The Lessons from Moses and the Prophets, Read in the Jewish Synagogues on Their Sabbath of the Month.

The lesson appointed for the first Saturday in this month, the 3rd inst., comprises chapters xxix. and xxx. of the second book of Moses called Exodus. A most interesting portion of Scripture, well calculated to call the attention of the Jewish people to the important necessity of a Mediator, yes, to the urgent want which their forefathers felt for one. Our limited space will not allow us to dwell minutely on each text, nor even on each chapter of the lesson; we must therefore pass over the striking and fruitful attention of our readers on the most forcible parts of the lesson. The most striking text, then, in the lesson under consideration, is the confession of our ancestors, that God out of a Mediator was a consuming fire: "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak, lest we die." (Exod. xx. 19.) Or, as it is more fully given by Moses in his fifth book: "And ye said, Behold the Lord our God hath showed us His glory, and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" (Deut. v. 24-27.)

The doctrine of a Mediator should be urged upon the Jews, inasmuch as it is a most vital doctrine of Christianity; and modern Jews, though they express great reverence for the Mosaic records, deny the necessity of a Mediator. The attention of the professing disciple of Moses might, moreover, be directed to the predicted answer to their ancestor's prayers; namely, that the Lord would provide them with a Mediator even like unto Moses, according to Deuteronomy, xviii. 15-18: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken what they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth, and He shall speak unto them all that I shall command Him." The similarity between Moses and Christ must need be reserved for the prophecy, nor

The prophetic lesson appointed for that Saturday, forms the whole of the sixth chapter of Isaiah, the first five verses of the seventh chapter, and the fifth and sixth verses of the ninth chapter of the same book. The Septuagint or the Spanish Jews, however, read only to the end of the sixth chapter. We shall therefore first give a few hints, how to apply this chapter in conversation with an Israelite, he be Sphaer (i.e. Spaniard), or Ashkenaz (i.e., German or Polish). The sixth chapter contains a narrative of the manifestation of the Almighty to the Prophet Isaiah. The angelic adoration described in the third verse, viz., "Holy, holy, holy is the Lord of Hosts," was anciently interpreted of the Holy Trinity, according to the learned Peter Galatinus. He quotes the following passage from the book Zohar:

"Holy, that is the Father; holy, that is the Son; holy, that is the Holy Ghost." He then adds a similar passage from Jonathan's paraphrase on this verse, which he quotes to be the following:—

which is the same in signification as the passage quoted from Zohar. But neither can we find the former in the modern copies of the Zohar, nor the latter in Jonathan's Targum, now in use. It is our impression that such passages did once exist in both the above books quoted from, but they were expunged by some Jewish controversialists, who found them very inconvenient in argument about the doctrine of a Triune Holy God. This mode has been adopted with a great number of similar passages.† We think, however, that our own conviction is not sufficient warrant for using such passages in argument with Jews. We strongly urge, therefore, upon our readers not to press, we would even advise not to allude to them. There are many passages still existing in the old Rabbinical writings, bearing witness to the doctrine of a Holy Trinity in Unity, which have escaped the sacrilegious hand of the modern Jewish controversialist, and with all of which we will some day or other furnish our readers. But we do not stand in need of Rabbinical authorities to confirm the doctrine of Christianity, nor for the truth of its doctrines. We have Moses and the prophets, of far greater veracity and authenticity than all the Rabbis taken together; and they testify to the truth of Christianity and its doctrines. Nay, Christianity is the interpretation of the Old Testament, as we shall have occasion to point out in the progress of our remarks. The attention of our brethrens might, however, be directed to the treatise of the unbelief, as contained in the following passage: "Also I heard the voice of the Loam, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isaiah vi. 8-10.) This is an instance of the mysterious way in which God moves the world. Yet St. Paul informs us that "through their fall salvation is come unto the Gentiles." (Rom. xi. 11.) Mysterious providence! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgements, and His ways past finding out." Such a simple

† For an instance, we refer our readers to "An Exposition of the Thirty-third chapter of Isaiah," Appendix C, p. 179.
gion. Moreover, on the great Jewish festivals they have leave of absence, in order that they may attend the services in the synagogues in the places in which they are stationed. Furthermore, at St. Petersburg there is a synagogue especially set apart for the worship of Jewish soldiers.

