

# THE Hebrew Christian Witness

"Ye are my Witnesses."—*Is. xlvii. 10.*—אָתָּם עֵדֵי.

UNDER THE ENTIRE MANAGEMENT OF EDITOR AND CONTRIBUTORS FROM PATRIOTIC JEWISH BELIEVERS.

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## THE LESSONS

### FROM MOSES AND THE PROPHETS, READ IN THE JEWISH SYNAGOGUES ON THEIR SABBATHS OF THIS MONTH.

The lesson appointed for the first Saturday in this month, the 8rd inst., comprises chapters xviii., xix., and xx. 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, yea, to the urgent want which their forefathers felt for one. Our limited space will not allow us to dwell minutely on each text, nay, nor even on each chapter of the lesson; we must therefore pass over the less striking, and fasten the 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? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it." (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 desiredst 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 that which 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 might next be demonstrated.\*

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 *Sephardim* 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 when in conversation with an Israelite, be he *S'phard* (*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:—

קדוש זה אב קדוש זה בן קדוש זה רוח  
קדוש

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

קדיש זה אבא קדיש זה ברא קדיש זה  
רוחא קדושה

which is the same in signification as the

\* For a complete comparison of Moses and our great Mediator, we refer our readers to "The Fundamental Principles of Modern Judaism Investigated," pp. 193-224.

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 writers, 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 authority for the truth of Christianity, nor for the truth of its doctrines. We have Moses and the prophets, of far greater veracity and authenticity than all the Rabbies 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 brethren might, however, be directed to the prediction of their unbelief, as contained in the following passage: "Also I heard the voice of the Lord, 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 judgments, and His ways past finding out." Such a simple

† For an instance, we refer our readers to "An Exposition of the Fifty-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 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-Judæo 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 omitted 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 very meritorious; as is set forth in 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 Haæzer*. Chap. I. :—"It is enjoined upon every Israelite that he marry a wife at the age of eighteen; but whosoever anticipates that age and marries at thirteen, renders himself very meritorious. According to the Rabbies, 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 modern Athens to imagine. 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 revelled 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 Apos-

ties," earliest Hebrew Christian Witnesses, how complimented you must feel by this faint Marksian patronage!!!] \* *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 Whitechapel district; but that he had no sooner come amongst them 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 genuineness of which no particle of doubt 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 as far as I was concerned, I would take care that 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 trustworthy witness, and the above statement, so minutely given, may be relied on, what does it prove? Alas! 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—Pharisees and hypocrites. Will Mr. Marks challenge us to produce instances? We trow 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 ingenious tale as above 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 we positively state that the "London Society for Promoting Christianity amongst the Jews" never had a missionary in Whitechapel, on the terms so circumstantially detailed by our modern Tertullus, 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 enlogised 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 irksomeness of the hypocritical course 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 Pharisees and hypocrites; no one questions their existence.

*The Editor begs to be understood that, as a rule, he does not wish to be considered as identifying himself with the opinions of his correspondents.*

## THE TESTIMONY OF A HEBREW CHRISTIAN WITNESS.

BEING THE EPISTLE OF THE REV. ISAAC E. SALKINSON, TO ABRAHAM FIRKOWITZ, CHIEF RABBI OF ALL THE KARAITES.

*Translated from a MS. copy of the original.*

WE prefix the following explanatory particulars:—The Christian missionary and the venerable Israelite met last year at the house of a mutual Jewish friend at Vienna, and were favourably impressed with each other. The aged Karaites, though between eighty and ninety years old, is in complete possession of mental vigour, and his intellectual faculties are in full play. He was very much taken with the missionary's translation of "Paradise Lost" into Hebrew; \* he showed his admiration for the translator in Oriental fashion: Abraham fell upon Isaac's neck, &c. The missionary Isaac, as a *Hebrew Christian Witness*, evinced his love for the aged Abraham in a different way, as his epistle testifies, with a copy of which he was good enough to favour us.

It may interest our readers to know that Rabbi Abraham Firkowitz is a man of varied accomplishments and vast erudition; he is author of divers works in prose and poetry; he has been surnamed, both by Rabbinical Jews and Karaites, ABEN RESHEPH, or the Son of RESHEPH, of *fiery fervour*; the name is evidently a formation from the Hebrew initials belonging to him and his father. It may sound strange in the ears of some of our readers when they are told that the venerable "master in Israel," now eighty-five years of age, has last year married, for the fourth time, a young girl. We must ask our readers to bear in mind that the Karaites Jews consider themselves as the representatives of the Levitical priesthood, and their chief Rabbi as the representative high priest, who *must* be a married man, so that he may be able to fulfil the condition of making "an atonement for himself and for his house." (Lev. xvi. 6, 11.) And it is prescribed that the high priest marry a virgin. (Lev. xxi. 13, 14.)

