Northmen were kept back with very great difficulty from the time of Constantine the Great to that of the great Theodosius, after whose death their irruptions began the dismemberment and dissolution of the empire. Now, though it is contrary to the usual interpretation, I hope to prove that the sealing itself and what follows, including the rupture of the last seal, describe the firm establishment of corrupted Christianity as the religion of the empire, and that the four winds are the judgments of the seven trumpets in consequence of its establishment.

After these things, i.e., subsequent to the virtual overthrow of Paganism, the prophet saw the winds of heaven held in restraint by four angels. By winds, are undoubtedly meant destructive wars, which in their every form, and in the convulsions that attend their course, are in prophetic language described as furious desolating winds, which sweep away everything both on land and sea.* The four angels which restrained them denote the forces of the empire, divided by Constantine into four great divisions. But in the beginning of Constantine's career, when the struggle for dominion lay between him and Paganism, the angels of the empire were only two; and when the same contest is described, chap. xii., it is there said to take place between two companies of angels. These changes arise out of the context, and are necessary that the imagery may be consistent with itself.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of

* Isa. xxvii. 8; Hos. xii. 1; Jer. iv. 11-13.

the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand." (Vers. 2-8.)

I have now to resolve some of the most puzzling symbols of the Apocalypse, but I flatter myself the difficulties will be very much removed by still keeping in view that the prophecy describes the visible Church from the Diocletian era by imagery taken from the Jewish Church and government. It has hitherto been chiefly confined to the temple and its services, but it now refers to the government and its head.

When Paganism fell, as already described, it did not leave the Roman state without a religion—the passing away of the heavenly bodies, so vividly portrayed, left Him, &c., and the Lamb alone apparently before the spectator. (Rev. vi. 16.) But this is only implied. The Pagan kings of the earth are dismayed at the revolution. Their heaven is departed as a scroll. So far, however, we have only the pulling down of the old religion, for it is not *said* that their competitor is upon the throne. What more natural then if the new reign is here described. And it is so. But if a kingdom or Church, or the two as here combined, are in Scripture termed heaven, in order to carry out the figure, the supreme power must be designated God.* For kings and governors are so called in Scripture, because they are the deputies of the God of providence, and of the God-man, Jesus Christ. The Christian emperor, therefore, is here termed a living god, because in addition to

his supreme authority in civil affairs he took upon himself the management and control of the Church. An objection to my interpretation of the phrase, "the living God," may be alleged on the ground that the term "living" is generally added to "God" in order to distinguish the true from a false god. The original, however, properly rendered, is *a seal of a living god*, which appears to me to remove the difficulty. My conclusion, therefore, is that by a living god is meant the emperor as head over Church and State.

I next come to the seal, said to be derived from the east, which implies that the seat of government was there, for the seals of office are usually kept where the court or government resides. And it was so with regard to the Christian emperors, for Constantine and his successors, without destroying the republican forms at Rome, made Byzantium the imperial seat; and however Asiatic the court ceremonies were at Byzantium, Rome continued unaltered down to the division of the western empire into the kingdoms of the Northmen. But what is meant by the sealing? It implies that the sealed were the public and official servants of the supreme power. To seal a book hides its contents, but to seal a person is just the reverse, it makes him known and distinguishes him from all others, it being an allusion to the marking of slaves on the forehead, which pointed out to whom they belonged. This is more clearly described chap. xiv., where it is expressly stated that the hundred and forty-four thousand had their father's name inscribed on their forehead. In both cases a public profession is made; one of being the followers of the Lamb on Mount Zion, the seat of government; the other, of the Lamb, with seven horns and seven eyes.

(To be continued.)

SCRIPTURE EMENDATIONS.

MATT. xxiii. 11. "But He being greater than you will be your servant."

This is an illustration of that word "He made Himself of no reputation."

* Canon viii.

(Philip. ii. 7.) It has the further recommendation of being always true: whereas, there is a feeling—all things considered—that we want to vary the A.V. with “let him be your servant,” which, however, the Greek does not admit of. We find, indeed, the very thought legitimately appearing in Matt. xx. 26, 27; there the imperative *ἔστω* is, “let him be.” The whole Greek formula there differs from the one under consideration. But in Luke xxii. 26 we find, “he that is greatest among you,” = *ὁ μείζων ἐν ὑμῖν*; whereas, the Greek for the same A.V. rendering here is *ὁ δὲ μείζων ὑμῶν*.

What is the lesson for us here? That it is “better to be of a humble spirit with the lowly, than to divide the spoil with the proud.” (Prov. xvi. 19.) If He, our Lord and Master so humbled Himself, it is the place of honour for us. “I am among you as he that serveth.” (Luke xxii. 27.) Surely He is the Prince of servants. Who ever served as He? He served God; He served His creatures. “Therefore God hath highly exalted Him.” O wonderful mystery! He who thus humbled Himself is made “Head over all things to the Church.” In proportion to the abasement is the exaltation. “God knoweth the proud afar off.” May we who fear the Lord, learn, in meekness of wisdom, what Nebuchadnezzar learnt during the seven times that passed over him, that “those who walk in pride He is able to abase.” (Dan. iv. 37.)

Luke xi. 48. “Truly, ye bear witness and assent to the deeds of your fathers—That they indeed killed them, but ye build their sepulchres.”

Ye perpetuate the memory of your fathers' murderous wickedness, by building the sepulchres of their victims. “Woe unto you,” therefore. Ye are partakers with them thus. Shame should bring decay on these speaking monuments. Ye glory in your shame—“ye bear witness and assent” thus to their deeds. Lo, “the blood of all these prophets shall be required of this generation.” Why? They did not shed it. No; but they do not blush for their fathers; instead

of throwing the pall over the fatal witness, they parade it.

Matthew informs us, by the Spirit, that they had an apology; “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.” (xxiii. 30.) Then why “build the tombs of the prophets, and garnish the sepulchres of the righteous?” Did *such* honour betoken sorrow, or betray obtuseness? Did the gilt hide the base metal, or did not the speciousness unveil itself? They were yet to repeat the deeds of their fathers. Stephen was their first victim—a sample of their repudiation of their fathers' deeds! “Are we better than they?” O Gentile; see thyself! He hath “concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe.” (Gal. iii. 22.) Then shall the prophets and righteous men have their reward; for God is not unrighteous to forget. W. HOWELL.

Clifton.

THE PRECESSION OF GRACE.

II.—SANCTIFICATION.

(Continued from page 624.)

SEEING then that our sanctification is the will of God; and that though affliction is a grand and common means for its accomplishment, but yet not willingly adopted by our gracious Father, it becomes us to inquire wisely concerning the matter, viz., whether there is any more pleasant and effective way of attaining this end. It is an important point, and one on which Holy Writ should speak plainly; an uncertain sound might only bewilder.

Let the following text have its full bearing on this part of our subject:—“If we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” (1 Cor. xi. 31, 32.) Let us observe that the chastening here is identified with the judging: there is righteousness in it, though not in its full measure, for “the Lord is not strict to mark iniquities, for then who should stand?”

Mark too the object stated—"that we should not be condemned with the world." We are told, "there is no condemnation to them who are in Christ Jesus," but the means to effect this must be employed.

This Scripture is an unmistakable witness that there is no imperative-ness for our afflictions, except those which are in the line of our existence, unless we ourselves make this necessity. On this text then we base a few principles :—

1. Self-judgment is a condition of exemption from certain afflictions.

The word "certain" is an absolute qualification here; for there are afflictions, as some sicknesses, and death, that are inevitable, because "sin entered into the world and death by sin." But a great mass of sicknesses are the immediate consequences of sin; thus God told the children of Israel, "if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." (Ex. xv. 26.) So it is said of wicked Jehoram, "After all this the Lord smote him in his bowels with an incurable disease." (1 Chron. xxi. 18.) So also with Herod, "the angel of the Lord smote him, because he gave not God the glory." (Acts xii. 23.) So also in 1 Cor. xi. 30, "for this cause (viz., eating and drinking unworthily) many are weak and sickly among you, and many sleep." In the presence of such Scriptures, which may be multiplied, arguments are needless.

Here it is needful to interpose the remark, that some afflictions or trials are not of this remedial character; they are simply trials of faith and patience, and may be of a didactic character, inculcating lessons preparatory to a course of service: such was the forty years' sojourn of Moses "in the land of Midian." We are not to suppose that because he slew the Egyptian, God was angry with him, any more than with Jael, who "put her hand to the nail, and her right hand to the workman's hammer, and

smote Sisera." No; he was tried by God for service. So Joseph again; "the word of the Lord tried him" who was to sustain Israel. So still with those who would serve God. There is this feature, however, in afflictions that are not because of sin—there is conscious fellowship with God, issuing in peace and joy, which are in proportion to the greatness of the trial, and the analogy of faith. There is a measure of these inestimable emanations of God's grace to be enjoyed even by one who has sinned and, in consequence, under the chastening of the almighty. David knew this when he said, "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice." (Ps. li. 8.)

2. In order to effect this self-judgment, the first thing to be judged is self-love.

Until self-love is made to know its place there is no true and constant peace with God. This is not to be extinguished, but to be corrected; "no man ever yet hated his own flesh." If there must be self-love, let it learn to "deny the flesh with its affections and lusts," this is true and salutary indulgence. The appetite is best indulged by restraint, for then it is never jaded, never cloyed, always fresh. So all love, especially self-love, is best served by being ruled. So judgment from without is best averted by judgment from within. Is self-love so strong that a fault cannot be confessed? Then is self-judgment strangled at its birth. The whole strength must be exerted on this potent obstacle to the onward course of the heavenly pilgrim.