The next Russo-Judeo peculiarity which the lecturer expatiated upon was the early marriages. Mr. Marks is not, to our thinking, a witness likely to tell "the truth, the whole truth, and nothing but the truth." We are not surprised therefore that he ought to tell his "crowded audience," that the bane of those early marriages is the result of a positive Rabbinical injunction. Such marriages are by no means peculiar to the Jews sojourning in Russia and Poland; they are common amongst the Jews in Asia and Africa. The marriageable age prescribed by the dogma of modern Judaism is eighteen, at the latest; but those that marry at thirteen are not rare. The following dictum, which occurs in many places in the Talmud, and other Rabbinical writings, and which Rabbi Joseph Karo adopted in his fourth code of laws—the Jewish Code of Appeal—called Tur Aben Hacer. Chap. 1.:—"It is enjoined upon every Israelite that he marry a wife at the age of eighteen; but whoever anticipates that age and marries at thirteen, renders himself very meritorious. According to Rabban Qaḥi, the Jewish tribunal is to compel every one to marry, who has passed his twentieth year, and has not married. An individual in celibate condition is looked upon in the light of a murderer, and causes the Shechinah [the Divine Presence] to depart from Israel." It is not improbable, however, that the lecturer is not so wonderful an adept in Rabbinical lore as he wished the philosophers of the mode to suppose, for, in the Jewish Free School is not very famous as an alma mater of great Talmudists, or Hebraists.

The above pieces of trustworthy information were, however, intended only as introductory to a malicious attack upon Hebrew Christians. We give the whole account of the story as revealed in by sympathising reporters, who, ignorant of the "Gospel of the grace of God," were ready enough to take the lecturer's revelation as "gospel."

"It is chiefly out of this class of adventurers, often well versed in Biblical and Talmudical lore, that the converts of the London Society for promoting Christianity amongst the Jews are recruited, and its missionaries are ultimately chosen. Little are the kindly disposed persons, who lavish such large sums on this society, aware of the hypocrisy and the gross immorality they are made instrumental in promoting. I would not be understood to imply that there may not occasionally be a sincere Jewish convert to Christianity; [Shades of the "glorious company of the Apostles," earliest Hebrew Christian Witnesses, how complimented you must feel by this faith Mark was patronized, [!]!] but ample and painful experience justifies the assertion, that the majority of the adventurers who go over to the society are attracted by the material benefits held out to them. They act their part for a time until, as some of them shamefully and unblushingly admit, they have got out of Christianity all they can squeeze, and then they seek a reconciliation with their own community. Professor Marks giving one out of many instances of his own personal experience, made the following statement, which was listened to with no less attention than painful surprise: "Not many years ago," said he, "one of these converted missionaries, to whom the society had afforded the benefit of a good classical training in Germany, implored me to receive him back to the synagogue. He said that he had been appointed a missionary to the Jews of the White Chapel district; but that he sooner come amongst than his heart yearned towards them by a common sympathy with their religious opinions, which he had never inwardly renounced. When I reproached him with having lived the life of a lie, he replied, 'What would you have a man do with a sick and almost starving wife?' And then, producing a correspondence maintained between him and the secretary to the society, of the genuine nature of which it could exist—'See, sir,' said he; 'the society allows £150 a year for my mission, £50 a year for the support of my wife, and £10 a year for each child born unto us; are these offers likely to be resisted by a man who has failed in every other attempt to earn his livelihood?' When I told him that the synagogue was freely open to all who desired to commune with it, but that those who desired to receive the benefit which his attendance at the worship should bring him no pecuniary aid, and that I should positively decline to give him, as he earnestly entreated me to do, introductions to some of my congregants, he took his departure, and I have seen nothing of him since."

Supposing that Mr. Marks is a trust-worthy witness, and the above statement, so minutely given, may be relied on, what does it prove? Alias! that amongst our people there are to be found now, as in the days of Moses, Joshua, Samuel, David, Hosea, Micah, Joel, Isaiah, Jeremiah, Ezekiel, Daniel, Malachi, our blessed Lord, and His Apostles—Pharisaees and hypocrites. Will Mr. Marks challenge us to produce instances? We trrou not! Every ordinarily educated Englishman will at once have before his mind's eye an array of names of unenviable notoriety, which our nation—to our shame and confusion though it be, we record it—has produced. Let *The Church of England has only this day week, the 25th ult., celebrated the conversion of the Jew Saul, commonly known as St. Paul.