As for the contents of the epistle, we have seldom read a more powerful testimony, indited in the choicest diction of the sacred tongue, to "the truth as it is in Jesus," couched in such respectful and affectionate terms, as in the letter which we are about to submit to our readers. We have endeavoured to be as literal, in our translation from the Hebrew into English, as the genius of the two languages will permit. We have, however, substituted "sir" for "my lord:" the latter has a more circumscribed application in the English language than it has in Hebrew, or indeed in any other language.

\* See *Review*.

We have also adopted "you" in lieu of "thou" and "thee." We have given a few foot-notes in explanation of certain expressions not generally known. We have only to add here that the contents of this epistle effectually disposes of the eccentric theory—so constantly and sedulously promulgated by antichristian Jews, and believed in by ill-informed professing "Christians"—that CHRISTIANITY 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 Karaim—Abraham Firkowitz.*

"From the day on which I beheld your honoured face at Vienna, and was paternally embraced by you, your name was always present to me, and my soul longs to remember you. For from 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 all my salvation and all my desire—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. Verily, if they utter reproaches and 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 soul cleave to Him, so that I may bear 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 face to face; and I rejoiced to see 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 your vital spirit—even that divine, celestial portion which God bestowed upon you. I will ask you, therefore, one question; it is a very important one to me: I beseech you, 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 wickedness at their tribunal, and the 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 perverted the words of the living God, almost from the beginning of the Law to its very end; as all the sages of the Karaim will bear me witness in this matter.

"Come, now, and behold, moreover. Whom have we, among all the Talmudical *savants*, greater, juster, and more pious than Rabbi Akibha? for he is the head and front of the *Mishnic* dogma of all the *Halachoth*;" and he

\* *Halachoth* are the oral decisions which were transmitted, according to Rabbinism, in unbroken succession, from Moses to Rabbi Akibha. There are two classes of *Halachoth*, (a) firmly established, (b) which may be appealed against. It is the former class which

himself, in his honourable position, called upon the children of his people to believe in a *pseudo* Messiah—that is, *Bar Couchbha* (*Bar Cousibha*† for his character corresponded with the signification of his name). And what was his end? Bar Couchbha fell in battle, and thousands upon thousands of Jews, and Rabbi Akibha at their head, were slaughtered in the valley of the slain; evil and hard were the troubles because of this rebellion, which passed upon the rest of their people and country, in those days; similar to those at the destruction of the temple. Then, if Rabbi Akibha, head of the whole community, erred, and did not discern in the face of his *messiah* that the claimant was an impostor, 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 TRUE ONE? 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 me touching events which have occurred 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 and Redeemer of Israel, since He has never yet delivered Israel, nor yet raised up the ruins of Zion and Jerusalem? To this I rejoice and answer, I am neither a prophet nor Elijah, to 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 fire out of the law and the prophets, to demonstrate in the sight of the very sun who the HOLY LORD is! Verily you, my father, have read that text which is often repeated—that in the seed of Abraham shall all the nations of the earth be blessed. But if Jesus, His apostles and disciples, have promulgated, in the world, a spurious law, they were a curse and not a blessing to all people! What concord

came down to Rabbi Akibha in direct succession from Moses, who received them direct from God. This Rabbi Akibha flourished in the second century, and the Talmud contains very sensational and romantic stories about his low origin, his wooing and winning the daughter of a rich and noble family; his subsequent studies and great fame; his college at Tiberias, the number of his students at the same time, 24,000. Such was the fervent ardour of their divine studies, as to scorch and kill a bird whilst flying over that vast assembly of students, whilst at work. All these our readers may either believe or not, as they please; but Rabbi Akibha's discipleship of the *pseudo* Messiah, *Bar Couchbha*, 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 Akibha, in his old age, became that deceiver's dupe, he exclaimed, in one of his addresses, in favour of the impostor, "Behold the star that is come out of Jacob; the days of the promised redemption draw near." Hence the name *Bar Couchbha*, "the Son of a Star." This man possessed extraordinary energy; he raised the standard of rebellion against the Romans at the then magnificent city of Bether; organised, in an incredibly short time, an almost invincible army of Jewish patriots, and took the offensive against the Roman legions. He won several battles, and so alarmed Hadrian by his formidable onslaughts, that he found it necessary to bring the whole force of his army to bear upon the insurrection. Troops from Britain were sent to Bether to stamp out the rebellion. It was stamped out at last, with fearful carnage of the patriots; the arch-rebel was killed in battle, and his Jewish survivors called him henceforth *Bar Cousibha*, "Son of Lie."

can there be between a blessing and a counterfeit law?