3. Another department of self-judgment is the correction of the will.

He, who of all men might do His own will, said, "Not My will, but Thine be done." If there is the interposition of our will, it is an impediment that must be got rid of. When we have surely ascertained the purpose of God, then let our will be to carry out that purpose. But this is not will in devising, which is so critical in its probable source, but in working out the will of another who cannot err. We must have no

will to do any thing without first taking counsel with God. Here was the error of Joshua and the princes in the matter of the Gibeonites. We stay not to inquire whether self-love is the parent of self-will, or the reverse: they are twin rebels and must be put down. But who is to do it? We, if we will; if not, God, whether we will or not.

4. One other sphere of self-judgment must be named, i.e., the mortification of the flesh with its affections and lusts.

As those who have put on Christ we cannot love those monsters which still lurk within us. Neither can our will be that they should bring us into captivity; we cannot will their fulfilment, for then we should be "as Cain who slew his brother." Our self-love is seen in defending ourselves against imputations which these indwelling foes may bring upon us, instead of saying, "I have sinned." Our self-will is seen in adopting measures which these subtle passions may have suggested, regardless of the Spirit which is against the flesh. The lusts are to be mortified—put to death: the will is to be subdued, "bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) How shall this be done? But there be this unshakable conviction: "in me, that is, in my flesh, dwelleth no good thing." This is a good starting point. Now then for the course. I desire something which I esteem good. Let me pause and say, "Father, may I have it?" "No, my child, it seems good, but it is full of evil for thee." Or, "I will, be it unto thee according to thy faith." But will our heavenly Father thus plainly speak to us? He will, by His word or some other way. If this be true, it will be seen at once how we must set about this great business. How can I distinguish between flesh and the Spirit? How shall we distinguish objects in a dark room? By taking a light. Now says the Spirit, "Ye are light in the Lord." (Eph. v. 8.) It is true of the whole word, as of prophecy in particular, it is "a light shining in a dark place to which ye do well to take heed." (2 Pet. ii. 10.) There is no cause of stumbling

to him who walketh in the light. If, then, I take the word of God for "a lamp unto my feet, and a light unto my path," I shall never walk in darkness. Again, "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy Word." He that disregards this, forsakes his own mercy. The mortification of the flesh is always in proportion to the cultivation of "the fruit of the Spirit," and this is by the reading of the Word. Thus says one: "I have more understanding than all my teachers, for Thy testimonies are my meditation." Thus the Spirit must increase, and the flesh decrease.

Prayer is not undervalued because the reading of God's Word is so lauded. It is a twin means of grace; so thinks Paul, "praying with all prayer and supplication in the Spirit." In prayer we speak to God, in His word He speaks to us: sometimes else, but mainly thence. The most diligent in the use of these means is the one who is the most "thoroughly furnished unto all good works." Our Great Master was a man of prayer, and a diligent reader of the word of God: thus, as in other things, He hath left us an example that we should walk in His steps. We have to be on our guard respecting prayer lest the example of others should discourage us; thus Moses says, "I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins, . . . but the Lord hearkened unto me." (Deut. ix. 18-20.) Moses was miraculously sustained. Of our Lord it is said, "He went out into a mountain to pray, and continued all night in prayer to God." (Luke vi. 12.) Let no one think that such is required of him, or he will be in bondage. But what, O believer, doth thy God require of thee? Not what others do, not to follow implicitly what they teach, though they may be learned in the Word, and holy men of God. In few words Jesus Himself tells you, "keep My commandments." Whilst we read and adore Him in His ways, and desire to be like Him in these—yea, seek to be like Him, there

must be a limit to such an imitation : but there is no limit to the work of keeping His commandments. Now He does command us to pray, but not to pray all night, nor even for an hour ; though there are many of His servants who, having spent one hour thus covet another. Perhaps as we increasingly become acquainted with our need we shall be more in prayer. Now this is one thing to pray for—that He will more and more make us feel this need. We are needy, we should know it. It was a sad condition of some who said, “ I am rich and increased with goods, and have need of nothing,” and yet they were really “ wretched, and miserable, and poor, and blind, and naked.” Yet these same were not mere worldlings, for said He, “ who walketh in the midst of the seven golden candlesticks,” “ as many as I love, I rebuke and chasten ; be zealous, therefore, and repent ;” so the Lord deals with the Laodicean Church (Rev. iii. 17-19.)

It seems clear that in order to come and get profit from the word of God, or to commune profitably with God in prayer, there must be a sense of need ; and also a full and abiding conviction that “ God is, and that He is a rewarder of them that diligently seek Him.” (Heb. xi. 6.)

One might suppose that with a sense of need there would be a desire to have that need met. This is not always so. Pride may be in the way ; this must be humbled. Oh ! what a weary time is this in some cases. Even to God some poor ones of His family can scarcely humble themselves, never to their fellow creatures, however deeply they may have wronged them ; and hence there is never peace. Never ! Well, never does it “ flow as a river,” which it might and ought. If God will have His due, so does He will that others should have theirs : yea, until we have humbled ourselves to our justly offended brother, there will be no happy consciousness that God has accepted our submission to Him. God is jealous over the rights of His children ; yea, of all His creatures—as well as of His own.

Another of the “ stones of empti-

ness” that must be gathered out is slothfulness. This is not “ a little fox,” but more like “ the boar out of the wood.” Not only does this monster bark the pleasant trees, but it disfigures the green pastures. “ Slothfulness casteth into a deep sleep,” and who can see with the eyes shut ? In this deep sleep there is a forgetting of being cleansed from old sins. On this is founded the exhortation “ give diligence.”

“ Now of the things we have spoken this is the sum.” By washing, we are set free from certain positive disqualifications for communion with God. By sanctification, we are partakers of His holiness, and thus are brought into positive relationship with Him. By washing, we are relieved of certain repulsive disfigurements which might well be expressed in the language of the prophet, “ Thou wast cast out in the open field, to the loathing of thy person.” (Ezek. xvi. 5.) By sanctification, we are adorned with certain ornaments which make our Almighty Lover exclaim, “ How fair and how pleasant art Thou, O love, for delights.” (Cant. vii. 6.) By washing, we are enfranchised ; by sanctification, ennobled. By washing, we are purified ; by sanctification, all our “ garments smell of myrrh, and aloes, and cassia, out of the ivory palaces.” (Ps. xlv. 8.) By washing, we are dissociated from “ the unbelieving and the abominable ;” by sanctification we are “ set with princes, even the princes of His people.” (Ps. cxiii. 8.) By washing we are made comely ; by sanctification we are made “ all glorious within.” (Ps. xlv. 13.) By washing we lose what our nature has given us ; by sanctification we are made “ partakers of the Divine nature.” By washing we lose all of earth ; by sanctification we gain heavenly grandeur.

It is on the ground of sanctification in Christ that we are urged to be holy. It is the duty of every one to be holy, but the unregenerate are not thus urged : faith in our Lord Jesus Christ is the only initiatory step for this holiness. We who have believed are addressed as “ holy brethren,” that is, as elsewhere, “ sanctified in

Christ Jesus" (1 Cor. i. 2), and because of this condition in Christ are thus exhorted "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He that hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. i. 13-15.)

Thus does it appear that sanctification is not merely a dogmatic principle, but eminently a practical exhibition of the children of light. In them is no darkness, if so be they walk in the light—"the true Light, which lighteth every man that cometh into the world."

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth." (John xvii. 15-17.)

III.—JUSTIFICATION.

WHILST washing designates a state of freedom from all impurity, and sanctification suggests a condition pure indeed and holy as that of one who is washed, but more, even of a higher and holier nature; justification predicates a termination of a judicial suit instituted on a charge of guilt. There is nothing analogous to washing in an earthly court of justice; there is, faintly, to sanctification; wholly so to justification, which is equivalent to an acquittal on the resolve of equity. If washing could be accomplished in human litigation the plaintiff would be non-suited, for there would be no bill. Were this not among the provisions of heavenly jurisprudence—indeed its initial act—grace would be shamed. The grace of God is holy; the grace of man is pitying, sympathetic. They are both congruous, suited to the nature and character of the exhibitor. Nor could it be otherwise: "He can be just and yet the justifier of them that believe." The wisdom of God might devise number-

less plans for His love to work in, but His holiness demands certain conditions; and before ever the sinner can be brought into practical conscious relationship to God he must be washed, or "purged from his old sins;" and if he would maintain this fellowship, he must retain this consciousness.

The doctrine of atonement, as commonly apprehended, does not enter into the simple process of washing, though it involves it. But when we speak of justification, which the same process effects, we are conscious at once of something deeper than mere cleansing. One who has washed another does not justify him by this act from a charge of heedlessness, or blame, in contracting uncleanness. Justification involves washing, but it does more. He who has been forgiven an offence is not hence a just man, but he who has never committed one. This is the standard in severe jurisprudence. In social communities, extrajudicially, he is accounted just who is actuated by upright principles. Under the law, the first is the rigid condition of life—"this do, and thou shalt live:" under grace, the latter is accepted in him who is made alive—"the just shall live by faith," and "he that doeth righteousness is righteous, even as He is righteous." Washing effects no more than a restoration to the primal condition, unless there is something in the cleansing agency of a renewing character. It is just this that we assert of the blood of Christ—that it is competent for washing, for sanctification, and for justification; and furthermore, that these three embody the atonement.