Mr. Marks read the first chapter of Isaiah, the second and fourteenth of Ezekiel, the twenty-third of St. Matthew's Gospel; they will afford him evidence—if he really requires any—of the fearful villainy and hypocrisy which Jews can practise. It happens, however, that the villain in the exciting romance under notice is either one of the romantic lecturer's many creations, or was some cunning Jewish impostor, who stole certain letters from a missionary, and then tried to dupe the wide-awake reformer by the very impostor he narrated. We know several Jews, who have never come into contact with the agents of the "Conversion Societies," who go about the country with similar tales, and cruelly victimise many well-to-do members of the synagogue. We know as much about the different missionaries and the stations of the different societies as Mr. Marks can possibly tell us; and positively state that the "London Society for Promoting Christianity amongst the Jews" never had a missionary in Whitchapel, on the terms so circumstantially detailed by our modern Tertulius, in the modern Athens. But possibly the committee of that great Association may deign to bring that reckless transgressor of the ninth commandment to book.

We are rather curious to know what this uncertain orator would say, if we were to tell him that we have in our possession letters written by English Jews, by men who occupy responsible positions in British synagogues and British Jewish schools, whose sermons on the "day of atonement" and other great festivals are noticed and eulogised by the Jewish press, protesting their convictions of "the truth as it is in Jesus," but lamenting their lack of courage to make an open confession, by reason of the "loss of all things" staring them in the face; those poor men bewail the inconsistencies of the hypocritical converts, which they are compelled to pursue in the synagogue. One word from us, guaranteeing them common necessaries of life, would bring many a one, cheerfully, to the baptismal font. But it is our principle, as witnesses for Christ, never to encourage the idea that temporal advantages are the concomitants of a profession of Christianity. The oracle of the neo-Judaism of Berkeley Street would be surprised, more than he would like to own, if we were disposed to let him into our secrets on this point. We will let the "reeds shaken with the wind" weather the storm and the tempest till they are firm enough to stand manfully by their convictions. If Mr. Marks were a reasonable man, we would venture to counsel him to give up the illusive logic of argumentum ad hominem; the trick is seen through by an ordinary thinking mind. We would suggest to him to try and refute the evidences of Mosaic and Prophetic Christianity, and not indulge in the ad captandum expedient of exposing the inconsistencies of Jewish Pharisaees and hypocrites; no one questions their existence.
We have also adopted "you" in lieu of "thou" and "thee." We have given a few footnote explanations in explanation of certain expressions not generally known. We have only to add here that the contents of this epistle effectually disproves the eccentric theory—so constantly and sedulously promulgated by antichristian Jews, and belied on every occasion of informed protest, in those "Christians"—that Christ's law is something different from the religion which was shadowed forth by Moses and the Prophets in the Old Testament.

"To the honour of the chief Rabbi—experienced in the Law and Science, a Prince amongst his people, and principal instructor of the community of the Karaites—Abraham Firkowitz.

"From the day on which I beheld your honored face at Vienna, and was paternally embraced by you, your name was always present in my heart, and as a memory to you. And for the days of my youth—that is, ever since I began to take shelter under the shadow of the wings of the Messiah, the Son of David, who is to stand forth upon Mount Carmel, and gather the children of my people and my own kindred hate me because of my following the Good Thing; and their great and wise ones excommunicate me, and are unable to speak peaceably to me. But as for me, my daily prayer ascends for Israel's salvation; their curses do not affect me, and I myself do not cause them blasphemies against my King and my Holy One—why should I fret? the reproaches of them that reproach Him have fallen upon me. Does not my point in itself prove that I may be both His ignominy and His honour? and this is all my glory and my ornament.

"Of a truth, it is a long time since I greatly desired to see my brethren, the sons of my people who hold fast to the Scriptures, who, like myself, have broken the yoke of the Talmud from off their necks; and the Word of the Lord only is a lamp unto their feet, and a light unto their paths. But you, sir, are the first of your brethren and community that I have seen in person since I came to face you as at the sight of the face of an angel.