"Moreover, the children of Israel, to this very day, have not yet blest the nations. Neither many nations, nor even one nation, nay, nor even one city, ever became Judaized, except it be the few Edomites, who were joined to the Jews by the coercion of the Maccabees. Such being the case, what becomes of the promise of God? Should you say, however, that this promise is yet to be fulfilled in the last days,—if so, why has Jacob become a spoil, and Israel an astonishment, a proverb, and a byword? Behold, they know the truth, and hold fast by the Law and the Faith, then why have two thousand years passed away, like the two thousand years of chaos,\* and yet there is no salvation for Israel, whether nationally or individually! Is there no cause for it?

"Arent 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 families of the earth, according to all that is in the Book of the NEW TESTAMENT. What! if many nations who professed to be followers of THE NAZARENE have corrupted their ways and their deeds, and proved themselves thorns and scorpions, and not a blessing, in the midst of the earth? They became thus, not in accordance with the Testimony and the Law, but the reverse,—that is, contrary to the Testimony and the Law. They followed after the precepts taught 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 repair that which they have perverted, 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, and laid hands on the LORD MESSIAH) 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 only 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 truth, though every man may prove a liar.

"Bear with me, sir: it is not impertinently nor insolently, but modestly and affectionately, that I write these words, as if it were in a book; for the word of the Lord is precious in my eyes, and the redemption of Israel is the sum of all my longing desire. Oh, how my spirit within me is troubled when I see the precious sons of Zion straying, and thrust about, like such as are smitten with blindness; they know not wherewith they may be saved. For they neither enjoy the pleasures of this life, nor can they anticipate the bliss of the life to come. They have neither part, nor inheritance, nor dominion in the earth, like all other nations: † and neither have they priest or sacrifice to make an atonement for their souls, that they might inherit 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 barn

\* The Rabbies thus divide the supposed age of the world; six thousand years previous to the septenary millennium; two thousand years chaos and confusion; two thousand years under the administration of the law; and two thousand years under the regis of the Messiah.

† It is not improbable that English Jews, or Jews residing in England, may point to their privileges, and civil rights in this country, as contradicting the statement made above. We must therefore press upon our readers the great fact that the comparatively handful of Jews in the British dominions do not form the Jewish nation. The great bulk of the nation is to be found in the empires of Russia, Turkey, and Persia, and their position there is accurately described by the Hebrew Christian Witness above.

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 live.

"It was this, sir, which emboldened me to make my earnest solicitude known to you; it may be you will listen to the advice of your young servant, and apply your observations to examine and search out from the sacred Books the following:—To whom did the LORD swear—of which He will not repent—saying, "Thou art a Priest for ever?" Who is the Root of Jesse which standeth for a beacon unto the people, and to Him shall the Gentiles seek? Who is He that we 'esteemed smitten, stricken of God, and afflicted?' but He was wounded for our transgression, and with His stripes we are healed.' Who is the righteous Branch? Who is the Branch of David that shall grow up out of His place, and His Name is the LORD our RIGHTEOUSNESS? What is the 'New Covenant?' Who is the Angel of the Covenant, respecting whom the prophets spoke to us in vision? And perhaps I may obtain your good will thus far that you will deign to peruse my book, 'Philosophy of the Plan of Salvation,' † which I placed in your hands ere we parted, that you may perceive and discern how much the root of the matter is found in the faith of Jesus the Nazarene, and what just claims He possesses to be for a Light to the Gentiles, and to promote the salvation of the LORD to the end of the earth.