In all questions of justification there must be two parties concerned, viz., the accuser and the accused—the plaintiff and the defendant. In an earthly court of justice the judge, as the exponent of the law, and the "revenger to execute wrath upon him that doeth evil," is the *de jure* accuser. He cannot require from the accused a higher degree of excellence than he himself, as the representative of the law, possesses; nor is the plea of the accused framed to

meet a higher condition of good than the law he is under. He may have exceeded the liberty granted by the laws of a neighbouring state, but he is not amenable to that. If, therefore, he is careful to "render to all their dues," the law takes no cognisance of covetousness, envy, jealousy, and the like, which do not overtly invade the rights of others. Private chicanery that despises the command to love our neighbour as ourselves; cold neglect that leaves a wife to pine away in lonely misery; selfishness that suffers the poor to starve, or fellow inmates of the same dwelling to shrink in dread from its brutal requirements; haughty pride that contemns the approval of others, or sickly vanity that craves it—all these, and various other debasing lusts, man's administrative capacity can have no enactments for. Man, as a creature, stands before a higher tribunal than he himself can or ought to frame. The Judge of all the earth hears our appeal, and shall He not do the thing that is right? In a strict equity inquiry mercy cannot be heard. Mercy may appear to modify the sentence; and in an earthly court this has a peculiar appropriateness. "Remember thyself," says the Spirit; and whenever we would judge of others—or judge them, if we must—we should thus check the native cruelty of our hearts.

God is Judge. Man is the party to be judged.

We say, God is the Judge or Accuser, for virtually it is the same if we say the law is: for what is the law but the expression of the character of God—"holy, and just, and good?" Some have asserted—irreverently, though not consciously of it—that God is a subject of law, because that law, irrespective of His will, is innately right. But God is thus no longer a Sovereign on the throne of eternity—He is a subject. What God wills is law; and He wills because it is in accord with all the attributes of His incomprehensible Godhead. The inevitable will determines, but the councils of ineffable perfections have suggested every detail of the inscrutable whole. If vain man desires to find a flaw,

speedily is his impious vanity gratified, and he utters his daring judgment, declaring that "the god of the Jews is not the one whom we ought to worship."* Enlightened men boast that they do not bow down to idols, works of men's hands; but if they do not worship the calf, their hearts are electrotyped with its gold.

If, however, men frame anything like an adequate notion of God—of a supreme Being—it is that He is *holy*. When they hesitate to accept any thing ascribed to Him, such as the afflictions of Job, the murder by Jael, the exterminating wars of the Israelites under Joshua, &c., it is on the ground that He is holy and therefore just. They fail to understand, and therefore refuse to accept the Scripture account of Him. In solving a mathematical problem the omission of a stroke (—) mars the solution. In considering the Deity, men are impatient under the thought of His unapproachable and inappreciable wisdom, and so ignore it. We must accept the fact and rest in it, when even His love seems to fail, and reason would condemn it. This notion of God's holiness is right in the abstract, but wrongly applied.

In these inquiries now being made, we assert of God *infinite* holiness, of which we can conceive of nothing more than actual purity and impossible impurity.

We have suggested that the judge in any court does not require a higher degree of excellence than he himself possesses: now we add that he must, as a just judge, and himself a spotless exponent of that law, demand as much. God is all this to man—to us who "are under sin." Oh, who shall deliver?

This, then, is the demand of the Judge—*actual purity and impossible impurity*. If this is a true statement, we then see that simple washing will not suffice, unless we attach to the term "washing" a more than natural significance: this the Scriptures often seem to do, though it is

* An actual utterance of a Jew in London to the author.

questionable; for, as we have said, one may be washed and no more than clean.

Actual purity, then, is an effect of washing: *impossible impurity* must likewise be there where the Judge looks for an answer to the imperative, relentless demands which He Himself makes as the exponent of His own law.

To refer again to the process of dyeing. Though three distinct processes have been accomplished on the article, it is commonly spoken of as one. The third, not yet alluded to, is the application of a *mordant*. This is not an invariable part in the dyeing of a garment: its object is to fix the colour. Earthly things vanish away, but "I know," says Solomon, "that whatsoever God doeth, it shall be for ever." (Eccles. iii. 14.) Eminently so is it with those who have been washed in the blood of the Lamb. Not only are they made clean and pure in the eyes of an infinitely holy Judge, but through the *preciousness* of the blood of Christ—God's mordant—they must be for ever continued in that state.

But there is another view of this blood besides its preciousness which confirms this testimony—"the blood is the life." In this blood—this life, we are plunged, and we thus become permeated, imbued with this life; so that not only does Jesus give His life for His sheep, but to them. How vividly does that word then stand before us, "your life is hid with Christ in God."

But further. The essential righteousness of Christ is a constituent of His life. He thus gives to His people this righteousness, and this righteousness alone can meet the demand of the infinitely righteous God, the Judge of all. This righteousness is not hence essential to the redeemed—it is imparted, not self-existent.

Here then is seen the justification of all who believe in Him who gave Himself "a ransom for many." Justification and righteousness have the same root (*δικη*, justice): now righteousness is but rightness, and so also justification is nothing more or less—a putting right. Thus *impos-*

sible impurity meets the searching gaze of Him whose "eyelids try the children of men," and He is satisfied.

Having thus searched out the ground of the justification of the sinner, we identify it with the Scripture basis—sanctification. Now this sanctification, as already remarked, has a faint analogue in a human law court; only faint, because of the infinite requirement by God who is the Judge of all; and on no other ground is there a disproportion.

So then, although the washing is only commensurate with the defilement, the sanctification is satisfactory to the demands of an infinitely holy Judge. Hence also, in all the claims of "the God of the spirits of all flesh," who, through redemption, has become our Father in Christ Jesus, the terms are not lessened; thus He says, "Be ye holy, for I am holy." Moreover, thus He views us in His Son, "as He is, so are we in this world." (1 John iv. 17.)

Thus do we establish our justification on a basis which even inexorable justice cannot challenge.

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? For of Him, and through Him, and to Him, are all things: to Him be glory for ever. Amen." (Rom. xi. 33-36.)

On this doctrine we adduce some corroborative Scriptures.

Rom. v. 9: "Justified by His blood." We find here precisely the same agency enunciated for justification, as for washing and sanctification. Wonderful is the scheme, wonderful the means! Is the result commensurate? Surely it is: "As I live," saith Jehovah, "all the earth shall be filled with the glory of the Lord." (Num. xiv. 21.) Have we plumbed the depths of the wondrous love of God? "Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33.) The Infinite alone can measure

the Infinite. But our consolation is perfect, nevertheless, if our faith is unwavering. Happily God does not make our clear conception or a firm grasp of our understanding, a condition of peace. True it is, indeed, that the wisest of men says well, "Get wisdom, and with all thy getting get understanding" (Prov. iv. 7); yet it is not knowledge but faith that lays hold of the mercy-seat. Nevertheless, the simple ground of justification is that there is no bill, and the prisoner goes out of court. Supposing, however, the defendant really to have committed the deed laid to his charge, he can be acquitted only on terms unknown to an earthly law court. He may be pardoned by his fellow, or his sentence may be commuted, or another may take his place and suffer in his stead—as in India sometimes even unto death—but the criminal is not hence esteemed as though he had never committed the offence: he cannot be in a parallel condition to him of whom it is declared, "the free gift came unto justification of life." (Rom. v. 18.) He is no more than a current, but questionable phrase, declares—"washed and begins again." Now he who is washed in the blood of Christ is "clean every whit." They who are sanctified by that blood are competent to meet the scrutiny of Him "who hath His eyes like a flame of fire," because "He that sanctifieth and they who are sanctified are all One." (Heb. ii. 11.)

Rom. iii. 28: "A man is justified by faith without the deeds of the law."

It seems as though another ground of justification were introduced and asserted. Not so. In this sentence and others of a similar character, the instrumentality* alone is announced.

* It is worthy of remark that in all the utterances of the Spirit concerning washing, sanctification, and justification by the blood, the preposition *ἐν* = *in*, is used, as though "in the blood." To this there is one exception, Heb. xiii. 12: "That He might sanctify it through (*διὰ*) His blood." But this seems to refer to the secondary sanctification, or holiness of life.

To a poor drowning mariner a rope is thrown, he grasps it and is drawn to the land; he is saved, but no one thinks that the rope saves him. He grasps the rope in vain unless there is a strong hand at the other end that pulls him on firm ground. Though quite Scriptural to say "thy faith hath saved thee," there is no uncertain sound about it; it is faith in One able to save unto the uttermost. The term "by faith" here is the instrumental dative, or sub-agent, the primary agent being "the precious blood of Christ," or Christ Himself shedding that blood. Faith is effective in proportion to its object. If the object is worthless, so will be the faith. If a deceiver, then faith is fatal: such are all doomed to who shall believe the lie of the Antichrist. Faith is "precious"—oh! inconceivably precious, when obtained through the righteousness of our God and Saviour Jesus Christ. (2 Pet. i. 1.)

Rom. iii. 24: "Justified freely by His grace, through the redemption that is in Christ Jesus." Grace or mercy can move toward us only through Christ, because for Him, as the tenant of the cross, grace had no voice: God "spared not His own Son." The Father was well pleased in His Son, but this was because He satisfied all the demands of God's holy law, without the intervention of grace; and this was God's grace to us. The grace of God never can dishonour His justice. Every attribute of the Godhead remains unsullied, though He brings into close, intimate relationship with Himself those who were once "thieves, covetous, drunkards, revilers, extortioners; . . . but they are washed, they are sanctified, they are justified."