"Yet the sight enjoyed by the physical eye does not suffice me, but I desire to understand the matter of a celestial spirit—even that divine, celestial portion which God bestowed upon you. I will ask you, therefore, one question; it is a very important question, sir, pray tell me, What think you of Jesus of Nazareth? Is He to be considered despicable and the meanest of men, who was crucified and died for His own sin? Or is He the Angel of the Covenant, who bore our sins by His death, and rose again, and now liveth to confer everlasting salvation upon all that believe in Him? Our brethren the Jews hide their faces from Him, and esteem Him not; for their sages and their chiefs in the days of the second temple accused Him of the impiety of the gods. The true wise men of the Talmud agree with them, and say that He was a false Messiah. But how am I to depend upon such men as those who have estranged themselves from truth, almost from the beginning of the Law to its very end; as all the sages of the Karaites will bear me witness in this matter.

"Concerning Himself, we are to behold, moreover. Whom have we, among all the Talmudical saronts, greater, juster, and more pious than Rabbi Akiba? As to the two Mehuimic dogs of all the Halachoth; and he himself, in his honourable position, called upon the children of his people to believe in a pseudo Messiah—that is, Bar Cochba (Bar Onoucha,JB) of the present generation, under the name of Messiah. And what was his end? Bar Cochba fell in battle, and thousands upon thousands of Jews, and Rabbi Akiba at his death had been slain by the sword and the sling; evil and hard were the troubles because of this rebellion, which passed upon the rest of the world, and that is similar to those at the destruction of the temple. Then, if Rabbi Akiba, head of the whole community, erred, and did not discern in the face of that work that the destruction of the whole temple, why should it not be deemed probable, in the generation which preceded his, that the wise men of Israel erred, and did not discern the genuine Messiah, that He was the Faith Ever? I therefore repeat my question, again and again, Tell me, I beseech you, with Moses and the prophets in view, What think you of Jesus of Nazareth?

"But if this my question is irksome to you, and you are reluctant to enter into a discussion with a Jew, I will proceed to another. For in olden times; or if you should set your face against me, saying, What proof and evidence have I to demonstrate that Jesus is the King of the Remnant of Israel that has yet delivered Israel, nor yet raised up the ruins of Zion and Jerusalem? To this I reply, and I need not call upon the Holy Scriptures, nor need I call down fire from heaven, to show you with whom is the Truth; but my hand is not so shortened that I may not bring forth divine evidence from the law and the prophets, to demonstrate in the sight of the very sun who the Holy Lord is! Verify you, my father, have read that text which is often repeated—that in the day of Jacob shall his glory be discovered, and the earth be blessed. But if Jesus, His apostles and disciples, have promulgated, in the world, a spurious law, they were a curse and a blessing to all people! What concord came down to Rabbi Akiba in direct succession from Moses, who received them direct from God. This Rabbi Akiba flourished in the second century, and the Talmud contains very sensational and romantic stories about his life. It is said that he was the head of the system of Abraham, and the teacher of the rich and noble family; his subsequent studies and great fame; his college at Tiberias, the number of his students at the same time, the number of his disciples, and the number of his divine studies, as to scorched and kill a bird whilst flying over that vast assembly of students, and the enemies who either believe or not, as they please; but Rabbi Akiba's discipleship of the pseudo Messiah, Bar Onoucha, is historically true.

"This pretender to the messiahship of Israel—he is only one of a long catalogue of false messiahs, in accordance with the predictions of the Redeemer—was originally a bandit; his name unknown even to the Jews themselves. When Akiba was in his old age, became that deceiver's dupe, he exclaimed, in one of his addresses, in response to the question of his students, What is the standard of rebellion against the Romans at the then magnificent city of Sether; organised, in an incredibly short time, the vast anti-Roman movement, and took the offensive against the Roman legions. He won several battles, and so alarmed Hadrian by his success that he determined it was necessary to bring the whole force of his army to bear upon the insurrection. Troops from Britain were sent to Sether to stamp out the rebellion. It was a most bloody and fearful carnage of the patriots; the arch-rebel was killed in battle, and his Jewish survivors called him henceforth Bar Onoucha, "Son of Life."
THE HEBREW CHRISTIAN WITNESS.