"As for me, my eyes are lifted up heavenward, and from the innermost recesses of my heart do I pray to God, the Most High, who has granted unto you length of days, upwards of four-score years, that in His love and compassion He may make you one of His elect, and not forsake you in this good old age. Oh, that ere your sun goes down towards evening you may behold THE LIGHT, even the light of the face of the Son of God, who is High and Lofty and very eminently exalted; whose throne is like the sun before the face of the LORD. Then shall your end transcend your beginning; for you may open the gate of redemption and salvation to the children of your house, and to your congregation, a community of upright and sincere men. Lo that you may be called the Second Abraham,—a father in Israel, to all who keep the New Covenant, and exalted amongst all people, who shall hear your fame. § The stroke of death shall then have no terrors for you, for your soul will be bound up in the bundle of life, and you will go down in peace to the grave; you will lie down, and your sleep shall be sweet.

"This prayer and supplication springs from the bottom of the heart of your humble servant,  
"ISAAC E. SALKINSON."

#### THE TACTICS OF JEWISH CONTROVERSIALISTS.

BY THE REV. A. FÜRST.

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 ages, when our people were persecuted and maltreated, it was no wonder that they wrote

† Our brother translated the excellent work, under the above title, into Hebrew, and called it *SOD HAYESHUAH, The Mystery of Salvation.*  
§ A play on the name *Abram*. A compound word; the first syllable of which means *father*, the second *exalted*.

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. What they saw, heard, and experienced in the dark ages of Christendom, was sufficient to convince them that they needed not waste their time and strength in arguing much on the merits or demerits of their respective creeds. The actions of the Christians were sufficient proof to them, that Christianity can have no possible claim on their acceptance. In our own time, when civil and religious liberties have in most Christian countries been granted to them, their controversies against Christianity have indeed lost that sarcasm and virulence, 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 imbibed prejudices against Christ and His religion. Their notions respecting Christianity are pretty nearly the same as those which our forefathers have in past ages entertained about it; and consequently they attack it almost with the same spirit which animated their predecessors in bygone days. As they write in the languages of those countries they live in, they are fully aware that by so doing they lay themselves open to Christian criticism and exposure, and that the good feeling which, to a large extent, Christians in free countries entertain towards them, may possibly be turned again into enmity and hatred. Knowing that such may be the consequences of their endeavours, they try very hard at the very outset of their controversy to persuade and assure their Christian neighbours 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 method of procedure which even the reforming Rabbi Marks employed in attacking, to his heart's content, the verities of the Christian religion, a few years ago; in two sermons preached by him in the "reformed" Synagogue in Margaret Street, on the Advent of the Messiah. "To attack the religion of a brother man," he there at the very outset of his two sermons stated, "even in a private circle, would discover a lamentable want of human charity; but to make the pulpit of the synagogue the instrument of such a purpose, would be held, according to the universal traditions of Judaism, a grave social offence." The "Rabbi" has by no means adhered to this sound principle laid down by himself; on the contrary, immediately after enunciating it, it was violated in almost every sentence he uttered, on the plea:—"I preach to Jews, and Jews only." Under the hypocritical mask of love and consideration for his Christian brethren, he pretended to expose the groundless falsehood of Christianity just in the same manner as our forefathers in times past have done, who made no such profession of amity and goodwill. Strange to say, this very "Rabbi" had the audacity to deny to Christianity its peculiar teachings, its power, and even its very name. "What does 'A good Christian' imply in the common acceptance of the term?" he asked sarcastically; and the answer is curious enough: "A man who in all his thoughts and actions gives effect to the sublime ethics taught by God Himself through the inspired Moses, and, by the instrumentality of the Jewish people, made the common property of the human race." Had this "Rabbi" put the question: "What is a good Christian?" to any Christian child taught in a Sunday school, he would have received the following answer: "A good Christian is he who sincerely believes in Christ as his Saviour, and obeys conscientiously His divine precepts." We would even maintain, and that on good grounds, that the virtues of such a good Christian would by far surpass those of any of the Old Testament saints, for to whom much is given, from him much is required. It would, however, greatly puzzle the most learned theologians to give a correct and