Rom. iv. 25: "Jesus our Lord . . . was raised again for (*διὰ* = *because of*) our justification." This Scripture may readily be misapprehended, owing to the different meanings of our word "for."* It means here "because

* Thus, "I am going for my friend" may mean to fetch him, or as his messenger, or instead of him. "I am going for a year," means during that time. "He took me for a spy," means to be one.

of." The blood had been shed, the Sin-bearer had poured out His soul unto death, so death had no more dominion. The slain slew the slayer. Thus the objects of the Redeemer's love being "justified by His blood," He rose again." Although all the work is not accomplished at the resurrection, for the High Priest had not yet entered into the most holy place with His own blood, yet the justification of His people was complete. If it be asked, Wherein did the incompleteness consist? the answer is, With regard to "heaven itself." "It was necessary that the patterns of things in the heavens should be purified with these (ceremonial blood-sheddings), but the heavenly things themselves with better things than these" (Heb. ix. 23); hence, "by means of the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation (*κτιστος*), neither by the blood of goats and calves, but by His own blood, He entered in once into the most holy (*τὰ ἅγια*),† *having obtained eternal redemption for us*." (Heb. ix. 11, 12.)

We have already remarked that the three processes, washing, sanctification, and justification, embody the atonement. This simple English word occurs but once in the New Testament Scriptures, though the word so translated is found three times; otherwise translated "reconciling," "reconciliation." Its cognate verb occurs six times, and it is always translated "reconciled."

The word "atonement" has been explained as *at-one-ment*. In the Italian *adunare*, "to unite," we clearly

trace the Latin *ad*, to, and *unus*, one. This is certainly the meaning of *reconcile*, "to return into fellowship," which issues from a coming together. The word *reconcile* = *re-con-cilia*, "the eyelashes together again;" hence *any* two other things, and hence God and man. The word has no real force beyond this, though an intrinsic meaning has been assigned to it, in reference to the sufferings of the Redeemer. It has this application, doubtless; but it really gathers up, in a word, the consequence of all the Saviour had done when He cried, "It is finished." As soon as the sinner has by faith accepted the whole work of the Saviour, then for him "th' atoning work is done;" henceforth he is "clean every whit, and needeth not save to wash his feet;" he is brought nigh, to go no more out from the presence of the pure and holy God, His Father in Christ.

Made one with God! This gives us some insight into that deep saying, "That God may be all in all." (1 Cor. xv. 28.) Not a mere incorporation into Himself; much less an absorption, and so a loss of all personality; but God in us, and we in Him—a marvellous interpenetration. As the great Sun and his surrounding planets have a mutual co-efficiency, so has the great God determined with regard to the saints and Himself. The unification is decreed and provided for, but not an abrogation of the units. So again, as the sun attracts the worlds revolving around him to himself, and they him; God likewise attracts the saints to Himself, and they Him. The one is the attraction of gravitation, the other of beauty—"Thou art all fair, my love, there is no spot in thee." (Cant. iv. 7.) Let us remember that though the Church is the Bride of Christ, she was the gift of God to Him,—*"Thine they were, and Thou gavest them Me."* (John xvii. 6.) The Church was to God a priceless jewel, and this He gave to His Son. We say, in ineffable wonder, "A bride worthy of her Lord;" first, because of the original creation of God;" and, secondly, because of the infinite price of redemption. Nothing could justify such an outlay but the innate excellence of

† In this passage there has been a general oversight of the Greek word, as also in ver. 24; whereas it is a distinct word from that in ver. 2 (*ἅγια* = *sanctuary*, or *holy place*). Again, in viii. 2, there is a worse blunder: *τῶν ἁγίων* = *of the saints*; the translation is by words equivalent to "the holy place" of ix. 12. So again, x. 19, should be "liberty into the way of the saints," instead of "boldness to enter into the Holiest." The Greek words are not proper for "the Holiest," but are the invariable ones for "the saints." See HEBREW CHRISTIAN WITNESS, No. 18, p. 280.

"the purchased possession." If we go no further in our thought than the rescue of captives—true though it be—we greatly err: it is a redemption, or buying back of a lost possession—a redemption worthy of the Redeemer, however worthless we may and ought to be in our own esteem.

This atonement, or reconciliation, is worthy of further notice here. Man, from the hands of his Maker, pure and holy, had undreading intercourse with Him: he disobeyed, and then shrank from all approach; he had become God's enemy. In proof that God had not become man's enemy, witness His announcement of recovery—an announcement made, indeed, to the foe that had effected this ruin, but in grace toward the victim—"I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy head.*" (Gen. iii. 15.) God was displeased, but it was the anger of a friend. There was destruction for the calumniator of God, but recovery and love for the deluded ones. This was the mode of reconciliation of those who, being beguiled, were estranged from God, and whose descendants have ever since counted the God whom they propose to worship as one that must be propitiated. They do not, in the blind folly of their hearts, see that God Himself has accomplished this in Jesus, "whom He hath set forth (pre-ordained) to be a propitiation* through faith in His blood" (Rom. iii. 25); "and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 2.)

The atonement or reconciliation has been all accomplished except man's part, and that, happily, is only his acceptance of it. This can take place only when the enmity is overcome, which a new creation alone can effect: "If any man be in Christ Jesus, he is a new creature." (2 Cor. v. 17.) The old creation is not de-

stroyed, though the sentence is passed; and this old creature hates as deeply as ever, "I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." (Rom. vii. 22, 23.) So that clearly enough it is not the conversion of the old man into a new, but the superconstruction of one "new man after the image of Him that created him." (Col. ii. 10.) In all questions of Christian casuistry this should be borne in mind: there is no ground for exculpation derived from this, but there is for discrimination; thus says Paul, "If I do that which I will not to do, it is no more I that do it, but sin that dwelleth in me." (Rom. vii. 20.) Paul does not excuse himself, but he does discriminate. He does not, as a new creature, will to sin, yet he does sin: he wills to do good, but does it not; yet he is a well-doer, for the Spirit of God works effectually in him.

2. As in Washing, and also in Sanctification, so in Justification, there is a second great feature to be noticed, viz., *Justification by works.*

This is, as in the two previously considered parts of the great work of our Redeemer, the practical exhibition of the same, a representment of that which He has, in reality, effected, but which seeks this way of declaring itself.

At the very outset, let it be understood, that the very same works which God, in His grace, accepts from one He might reject in another. Why is this? Because these works have no intrinsic excellence. Now "without faith it is impossible to please God;" whilst faith, however faintly it may show itself, is precious in the esteem of God, for it has for its object "the Son of His love."

It would be scarcely satisfactory for any one to say, "I love you," and give no proof in loving actions. Nor would these very actions themselves have any value of love in our esteem unless we could perceive them to proceed from a heart of love. Just so we connect the two, justification by faith and justification by works: they are inseparable as the sun and its

* In this passage the Greek word is *ἰλαστήριον*, which some would render "mercy-seat," and restrict the word "propitiation" to *ἰλασμός*, which occurs in 1 John ii. 2 and iv. 10.

light; as a fountain and its flow; or any cause and effect. Justification by works is the issue of justification by faith—correlative, spontaneous exhibitions.

It is desirable to clear away all ground of misconception. It is not so much the *nature* of works, as their *source*, that gives them paramount value. Remembering the poor to relieve their wants, under any circumstances, would have a value, yea, a reward. If a man endow a hospital with only a thought and purpose of ministering to the wants of his suffering fellow creatures, "he shall in no wise lose his reward," in this world alone; whilst if he do the same thing to commend himself to the favour of a holy God, apart from faith in His Son Jesus, "he shall suffer loss;" it is all only the "wood, hay, and stubble" of human merit. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 6, 7.) Now all this is impossible to the old man, for "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores." (Isa. i. 5, 6.)

It is he then who has *already* been washed, and sanctified, and justified, who has to be justified by works. He thus will justify God who has called him, and likewise the profession he has made that he is justified by faith in the once crucified, but now risen Christ.

James ii. 21: "Was not Abraham justified by works, when he had offered his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

There is ever danger that, in advocating a doctrine which has been imperilled, we undervalue, if we do not lose sight of, a doctrine of correlative importance. Thus Luther, in

reasoning from obscurity, which was almost oblivion, the doctrine of justification by faith, at first rejected the epistle of James, because he announced justification by works. This great doctrine had been almost banished to the cloisters. We say to the cloisters, for God had reserved to Him even in popedom, as in Israel of old, those who did not "bow the knee to Baal." The pulpits did not resound with this doctrine, but Luther found some, not so bold as himself, who, in their unproductive monastic lives, held the same doctrine. They, alas! did not justify themselves by their works as did Abraham.

But observe that in Abraham "faith wrought with his works, and by works was faith made perfect." Oh, let us do likewise. James is made to say, by our translators, "Can faith save thee?" Surely; faith can, faith does save; except—if such faith can exist—a faith without works: and it is faith of such a kind that James reprobates. But *he* wrote, "Can *this* faith save thee?"—this faith that is dead? There is a considerable class of religionists who feed on doctrines—mere principles of truth. Behold them! lean, cold, cheerless. Not so they who are "careful to maintain good works." They are gladsome servants of a loving Master. "The liberal soul maketh fat," both itself and others.

So necessary is this maintenance of good works, that we are urged to "work out our own salvation with fear and trembling." (Phil. ii. 12.) That doing is meant here is proved by the context, "God worketh in you both to will and to do." Moreover the glory of God is hereby manifested, as Jesus declares, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) The gloomy ascetic, the self-torturing recluse, the self-immolated nun, do not this. These "kindle a fire, compass themselves about with sparks; they walk in the light of their fire, and in the sparks that they have kindled; but," adds Jehovah, "this shall ye have of My hand, ye shall lie down in sorrow." (Isa. i. 11.)

James ii. 24: "Ye see then how

that by works a man is justified, and not by faith only."