February, 1872.

can there be between a blessing and a counter-
feit law? “Moreover, the children of Israel, to this
very day, have not yet blest the nations. Nei-
ther is there one town, nor even one city, ever
became Judaeas, except it be the few Edomites, who were joined to the
Jews by the coercion of the Macedons. So
being the curse being the curse of the promis-
ing of God? Should you say, however, that this pro-
mise is yet to be fulfilled in the last days,—if
so, we believe it will be, not by a literal, spiritual,
restoration, a prophet, or a byword! Be-
hold, they know the truth, and hold fast by the
Law and the Faith, then why have two thou-
sand and one hundred years passed since these
had their trial, and the two thousand years of chas,* and yet there is no salvation
for Israel, whether nationally or individually? Is
there no promise?

“Agreed to this, let me emphatically proclaim
that, in the days of the second House [i.e., Herod's Temple], the Lord came to His Temple
and gave a Law of Truth, and a new covenant,
that it might become a blessing to all the fami-
lies of the earth, according to that all in the
Book of the New Testament. What! if many
nations be professed to be followers of true
Nazarenes have corrupted their ways and their
deeds, and proved themselves thorns and scorpions,
and not a blessing, in the midst of the earth,
and of the Gentiles, and of the heathen, and in
with the Testimony and the Law, but the
reverse,—that is, contrary to the Testimony and
Law, and that, not by a prophet, nor a
prophetess, but by men, and have not walked in
the footsteps of the Messiah, to provoke the eyes of His glory. A day is yet to dawn when
they shall go forth and come in, and walk in the light of the face of the King
of Life. And the children of Israel (who dealt
treacherously by the kingdom of the House of
David, who have been dispersed throughout the
world, were dispersed, that they might not be any
more a nation in their own land, until the day
that they shall return to seek their God, and
David their king. For then shall they again be a united nation in the earth, high
above all nations, for the word of the Lord, in
the mouth of Moses and the prophets, is true,
though every man may prove a liar.

“Bear with me, sir; it is not impertinently nor
solently, but modestly and affectionately, that
I say, for all the world to hear, that the word of the Lord is precious in my eyes,
and the redemption of Israel is the sum of all
my labors, and the by my suffering, and the
sorrow which I am troubled in the streets of Zion, stroying, and thrust about, like such as
are smitten with blindness; they know not
what they are doing. For you, to enjoy the pleasures of this life, nor can you
anticipate the bliss of the life to come. They
have neither part, nor inheritance, nor domi-
nion in the earth, like all other nations; nor
ever have they priest or sacrifice to make an
atonement for their souls, that they might inher-
it everlasting life. They boast in vain that the
Law is a tree of life to them that lay
hold on it: the Law without the Messiah
is like a beautiful but fruitless tree: like a barb
full of chaff without a grain of corn. The
Lord's Messiah alone is the fruit of the Law,
even the fruit of the 'Tree of Life,' and the
bread of heaven, upon which man, by his faith,
may partake. Was there not a word of
promised of the ages of Christendom, was sufficient to convince them that they needed not waste their
strength in fruitless controversy, on the
merits or demerits of their respective creeds.
The actions of the Christians were sufficient proof to
them, that Christianity can have no
other effect but to irritate and sadducee
some sects of Jews. They were the
heretics, and by no other time, when civil and religious liberties in all Christian countries have been granted
to them, their controversies against Christianity
had been lately extinguished, and which
in former times so exasperated Christians
against them; but all classes of Jews, reformed and orthodox, particularly in
England, have not yet got rid of their early
imputed prejudices against Christ and His
religion. Their notions respecting Christianity
were nearly the same as those of our
forefathers have in past ages entertained about it;
and consequently they attack it with the same spirit which animates
them. But they go a step further; they now
write in the languages of those countries they
care, with no more sense of the consequences
which may be the consequences of their ene-
devours, they try very hard at the very outset of
their controversy to persuade and assure their
Christian brethren that they by no means
mean to attack their religion; and yet they
have made up their minds to do it, and do it
unceremoniously. Such was, for instance, the
matter of the "reformed" Synagogue in
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Messiah. To attack the religion of a brother
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sermons stated, "even in a private circle, would
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FOR all the heart and supplication springs from
the bottom of the heart of your humble servant,  
ISAAC E. SAILKISON.