concise definition as to what a "reformed Jew" really is and means to be, who denies the authority of the oral traditions, and yet in his ritual is guided by these very traditions. When "Rabbi" Marks asserts, that even in the worst days of persecution, the Synagogue did not fail to respect the religious convictions of others, we have reason to believe his statement to be incorrect. Let us, however, see what the Synagogue does in the best days of civil and religious liberty, and that in England. Well, in the best days of liberty, in the year 1858, "Rabbi" Marks preached in the reformed Synagogue his two sermons on the Advent of the Messiah, wherein he attacked Christianity without consideration, and these sermons were published in 1862. In the year 1868 a young Rabbi, who had hardly finished his Talmudical studies, delivered in the Bayswater Synagogue a course of controversial lectures, wherein he attacks Christianity with a virulence hardly surpassed by any of the Jewish controversialists in past ages. It was not expected from such a young, inexperienced man, that he would have any new ideas of his own, and we were therefore not surprised to see him take them one by one from Jewish controversial books written "in the worst days of persecution," to serve as weapons for assailing Christianity "in the best days of liberty." Such are the tactics of "reformed" and "orthodox" Jews, in spite of their repeated declaration to the contrary. We do not deny the right of any one to defend his religious principles, and refute those advanced against his particular creed, but let it be done fairly, honestly, and without hypocrisy.

These remarks made on the tactics of modern Jewish controversy, can be legitimately applied also to the endeavours of a Russian Jew living in London, Rabbi Elias Soloweyczyk, who is publishing in successive numbers a work called, "Kol Kore, or Vox Clamantis," and wherein he assured us at the outset, "The task I have set myself is to clearly show that the New Testament coincides with the sayings of the Talmud, both in the fundamental precepts of the Mosaic code, as also in the Talmudical religious regulations. It is only in one or two instances that its teachings disagree with Talmudic dicta. Even then it only disagrees with the opinion of one Rabbi, and adopts in preference the remarks of another, as will be shown in the body of the work." Were the intentions of this Rabbi indeed sincere and honest, and could he have reasonably and convincingly carried out his design, he would have been indeed a new Elias, whose mission according to the Talmud is: "to cement the ties of friendship, and not to encourage hatred." He would have conferred an incalculably great benefit on the now contending parties, by uniting them in brotherly love to the one common Saviour of mankind, in whom they might all enjoy spiritual happiness and peace. Unfortunately, his theory, if it was ever seriously entertained by him, was at the very best but a dream, that could never possibly become a reality. We know, indeed, that there are embodied in the Talmud very ancient Jewish traditions respecting the Messiah and the work He was to do, which confirm many of the declarations of the New Testament, but then there are also to be found in it ever so many wild, extravagant opinions of Jewish sages on the very same subject, which would have sufficient force to deter a bigoted Talmudist from giving heed to the former. How can possibly the Talmud be made to agree with the teaching of God's word, or *vice versa*, when it is known that an unlimited license of speech prevails in the oral law? "The pro and contra, the black and the white, the yes and the no of everything and on everything" (see Weilson, the Talmud), is met with in every sentence, and how could it be reasonably expected that a book, containing such constant contradictions, such extravagant human opinions, should ever be made to agree with the divine truth revealed in the New Testament? There have, indeed, been at all times

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; on the contrary, when 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 Moses and of Christ. Not only did Rabbi Elias assure us he could accomplish that impossible undertaking of reconciling the New Testament with the Talmud; he also faithfully promised us to accomplish a still more impossible task, and that is, to reconcile the teaching of Christianity with the thirteen articles of Jewish faith, as laid down by Maimonides, and accepted by the "orthodox" Jews. Rabbi Elias might have had a better chance of making the Christian public believe the Talmud agrees with Christianity, if, for instance, he would have taken the opinion of Rabbi A. on a certain subject, and left entirely unnoticed either what Rabbi B. or C. said, with the same authority, 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 nonsense. A shrewd man like him ought to have known that the twelfth article says in plain words: "I believe with a perfect faith in the personal appearance of the Messiah; and although He tarry, yet will I wait for Him in expectation of his daily coming." Rabbi Elias ought to have known that Jews and Christians for whom he writes would test the honesty of his intentions just on his explanation of this very article, and that on this subject of contention between Jews and Christians, his theory would either stand or fall. He ought to have known that Jews and Christians would expect of him a plain, unsophisticated answer to the all-important question. "What think ye of Christ? Is He the Messiah, or shall we be in daily expectation of His coming?" He pledged his word "to render it apparent to all unprejudiced minds, how closely allied are the teachings of the New Testament with Talmudical dicta: meaning, the thirteen fundamental principles of the Jewish faith in accordance with the opinion of Maimonides, founded on the law of Moses, with its Talmudical expositions." No right-minded Jew or Christian can possibly misunderstand this statement of the Rabbi, and every honest and truth-loving Jew or Christian will be amazed, and shudder at the perfidy practised by him. On the false pretence of reconciling Judaism with Christianity, this Rabbi sets forth all the wild Talmudical and Rabbinical ideas about the Messiah and His work, and seems to be bent on discrediting rather the teaching of Christianity, than of reconciling it either with Mosaicism or Rabbinism. We expected of him to reconcile the Jew to the belief in the Messiahship of Christ, but instead of doing this, he endeavours to persuade the Christian to believe in the Rabbinical Messiah still to come. It will be very naturally asked by every truth-loving Christian, in what manner this Rabbi has accomplished this ingenious feat of teaching? We answer in a very simple manner. He turned the assurances of Christ as to His second coming, into ever so many assurances, that He is not the real and true Messiah Himself; and consequently Israel and the Gentile nations have still to expect daily the coming of the true Messiah, such as the Talmud and the Rabbies describe Him to be. Having with cold deliberation committed this flagrant outrage on honesty, truth, and justice, he is daring enough thus to conclude his article on the Messiah: "We see, then, that the New Testament is in accord with the Talmud, even upon the Messianic dogma, and this not only upon the principle itself, but even on the uncertain period assigned to the advent."