So James concludes his argument: it is so clear that he can, with the confidence of an able advocate, say, "Ye see." Surely; and no speaker or writer of the present day would insult his hearers or readers with any other utterance. There is a straightforward readiness in the minds of all whose evil ways do not force them into evil doctrine, to admit that a man is bound to prove his precepts by his example. The precept may even be accepted, but the teacher will be rejected unless he is a living epistle himself, known and read of men. "Show me thy faith by thy works," is a reasonable demand; and if the tree is bearing no fruit, we shall conclude that it is dead, or ready to perish, or that some pernicious evil is at work, "so faith without works is dead." So great a stress does Scripture lay on works that it declares them indispensable to the perfection of faith. This, we are told, was the actual fulfilment of that Scripture, "Abraham believed God, and it was accounted to him for righteousness." Rahab also was justified by works; she thus proved her faith; it is "the outward and visible sign of an inward and spiritual grace."

Now what is faith? A persuasion that God is true in all that He is and in all that He declares—confidence *from* God, and then confidence *in* God. What are works such as He accepts? Such as declare and prove our trust in Him. These are often national losses to us, as giving our goods to feed the poor, denying ourselves indulgences that might add to our personal comfort, or advance us in the esteem of others, who judge of their fellows by their possessions and the pomp thereof. We might be truly reckoned of all men the most miserable, were it not for faith and hope; and thus do the faithless and unbelieving judge of us.

The doctrine of justification by works is what all in reality do believe and maintain. This is seen in the laconic aphorism "deeds not words." The words will be accepted if the deeds sustain them; but "be thou warmed and filled" supports

neither the cold nor the hungry poor. Neither will a friend be satisfied with the warmest protestations when, if able, the heart and hand withhold their complement of help. One of our kings made many foes, and lost his friends, because he said and did not: profuse in words, he falsified them by his deeds: thus, unsustained, his profession brought his head to the block; and thus will it be with those who "say and do not," as the Scribes and Pharisees of old.

It was praise of the highest character which our Lord bestowed on the woman who poured on His head the "ointment of spikenard very precious." In defending her from those who murmured against her, He said "she hath done what she could." Can so much be said of many now. How many of us "seek their own, and not the things which are Jesus Christ's?" (Philip. ii. 21.) This solemn charge, not lightly made by Paul, affected the Christians of his day, men and women who had been redeemed with the precious blood of Christ, and who had by faith "laid hold of the hope set before them." Are we better than they? or do not the same things beset us? and do we not bend our necks under the same yoke?

We may bring these thoughts to a close by the solemn entreaty of Paul, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.)

Many may be ready to admit the reasonableness of this service, who are not able to apprehend the necessity of such, in order to perfect their salvation. We say not to *ensure* salvation. Indeed, this is rather "a hard saying," but not really more so than the utterance that "by works was faith made perfect;" which means that without works a true and perfect faith had no existence. It is reasonable that we should give some proof of our professions; thus said one of old, "How canst thou say 'I love thee,' when thine heart is not with me? thou hast mocked me these three times." (Judges xvi. 15.) To his ruin,

indeed, Samson proved his guilty love, but he was consistent.

Above all stands forth our blessed Redeemer, who presented His body a sacrifice for us, who died, but now liveth for evermore. Let us learn of Him. Ere He gave Himself to be slain for us. His body, His soul, His strength, His all—all He was, all He had, was "a living sacrifice, holy, acceptable unto God." He is gone to His Father, and our Father, leaving us a pattern that we should walk in His steps.

Meagre in desires, cold in our love, slow in purpose, ineffective in design, sluggish in effort, how shall we attain to that eminent grace described by the words, "she hath done what she could." No efforts can succeed but such as are in accordance with the counsel of God revealed in His word; and one who would know this counsel must search the word.

Self-indulgence must be resisted. If this be yielded to there can be no presentation of our bodies to Christ and to God. This may be misapprehended. All are not required to deny themselves the same things. Satan may take advantage of a weak understanding concerning this. It is well known that one may well do without what would be almost, if not quite death to another.

Self-will must be mortified "with the affections and lusts." There cannot be two masters in one house, especially in the house of God; "one is your Master, even Christ;" and as the Father's will was His, so must Christ's be ours.

Self-judgment must be practised, How clear should this be to every one. "In me, that is, in my flesh dwelleth no good thing:" then surely this flesh must be tried, and in the light of the truth only can it be. The best judge will be the one most learned in the law of God, and at the same time the most upright. "The righteous Lord loveth righteousness, His countenance doth behold the upright." (Ps. xi. 7.)

Clifton.

W. HOWELL.

ERRATUM.—In No. 20, p. 476, line 5, read "communion with God *the* lack of which."

SAMSON IN PRISON; OR, THE BELIEVER UNDER A CLOUD.

JUDGES xvi. 20, 21.

"DARK, dark, irrevocably dark" my lot:
A veil hath fallen o'er my mental eye—
Dark,—dark and sad what late was full
of light!

Once free as air;—now bound with fetters fast,

And made the slave of cruel heartless foes,

Who mock and jeer my sorrows to behold,

Glorying in their own impiety,
And burning incense to their net and drag,

In mockery of the LORD of earth and heaven;—

Behold my misery in this prison-house!

Woe, woe is me!—my strength is weakness now!

Woe, woe is me! The secret of my might

Hath been confided to a treacherous heart,

Whose boasted love was empty flattery,
And covert selfishness,—and proud disdain.

Woe, woe is me! Time was when I was strong

In supernatural strength,—in strength Divine.

The Lion,—and the wild Philistine hosts

(To SAMSON real;—mystical to me;—
Yet, in a deeper sense—realities)—

No terror had: the LORD, my "Captain," stood

Ever between me and the enemy,
And mine the shout of victory or e'er

The fight began,—so certain the result!

Now, scales have fallen, dark and sorrowful,

Between my vision and the glorious sun.

I lie in night at noontide—starless night—

A prisoner, in iron fetters bound,
Toiling incessant for a cruel foe:

Yet all this suffering—the scorn—the pain—

And the strange mournful darkness—are but dust

In balance of a more o'erwhelming woe.

GOD hath forsaken—and I knew it not!

I let Him go!—My strength,—my life,—
—my All!

One smile from Him, were worth a
thousand worlds :—
One pledge of reconciliation better
far
Than freedom.—Holy Father, hear my
prayer !
Upon the face of Thine Anointed
look !
Return to Thine unworthy child once
more !
I ask not life, or love, or joy on earth,
Thy will in these—not mine—Thy will
be done !—
But make me Victor over Sin,—e'en
though
In death alone the conquest may be
won,
And these mine enemies laid low in
dust ;
So dying, let me but return to Thee,
From whom I've wandered :

This is all I ask !

We all are SAMSONS while we safely
guard
The secret of JEHOVAH with His
saints,
And walk before Him with a holy
fear,
Yielding a love—obedience every hour,
The fruit of vital, vitalising faith.
We all are conquerors in JEHOVAH'S
might :
But if we fling our pearls before the
swine,
What marvel if they trample them in
dust,
And turn again, and rend us !—
Fools we are,
Weaving the web of our once punish-
ment,
And throwing water on our spirit's
light !
Oh ! Thou who knowest "madness in
our hearts,"*
From infancy to hoary-headed age ;—
Watch o'er us every moment :—hold us
back
When we would yield ourselves an
easy prey—
As to Delilah Samson did of old—
To specious words, deceitful as the
fruit
That springs from out the Dead Sea's
cursed shore ;
Withhold the poisoned cup we fain
would quaff !
Dispel the mirage which would lure us
on
To spiritual dearth in wilds of sin !
Thou—whom Thou lovest never dost
betray,

Nor ever turn as outcasts on the
world ;
Nor ever spoil of treasures once
possessed :
But dost from day to day a thousand-
fold [love :
Enrich and bless the objects of Thy
For having loved, Thou lovest to the
end—

The end without an end—Eternity !

J. E. J.

WHAT THE PATRIARCH OF SYRIA AND HIS SUFFRAGAN BISHOP OF JERUSALEM THINK OF ENGLAND AND ENGLISH CHRISTIANS.

THE following addresses, delivered by
the two illustrious Oriental ecclesias-
tics, at present in this country, will
be read as an interesting sequel to
Mr. Finn's short article in this our
number. The distinguished visitors
were entertained at a banquet, by one
of the City companies, on the evening
of the 18th ult. On "the loving cup"
being presented to the Patriarch, he
spoke to the following effect, as inter-
preted by his young and talented friend
Mr. Finn :—

For many years,* and ever since he
was a very small boy, the wish had
been ever in his heart to see perfect
civil and religious liberty, and that
he never had seen it till he came
to this country. He could not ex-
press how much he had been de-
lighted with all he had seen. And
as God had been pleased to allow
him to be present at the banquet that
evening, he was glad to testify how
much he had been impressed by see-
ing everywhere he went to—in the
streets, in the houses, and in the
churches—the name of God reve-
renced by men, women, and children,
and he attributed it to the righteous
rule of her Majesty (whom God pre-
serve) and those who had pre-
ceded her. It was written that
those who obeyed His words should
not only eat of the fruits of the earth,
but that every one should pursue ten,
and ten a hundred, and a hundred a
thousand of their enemies ; just as
in former times as well as now,
England had pursued her enemies
and destroyed them. So might it
be for ever ! and he prayed that
the people of England might not only

* Eccles. ix. 8.

be honoured in this world, but blessed in the world to come. He concluded by drinking to the love of all present.

At a later part of the entertainment, the master—William Thomas Reeve, Esq.—proposed the health of the eminent ecclesiastics in the following terse and becoming terms:—

“We have here to-night the honour of numbering among our guests two august representative men from the East, his Holiness the Patriarch of Antioch and the Right Rev. the Bishop of Jerusalem. This must be considered a remarkable evening when we think that his holiness represents that great city which once formed so remarkable a feature in the history of civilisation, which once gloried in the name of the Queen of the East, where the name of Christian was first given to the followers of our Blessed Lord; and that his right rev. friend comes from the holy and sacred city of Jerusalem itself. It fills our minds with ideas to which we can hardly give expression.—To think that these venerable representatives of the Christian faith come from the cradle of Christianity, but bound to us by one common faith, that which has come down to us, and which they have held purely, from the days of the apostles. We bid them a hearty welcome, and hold out to them the right hand of fellowship.”