THE TACTICS OF JEWISH CON-
TRIVORSIALISTS.

BY THE REV. A. P. FURST.

We are generally accustomed to expect from Jewish
controversialists, when they undertake to
write on Christianity, that they will not
leave their readers in the dark as to what
their intentions are, viz: To refute the claims
of Christianity and vindicate the justice of
their adherence to the creed in which they have been brought up. As to the spirit in
which such controversy is carried on, that
depends entirely upon the treatment which
Jews experience from Christians. In past
times, when we were insulted and maltreated, it was no wonder that they wrote
their controversial works on Christianity in an
irritated, virulent spirit, preferring to employ
the weapons of satire and ridicule to sound
arguments, based on reason and scripture.

But in the latter dark ages of Christendom, was sufficient to convince them that they needed not waste their
strength in fruitless controversy, on the
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February, 1872.

The Hebrew Christian Witness.

A great many learned Talmudical Jews, who have sincerely embraced Christianity, but they were not led to do this by the teachings of the Talmud, they became convinced of the truth of Christianity, they became at the same time convinced of the utter irreconcilability of the Talmud with the teaching of Christ. Not only did Rabbi Elias assure us he could accomplish that impossible undertaking of reconciling the New Testament with the Talmud, but he fully promised to accomplish a still more impossible task, and that is, to reconcile the teaching of Christianity with the thirteen books of the Talmud. This he did down by Maimonides, and accepted by the "orthodox" Jews. Rabbi Elias might have had a better chance of making the Christian public believe in his theories if, for instance, he would have taken the opinion of Rabbi A. on a certain subject, and left entirely unnoted either what Rabbi B. or Rabbi C. on the same subject; but any attempt of his to make a plainly understood article of faith to yield quite an opposite meaning, was sheer absurdity. He might have had the knavery to say, "I believe with a perfect faith in the Messiah, I believe in the Messiah, and although He tarries, yet will I wait for Him in expectation of His daily coming." Rabbi Elias ought to have known that Jews and Christians would test the honesty of his intentions just on his explanation of this very article, and that on this subject of contentions concerning Jewish and Christian faith in accordance with the opinion of Maimonides, founded on the law of Moses, with its Talmudical expositions. No right-minded Jew would ever be able to understand this statement of the Rabbi, and every honest and truth-loving Jew or Christian will be amused, and shudder at the perjury practised by the Rabbis in an attempt to reconcile Judaism with Christianity, this Rabbi sets forth all the wild Talmudical and Rabbinical ideas about the Messiah and His work, and that for the sake of defense and advancement of his own reasoning. Popes cannot be entirely exempt from liability to mistake. God is present in a singular manner with a pious king, inspiring him to do good and obscure matters; so that his resolutions and decrees may be received like oracles, all causes may be decided by him as justly and sincerely as the most may be wronged in the judgment which he passes. We are not from the above verse to infer that kings cannot give a wrong judgment; although this has been a conclusion from the verse, the Pope's lips shall procreate knowledge, to conclude, the Pope cannot err. Kings, from this verse of Solomon, may be so well pretend to interpret the titles of sanctity and infallibility, in giving definitive sentence.

Rabbi Elias utterly unable to reconcile Judaism with Christianity, for he lacks other qualities absolutely necessary for such an important undertaking. The rabbi was an infallible sentry in the language in which the Gospels are written, nor even any modern language in which works on the same subject are written, he was a sentry bound to leave to others to do, what he cannot possibly do himself. He indeed knows very well the Talmud and the teachings of the Rabbis, and understands them in no more rational manner than the generality of Polish Rabbis do, and he also writes very fluently in the Hebrew language, but he uses them only to defend entirely upon any translator he caught, and whom he cannot in any way control, as he does not know the English language. It would be easy for us to point out ever so many discrepancies and contradictions in his work, which to a man unversed in the brevity of the different translators whom he employed.