The Patriarch, on rising to respond, was received with hearty English greeting. He said (Mr. Finn translating as before with singular facility)—“My Christian brethren and friends, it is stated in Holy Writ that the Queen of Sheba came to see King Solomon and all his glory. And when she came and saw with her own eyes all the wisdom, the philosophy, the glory, and the completeness of all his arrangements, and all the good things which had been given to him by God Almighty, her heart fainted within her, and she said to the king, ‘Truly I had not heard one half of the glory of the greatness of thy wisdom and power.’ So also we had heard of the glory and majesty of the Queen of England, and of the riches and greatness of the City of London. We had heard of the wisdom, and the riches,

and the proper order of everything in England, and especially in this town. We, like the Queen of Sheba, have seen for ourselves; and we, too, found that in our far off Eastern country we had not heard one half of the truth of that greatness. May God bless your Queen, and the Archbishop of Canterbury, and all your clergy, and all those under whose guidance and arrangement the Word of God is taught in all your schools and colleges. And God bless you for so supporting them, and for so obeying the Divine command, ‘Love one another.’ Hardly anything has struck me so much since I came here as the love you all show one for another throughout the whole land, wheresoever I have visited. May God keep this friendship and love one for another among you, and may you always as now fulfil the Gospel, ‘A stranger I was, and ye took me in.’ May God fulfil all His promises on you. May He bless you and all your friends, and all who belong to you—in the name of the Father, of the Son, and of the Holy Ghost. God bless you all!”

There were calls for the Bishop of Jerusalem, who at once intimated his willingness to address a few words to the assembly. He said—“Dear brethren, and all present, you have no idea of the pleasure and of the love which has been brought out of me towards you. In these last two months we have seen so much that is glorious, so much of order, so much wisdom, and so much cleverness amongst you all, that, as the Patriarch has said, our hearts have been overwhelmed within us. May God bless the Queen, who is the ruler of you all; and may God make you strong to conquer all who are opposed to you. May you all live a long life of happiness and contentment; and as you have shown so much goodness and kindness to us strangers, so may God in His mercy show kindness to you. And we give thanks to Almighty God, who created this world and man in it, not to be by himself, but to be in fellowship with each other, for bringing us here to see each other to-night. May God preserve your Queen, and not only protect her and

have mercy upon her, but upon her new brother, the new Lord Mayor. May God increase the goods and prosperity of this Company, of your Master, and of the gentleman who brought us here this evening to see you."

A SUGGESTIVE EPISODE IN MODERN JUDAISM FROM AMERICA.

THE *Syracuse Morning Standard*, of the 12th of October, contains the following startling report, to which the Anglo-Judæo weekly the *Jewish Chronicle*, of the 13th ult., but briefly alludes. The reporter was evidently a Gentile, unskilful in the technical terms of the Synagogue:—

"A very unusual fraternisation among religious bodies took place Saturday and Sunday, October 11th and 12th. As is well known, Saturday is the Jewish Sabbath, and it is so observed by the congregation of Rabbi Cohen, or the Rev. Dr. Cohen, as he is usually known outside his own church. In the forenoon of that day, Rev. Mr. Mundy, of the Independent Church, responded to an invitation most cordially given by the Rabbi and church officers, to deliver a discourse in the synagogue, in Mulberry Street. The services commenced at nine o'clock, and at that hour a goodly number of people, mostly from Dr. Cohen's congregation, had assembled. Rev. Dr. Mundy sat inside the altar beside the church reader. The usual services, including the reading of the Scriptures from the manuscript roll, were conducted by the Rev. Dr. Cohen; there were responsive services also by the priest and the very fine choir.

"Then came the discourse by Rev. Mr. Mundy; it was a plea for Christian unity, on the great basis of a common brotherhood in the spirit of God. 'Brethren and friends,' were the first words of the preacher, 'it is with mingled feelings of pain and pleasure that I stand before you.' Mr. Mundy affirmed that he was grateful for the invitation of the Rabbi and officers of the congregation; this gave him much pleasure, but as he stood there he could but recall the long past; he could but think of how the blood of the children of Israel

stained the garments of the Christian Church. Protestants had suffered much from Catholics, but the Jews had suffered far more. The Hebrews brought knowledge, and experience, and wealth into Europe, and of the latter we robbed them. After all this wicked treatment they had invited him, a Christian, into their sacred place, to speak to them. He was glad to say that we, as Christians, had learned something from them; we thank the Jews for the history they had transmitted and for this opening of their temple. All religions had their uses; none were wholly good, and none were entirely bad; these were suited to the habits of those who used them. But it had been the habit of some to claim that they only had the right way; this was true of Mohammedans, and Hebrews, and Gentiles. Out of this idea had come wars; had come ignorance and barbarism. Now he hoped that all had learned that we had one God, the Father, and that we are all brethren; that we were bound together by a oneness of interest. We may call ourselves Jews and Christians, and pull apart as far as we may, and yet we are bound together. So it was in religion; we are indebted to the Mohammedan, to the Egyptian, and to others, and are now eating the fruits they planted. It was time for us to recognise the brotherhood of religions, to do justly and love mercy and walk humbly with God, and thus be His children. His belief and worship was indeed different from theirs, and yet why should this separate them? They had the same God and were seeking the same height of goodness only by different means. The true Church of God was not Jewish or Christian; it contained all good men, belong they to what sect or church they will. All who have the good spirit of God belong to the brotherhood of the spirit. It was a most ancient organisation; it broke down the barriers by which men were separated; it was found in the breast of the Buddhist and the Mohammedan, as well as in that of the Christian. The great leaders, Confucius and Mohammed, and Moses and Jesus, were but a cluster of brothers. Let

us come out upon the tower of the thought raised by the prophet: 'We have all one father, and God has created us all.'

[Dean Stanley, and Professor Max Muller could not have improved this specimen of *broad Churchism*! But what said the TEACHER COME FROM GOD? and His Holy Apostles? Would to God that Drs. Stanley, Muller, and Mundy, gave greater heed to the inspired teaching of the New Testament, than to their own puny uninspired vagaries.]

"REV. DR. COHEN AT REV. MR. MUNDY'S CHURCH.—The announcement in the papers on Saturday that the Rev. Dr. Cohen would preach in the Independent church yesterday forenoon, caused that place of worship to be filled to overflowing. The preliminary services were conducted by Rev. Mr. Mundy, and were of the usual character. Rev. Dr. Cohen commenced his discourse with expressions of adoration to God, of thankfulness for the opportunity to exemplify the command, 'Love thy neighbour as thyself.' He would take for his text the same words chosen by Mr. Mundy, and found in Malachi, 'Have we not all one Father? hath not one God created us?' The ills to which human life is heir were noted, and they were cited as incentives for love to our neighbours. The existence of God was shown from the fact that we are created things, which implies the existence of a Creator. This was my, your, and our God. The speaker then said he had been invited to give his views of Jesus. They did recognise the existence of a historical personage, named Jesus of Nazareth, born in the year 3761. He was a good, high, and excellent scholar and philosopher; when he had grown to manhood he became a great Rabbi and teacher, and was finally crucified. But this act was repeated in history; for example, John Huss was burned in 1415, July 6; and why? He had done no wrong; he was only a reformer, put to death because the Pharisees and Sadducees of his time saw he was destroying their power. Martin Luther was another example. The Pharisees were not all dead yet either; they

were still carrying on the work. But they would say Jesus was the Son of God? Well, in the name of God, who said he was not? [!!!] Not the Jews certainly, for they did recognise Jesus as the Son of God, as a Rabbi, as a man of high culture, as a reformer. God had called all men His sons, and in this sense only was Christ His son. The Reformed Jews did not believe a Messiah had come. They held and prayed and worked for the redemption of mankind through the supreme power of love, and this was the Messiah, this was God. Our whole life, through good work, should be a preparation to meet God. We can all enter that heaven of which Abraham spoke, by heeding the injunction in the words, 'Behold how good and pleasant a thing it is for brethren to dwell together in unity.' The grave will serve as the grandparent of all reunion. True religion caused no strife and separation; it incited to brotherly love and to obedience of the command, 'Love thy neighbour as thyself,' for has not one God created us all?"

[What a terrible illustration of the unchangeable character of unbelieving Judah and Israel! How fearfully does Dr. Cohen's flippant harangue recall the inspired words of the Evangelical Prophet:—"For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed."* Yet modern Israel, and modern "broad Churchmen," would have us believe that the Jews of the period are now safer under uninspired teachers than they were in days of yore under inspired ones!!!]

THE ISRAELITISH ORIGIN OF THE PATHANS.

We have been favoured with the following extract from a letter by a

* Isaiah ix. 13-16.

distinguished officer to a friend in Ireland. The letter is dated "Borneo, 19th July, 1874." We venture to think that our readers will be interested in the communication:—

The following facts regarding the mouthed on missionary platforms, by the stipendiary friends of Israel; and so has his brother, who is a Clergyman of the Church of England. Edward Leven departed this life, for a better and a happier one, on the sixth ultimo, after three months' severe illness, much regretted and lamented by a large circle of friends. By no one more so than by ourselves.

Correspondence.

THE DANITE PROBLEM.

Broseley, 12th Nov. 1874.

Dear Sir,—Although not a correspondent, a few of your words in this month's notices to those who are induce me to address you respecting the "New Solution" of the Apocalypse in the HEBREW CHRISTIAN WITNESS. I am desirous of prefacing what I have to say, by expressing my admiration of the manifestly great knowledge and wisdom especially evinced in your dealing with questions between Jews as such and believers in the crucified and risen Saviour.

I hope you will be able to bear with me whilst quoting *in extenso* your observations respecting the remarkable fact of the omission of the tribe of Dan from amongst those sealed for salvation of all the other tribes, as recorded in Rev. vii. 5-8. Your words which I would respectfully remark upon, are these, "We have no written authority to explain the circumstance. All the reasons which were proposed, were merely conjectures.—We are averse from guesswork in 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." Dear Sir, I venture to ask you, with no carping or disrespectful intention, but as an aged brother in the Lord, who has been many years "a man of one Book," whether Ephraim, Judah, or Benjamin were so situated in the land as your

send their representatives to the council of a clan, and these again send theirs to that of the tribe, whose appointed chiefs are styled "elders" and "greybeards." These meetings are often stormy, but when once a jeerga has determined on the course to be pursued, implicit obedience is incumbent on all, and the mullicks are forced to see that it is paid. The decisions of the jeerga are mostly guided by the usages of their unwritten code of honour, known by them as the "Puktoonwalee," a code which, though framed on principles of equity, yet teaches that an unavenged injury is the deepest shame, and a blade well steeped in the blood of retaliation the proudest of badges. But the mullicks who sit in jeerga do not appear to have larger hereditary possessions than their brethren, but simply to be leaders in war, and in times of peace agents for the clan or tribe in their transactions with their neighbours. The real power rests in the body of the adult male population, and yet this leadership is generally found to be hereditary in certain families of each clan or tribe. Such appears to have been the exact condition of the Canaanitish states in Abraham's time, though we are apt to attach more importance to them from the circumstance of their mullicks being known to us as "kings." Instances are numerous of their affairs being determined by the community at large, and not by the will of individuals. Thus the sons of Jacob proposing the conditions of an alliance with Hamor, the mullick of Shechem, were well received by him, but he would give no final answer till he had communed with the men of the city in the gate. Similarly Abraham, in purchasing land, dealt not with the king of the Hittites, but "bowed himself to the children of Heth." Throughout the sacred narrative the dealings of the patriarchs with the Canaanites are but as the simple occurrences of every-day life among many Pathán communities, especially the Eusuf-zaies (sons of Joseph), who are perhaps the most civilised of their race.

Other customs too are prevalent amongst them, which may be con-

nected with the national tradition of their Israelitish descent. One, which resembles the "Passover" is observed for the purpose of averting impending death. A healthy animal of the herds or flocks is sacrificed, and distributed to the priests, who sprinkle the blood on the lintel and door-posts of the house where the patient lies. Another is similar to the law of the scape-goat. In times of severe pestilence, when the visitation is looked upon as a Divine judgment for the sins of the people, a goat or calf is brought before a solemn assembly, and after being conducted round the village, the chief Moollahs (priests) lay their hands on its head, and turn it loose beyond the village limits. Among the Affreedees (a Pathán tribe, numbering 20,000 fighting men, who reside beyond British territory), the punishment of death by stoning, is another custom which points to an Israelitish origin. The stone is also employed as a pledge of faith at the ratification of treaties: if two tribes determine to close a feud, or form an alliance, or if families or individuals become reconciled, and blot out the remembrance of former wrongs, vows are exchanged over a stone placed between the parties, and it is looked on as a witness to the contract. The Book of Genesis and Joshua contain instances of precisely similar practices.

I think I have now given you as much of Sir Charles Brownlow's memorandum as relates to the tradition among the Patháns of their descent from the lost tribes of Israel. You are at liberty to publish what portion of it you like. But please do not append my name to it, as I have quoted the words of others, chiefly those of Dr. Bellew and the late Major James.

It is estimated that the Patháns number above 200,000 fighting men. about 80,000 of whom reside within British territory. Great numbers of them, both from within and beyond our border, take military service under the British. They are, generally speaking, plucky soldiers, temperate, and capable of great physical exertion, but on those of the finest tribes who are born and bred in the

Hills, the sun of the plains has almost as great an effect as on Europeans.

In Memoriam.

as a man of high culture, as a reformer. God had called all men His sons, and in this sense only was Christ His son. The Reformed Jews did not believe a Messiah had come. They held and prayed and worked for the redemption of mankind through the supreme power of love, and this was the Messiah, this was God. Our whole life, through good work, should be a preparation to meet God. We can all enter that heaven of which Abraham spoke, by heeding the injunction in the words, 'Behold how good and pleasant a thing it is for brethren to dwell together in unity.' The grave will serve as the grand-parent of all reunion. True religion caused no strife and separation; it incited to brotherly love and to obedience of the command, 'Love thy neighbour as thyself,' for has not one God created us all?"

[What a terrible illustration of the unchangeable character of unbelieving Judah and Israel! How fearfully does Dr. Cohen's flippant harangue recall the inspired words of the Evangelical Prophet:—"For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed."* Yet modern Israel, and modern "broad Churchmen," would have us believe that the Jews of the period are now safer under uninspired teachers than they were in days of yore under inspired ones!!!]

THE ISRAELITISH ORIGIN OF THE PATHANS.

WE have been favoured with the following extract from a letter by a

* Isaiah ix. 18-16.

no societies "for promoting Christianity amongst the Jews," he would gladly have endeavoured to do the work of an Evangelist amongst our brethren of the house of Israel. He had a dread of his name being mouthed on missionary platforms, by the stipendiary friends of Israel; and so has his brother, who is a Clergyman of the Church of England. Edward Levien departed this life, for a better and a happier one, on the sixth ultimo, after three months' severe illness, much regretted and lamented by a large circle of friends. By no one more so than by ourselves.

Correspondence.

THE DANITE PROBLEM.

Broseley, 12th Nov. 1874.

Dear Sir,—Although not a correspondent, a few of your words in this month's notices to those who are induce me to address you respecting the "New Solution" of the Apocalypse in the HEBREW CHRISTIAN WITNESS. I am desirous of prefacing what I have to say, by expressing my admiration of the manifestly great knowledge and wisdom especially evinced in your dealing with questions between Jews as such and believers in the crucified and risen Saviour.

I hope you will be able to bear with me whilst quoting *in extenso* your observations respecting the remarkable fact of the omission of the tribe of Dan from amongst those sealed for salvation of all the other tribes, as recorded in Rev. vii. 5-8. Your words which I would respectfully remark upon, are these, "We have no written authority to explain the circumstance. All the reasons which were proposed, were merely conjectures.—We are averse from guesswork in 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." Dear Sir, I venture to ask you, with no carping or disrespectful intention, but as an aged brother in the Lord, who has been many years "a man of one Book," whether Ephraim, Judah, or Benjamin were so situated in the land as your

words imply? Excuse me, dear sir, for asking you not to put my impressions of the remarkable utterances of Scripture about Dan and his tribe too suddenly amongst what you designate "far-fetched guesses." Doubtless what you say about written authority is, as a general principle, wise and true; but does not much of what we all (at least Christians generally), as a matter of course, deal with as written authority, necessarily consist in a great measure of our own *inferences* from Scripture? Many of those inferences, doubtless, include spirit-taught truths of precious practical value; but in the case of our most generally received uninspired interpretations of the types and shadows of the Law, and of the Parabolic utterances in the Psalms and Prophets there is a certain amount of vagueness, and of necessity, a coming far short, and often a going wildly beyond the mind of the Spirit, who, in some cases, helps our infirmity by explanations in the new covenant Scriptures which leave nothing to be desired. The great body of inferential truth which has commended itself to the children of God generally, has proved itself sufficient to enable true-hearted Bible-searching servants of the Lord to know whether they are learning of Him and following in His track or not. Even in such questions as the present, and a variety of others which the Apocalypse raises in our minds, our Father does not discourage the inquisitiveness of His faithful children. Our God was graciously showing us how a friend should *show himself* friendly, when he said, "Shall I hide from Abraham the thing which I do?"

But, that I may be no longer tedious, I will at once say that the way in which the Scriptures relating to the Tribe of Dan have impressed my mind, is that God in dictating them, has been pleased (may I say *necessarily*? yes) necessarily for the fulfilment of His own word in Daniel so to word them that "*none of the wicked shall understand*" (till their judgment shall come upon them like a flash of lightning in their judicial state of unpreparedness), "*but the wise shall understand.*" Those left out of the number of those sealed for salvation would surely be these "wicked ones."

Such Scriptures as Gen. xxx. 6; Gen. xlix. 16, 17; Isa. xiv. with its *resurrected* King of Babylon (is he identical with the demoniacal King who is *over* the occupants of the Abyss in Rev. ix. 11? another *guess* it may be said), and the whole of Judges xviii. wherein Dan is

exhibited as the idolatrous and lawless tyrant of Israel, are at all events strikingly *analogous* to what is written by the Apostle about "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped."

The word Antichrist (2 John 7) has evidently the same value as the word Antitype, for the devil's Antichrist is by him made to answer *point by point* to God's Christ, to the full extent of Satan's wondrous deceptive ability. This pseudo-Christ is therefore set before us a resurrected being, probably as the one so mysteriously spoken of in Isa. xiv. as King of Babylon. At the risk of being put amongst the far-fetched guessers, I "hazard" the question whether the remarkable word in Isa. xiv. "*In the year that king Ahaz died was this burden*," was intended to suggest that he who in resurrection had become king of Babylon (that is head of earthly power) had been king of Judah previously? There is no man but Ahaz, whose life is written in Scripture that has so thoroughly served an apprenticeship to the devil peculiarly qualifying for the part which Scripture assigns to the *demoniacal* "man of sin" of Thessalonians and of the Apocalypse. (See his life in *both* Kings and Chronicles.)