Our talented brother, the writer of the above paper—who has enriched Dr. Delitzsch's German Quarterly, Saat auf Hoftan, by his biographical sketches of Hebrew Christians of former days—will commence, with our next Number, a series of historical outlines of Anglo-Hebrew Christians previous to the existence of any "Conversion Societies" in this country.—

H. C. W.

Regal and Papal Infallibility.

Proverbs xi. 10. Solomon asserts "A Divine sentence is in the lips of the king; his mouth transgresseth not in judgment." Maldonatus, in his notes upon this verse, says, the King and the Pope must necessarily have this privilege, which is promised to kings: when it is apparent kings have it not. Maldonatus says, "The Pope's lips shall procreate knowledge," which is true of kings as of priests from Malachi ii. 7. Nay, if we respect either the form of this precept, or the plentitude of God's promise for ability to perform it, we must of course possess this power for kings than any which can be brought for the high priest's infallibility, in giving definitive sentence.

And is it all the favor which may be brought everywhere for the king's or the priest's authority, rather show what manner of men they should be, both in life and judgment. In infallibility, if they be to be dissolute in life, and regard not the laws of God. This was a thing never dreamed of by any, until the notorious acts of popes. They perhaps better be able to understand his real meaning. We consider Rabbi Elias utterly incapable of writing a commentary on the life and teaching of Christ, who was the embodiment of divine truth itself. Besides his very old way of reconciling Judaism with Christianity, he lacks other qualities absolutely necessary for such an important undertaking.
NOTICES TO CORRESPONDENTS.

THOUGH circumstances render it expedient, for the present, to produce THE HEBREW CHRISTIAN WITNESS in company with its naturally, THE PROPHETIC NEWS, the different parts are wholly and entirely under different management and responsibility.

All Communications, and Books for Review, intended for this department, should be addressed, To the Editor of THE HEBREW CHRISTIAN WITNESS, Pelham Library, 151, Pelham Road, Wimbledon, S.W.

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

No communication authenticated by real name and address—not necessarily for publication—will be noticed.

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

Several articles, reviews, notes, queries, and replies, some in type, and others marked for insertion, are unavoidably postponed, for want of space till our next issue.

An esteemed friend of Israel writes to us,

"I am glad to see the HEBREW CHRISTIAN WITNESS, which I hope will abundantly prosper. I really expect that the HEBREW CHRISTIANS are now competent in number and talent to carry on such a work for themselves. But ought it not to stand alone, rather than as a half periodical, with even less of conjunction than the Siamese twins?" Our dear friend and well wisher must not forget that the HEBREW CHRISTIAN WITNESS is in its very infant stage, and needs, for some time to come, of generous helping hands ere it will be able either to stand or walk alone.

NOTICE.

We have received a great many letters from different parts of the United Kingdom, to the effect that our Jewish brethren, not yet in the FAITH with us, read the HEBREW CHRISTIAN WITNESS gladly; that they prefer it to ordinary tracts. Our correspondents suggest to us to distribute them among a number amongst the Jews of Great Britain and Ireland. We are very thankful for the information; but as to the suggestion,—we should indeed feel it a privilege so act upon if our circulation were such as to enable us to distribute, gratis, one thousand copies monthly amongst the Jews in the different places of their residence in this country. But at present we cannot act upon the valuable suggestion. We shall, however, willingly consent to receive contributions for so desirable an object.

INDEX will be perceived by our second article, and by Brother Fürst's paper, that we do not intend to allow barefaced falsehoods to be disseminated with impunity; but expose the sower and his tares as openly and as publicly as the inimical act was perpetrated.

LETTERS RECEIVED, some of which are under consideration. J. E. S., Nethe, A "lover of God's word," to the Editor, who, on reasoning about the letter received by Lord Montague and submitted to the reader. This singular writer was not "in the king's beds," nor does God communicate it, it works powerfully, so that it causes kins to utter inoffensible oracles with inoffensible success.

WILL you, or any of your readers, favour me with an opinion touching the observance of the Holy Communion in the evenings? Wo. D. J. P. E. R. E. B. 

BOOKS RECEIVED.


Granaeis; Grammar, enlarged and improved by E. Rodiger; with a Hebrew Reading Book, by B. Davies, Ph.D. Samuel Bagster.


Who will be the Antichrist? By John Eason. W. Holmes.

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