The Apocalypse, although it necessarily and of course refers to Christ as having already come to suffer for sin, refers to it only incidentally, in comparison with its *special object* of carrying us *into the midst of the things of the day of the Lord*, for that is evidently the meaning of chap. i. 10 (and not that the *Apostle* was in the spirit *one Sunday*!). That the apocalypse is a prophecy of final things still in the womb of futurity, and not a history of the political bygone manœuvres and vain fightings of "the potsherds of the earth," is evident in many ways—the divine description of it in Rev. xxii. 19, "The words of the book of this prophecy" are sufficient evidence of this. When God sets before His children the fulfilment of His predictions, He does so, either by the self-evident facts which constitute the fulfilment, or in cases not self-evident by the teaching of Scripture; but always so as to show that His way of fulfilment has always been definitely *one*. Any solution, therefore, by means of a past event which is arbitrarily taken from amongst numerous parallel events, any one of which would have answered the same purpose, may well be put

amongst what you rightly describe as hazardous opinions, or "far-fetched guesses." To this class of interpretation belong a multitude of the generally accepted, and as it were stereotyped, perversions of fundamental portions of the Apocalypse. Perversions, which you, Sir, from your peculiarly favourable standpoint could scarcely fail to see in their true light, immediately they were set before you. Hoping that I have not taken up your time (nor my own) altogether unprofitably,

I remain,

Dear Sir, yours in Christ Jesus,
J. H. MAW.

P.S.—I for one, and I think many of your unlearned readers, would be glad, if you should think it well, to render your Hebrew phonetically, in ordinary print; and more especially if you would translate the Hebrew into English.

[We wish our Christian correspondents to be heard—whether they agree with or differ from us. We like the pious spirit which pervades the above letter, and we therefore give the venerable Christian writer an opportunity to be heard. Our readers will perceive that the questions suggested in Mr. Maw's communication would require a volume for their treatment. We can only, at present, afford time and space to say that Dan's portion was bounded on the north by Ephraim, on the east by Benjamin and Judah. We confess ourselves to be unable, just now, to see the bearing of the Scripture references adduced by our worthy Christian brother, upon the Danite problem. Does Mr. Maw consider Ahaz, the most wicked king of Judah, a descendant of the tribe of Dan? There is much suggestive matter in the above communication, which we consider well worthy of serious thought. We thank Mr. Maw for the suggestion in his *Post-script*, which shall have our attention. —ED. H. C. W. & P. I.]

Literary Notices.

The Temple, its Ministry and Services, as they were at the Time of Jesus Christ. By the Rev. Dr. EDERSHEIM, London: The Religious Tract Society.

THIS is one of the best and most valuable volumes we have yet seen—issued from the book mart of the "Religious Tract Society." It has more than once occurred to us, that it was high time for that venerable Association to

change its name, or add a surname to its original Christian one. It is no more simply a "Religious Tract Society," but a Christian Book Society. It is true that under the latter class of publications, the Committee have been betrayed frequently to print very indifferent works, prepared by the hands of unscrupulous plagiarists; but it is undeniable that they have, now and then, been fortunate enough to meet with an author of indisputable ability, learning, and principle of the highest order, of which the author and the work before us, is a twofold specimen. Conscious of his own powers, he can afford to mention the names of Gentile authors who have written on the same subjects of which his book is the theme. We confess, however, that this part of his interesting "Preface" somewhat disappointed us. A learned Hebrew Christian, such as our author eminently is, well versed in the MISHNAH, the TALMUDEEM, the TOOREEM, the MEDRASHEEM and works of their kind, must be aware that Gentile writers, however pious and plodding, are but indifferent and, at the best, second-hand exponents on such subjects as Dr. Edersheim set before himself to treat. We have great respect for the good and learned authors, whose works our brother "thankfully made use of" for the preparation of his work; but we would as soon go to them for "materials" on "The Temple, its Ministry and Services," as to certain modern Rabbis—who have startled some Christian Divines by their expositions of the dogmas taught by certain Christian professors—for information about the Church, its ministry and services, as scattered over the array of works by the Greek and Latin Christian Fathers. However, this is but a matter of taste, and does no more affect the general usefulness of the work before us, than does our differing from its author on some other points, such as the reverse way of treating the Apocalyptic descriptions of the services in the celestial Sanctuary, the purport of the dual Sacrifice on the day of the atonement, &c. &c.

The work is one of real value, and no intelligent student of the New Testament should be without it. It is the best *cade mecum* we have ever seen of "The Temple, its ministry and services, as they were at the time of Jesus Christ." The table of contents, or the headings of the chapters, will give our readers some idea how thoroughly the learned author went through every concomitant of his great theme:—I. A first view of Jerusalem and the Temple. II. Within the Holy Place. III. Temple order, revenues, and music. IV. The officiating Priesthood. V. Sacrifices: their order and their meaning. VI. The Burnt-offering, the sin and trespass offering, and the peace offering. VII. At night in the Temple. VIII. The morning and evening Sacrifice. IX. Sabbath in the Temple. X. Festive cycles. XI. The Passover. XII. The Paschal feast and the Lord's supper. XIII. The Feast of unleavened bread and the day of Pentecost. XIV. The Feast of Tabernacles. XV. The new moons: the feast of the seventh new moon, or of trumpets, or New year's day. XVI. The Day of Atonement. XVII. Post-Mosaic Festivals. XVIII. On purifications,—the burning of the red heifer,—the cleansing of the healed leper.—The trial of the woman suspected of adultery. XIX. On vows:—The Nazarite's vow—The offering of first-fruits in the Temple. Appendix.—Did the Lord institute His "Supper" on the Paschal night? Each of the above named themes, we need hardly state, has been treated in a devout and scholarly manner. We most cordially enter into the spirit of the following words of the learned and pious author's Preface:—"At the close of these studies, I would say, with humble and heartfelt thankfulness, that, step by step, my Christian faith has only been strengthened by them, that, as I proceeded, the conviction has always been deepened, that Christ is indeed 'the end of the law for righteousness,' to whom all the ordinances of the Old Testament had pointed, and in whom alone, alike the people and the history of Israel find their meaning," &c. &c.

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 Shil-

ings—payable at the Post Office, 127, Fulham Road, Brompton, S.W.—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.

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

DIPLOMATIST.—We are not skilled in diplomatic craft. We simply aim to be faithful in the discharge of the work which our Heavenly Father has committed, for a time at least, into our hands. We constantly pray for Divine help to do that work, "not as men-pleasers; but as the servants of Christ, doing the will of God from the heart." You are one of some half-dozen who consider themselves competent to teach us how to do the work, with which God has been pleased to entrust us for a time. We have met with a couple of persons, in our experience, who were totally ignorant of Jews and Judaism, and the *modus operandi* of Societies and Committees, and yet had the assurance, not to say impertinence, to favour us—who consider ourselves thoroughly acquainted with the men and their manners—with their crude advice as to the treatment of certain subjects with which our would-be guides were utterly unacquainted. See the next notice.

X.—You compel us to reprint a former notice, please to make a proper application of the same:—We respectfully decline to adopt every unreasonable whim or arbitrary caprice suggested for our editorial treatment. We have a mind of our own, and we strive to make the best use of it.

M. W.—You may assure your friend that the strictures on Dr. Perowne's Psalms have been pigeon-holed, ready for publication these many months; but have been postponed, not willingly, but of necessity, in order to publish matter which is of transitory interest. Literary notices can keep, and we have deferred those on Dr. Perowne's Psalms, with the consent of the learned critic, a brother beloved, who has recently been called from this gloomy world, where we see the mind of the Spirit only as "through a glass darkly," to a bright and happy land, where all is peace and joy. We should be most happy to resign the conducting of this

Magazine into your hands, or into those of another able brother, or brethren; but as long as the work is laid on our shoulders, we shall endeavour to manage it 'as we' deem best, with a single eye to the promotion of God's Truth. See the preceding notice to X.

'N.—We took counsel, as you wished us to do, with H. C. Oxoniensis, with respect to the validity of the irrepressible Mr. Grove's opinion, touching "the greatest living Talmudist." H. C. Oxoniensis is of one accord with us that Dr. Adolph Neubauer, of the Bodleian library (Mr. Grove's "greatest living talmudist") has, by his rash letter to the *Times*, in the course of last October—which elicited Mr. Grove's *kudos*—cruelly disproved his own claim to the high sounding title. We fear, with H. C. Oxoniensis, that that letter has utterly shattered the reputation which Dr. Neubauer has hitherto enjoyed of being a pretty fair Talmudist. But that is not all; his letter has irreparably damaged his *chef d'œuvre*, *Géographie du Talmud*. H. C. Oxoniensis is curious to know whether Mr. Grove will ever learn the application of the time-honoured adage, *Ne sutor ultra crepidam*.

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.

LETTERS RECEIVED.

The Revs. R. Gascoyne; Alex. Levie; G. Wildon Pieritz; W. Stone; R. A. Taylor; J. Wilkinson; W. S. Ward; The Countess of Carrick; Lady Harriet Kavanagh; Prof. Warschawski; &c.

PUBLICATIONS RECEIVED.

Saat auf Hoffnung. Von Professor Franz Delitzsch. Erlangen.

The Ancient Nation. A Sign and a Wonder. By the author of "The Knights of the Frozen Sea," "Missionary Anecdotes," &c., with twenty-one illustrations. London: Seeley, Jackson, and Halliday.

Conference on Jewish Missions, held in the Victoria Rooms, Clifton, &c. &c. London: W. Macintosh.

&c. &c. &c. &c.