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 odd way

of reconciling Judaism with Christianity, he lacks other qualities absolutely necessary for such an important undertaking. A man, who does not understand the language in which the Gospels are written, nor even any other modern language in which works on the same subject have been written—such a man is in duty 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 Rabbies, and understands them in a more rational manner than the generality of Polish Rabbies do, and he also writes very fluently in the Hebrew language; but he understands no other language. If he is bent on writing a commentary on the Gospels, we would advise him to write it in Hebrew, and then we should perhaps better be able to understand his real meaning. He would then not be obliged to depend 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 we venture to believe have had their origin in the brains 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 Hoffnung*, 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.—  
—EDITOR H. C. W.]

## Replies.

### REGAL AND PAPAL INFALLIBILITY.

PROVERBS xvi. 10. Solomon asserts "A Divine sentence is in the lips of the king: his mouth transgresseth not in judgment." Maldonatus, the Jesuit, in his notes upon this verse, has the confidence to conclude that the Bishop of Rome must necessarily have this privilege, which is promised to kings: when it is apparent kings are not infallible; and, consequently, by his own reasoning, Popes cannot be entirely exempt from liability to mistake. God is present in a singular manner with a pious king, inspiring his mind to divine sagaciously in dubious and obscure matters; so that his resolutions and decrees may be received like oracles, all causes may be decided by him so justly and exactly that no man 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 is as good a conclusion as from those words, *the Priest's lips shall preserve knowledge*, to conclude, the Pope cannot err. Kings, from this verse of Solomon, may as well pretend to infallibility, as priests from Malachi ii. 7. Nay, if we respect either the form of this precept, or the plenitude of God's promise for ability to perform it, we must confess this place is more plain and peremptory for kings than any which can be brought for the high priest's infallibility, in giving definitive sentence.

And yet all the texts which can be brought either for the king's or the priest's authority, rather show what manner of men they should be, both in life and judgment, than assure them of any infallibility of judgment, if they be dissolute in life, and regard not the laws of God. This was a thing never dreamed of by any, until the notoriously infamous lives of Popes discredited the titles of sanctity and infallibility (which from the conceit of their predecessors' integrity they had usurped), and forced their flatterers to frame a distinction of sanctity in doctrine, separated from sanctity of life.

"*Amor Dei lux anima.*" "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." (Matt. vi. 22, 23.) Dark understanding makes spiritual blindness. I lay down this axiom, there is no man that may not deceive himself. The Pope himself may err. Jesuits! you are mad if you say, the Pope cannot err. How many wicked Popes have there been who have erred? If they have not erred, should we do as they have done we should be saved. You say that the Pope may err as man, but not as Pope. But I say the Pope may err in his processes, and in his sentences. How many constitutions have Popes issued, annulled by other Popes? How many opinions of Popes are contrary to those of other Popes? He may err by false persuasions; he may err by malice, and against his conscience. We ought indeed in this case to leave the judgment to GOD, and charitably to suppose that he has been deceived. Can a Pope do everything? Can he order a married man to leave his wife and marry another? Can Cardinal Bellarmine be right who is not ashamed to say, (De Pontifice l. 4. c. 5.) "*That if the Popes should command vices, and forbid virtues, we were bound to believe vices to be good, and virtues to be evil?*" Alas! for the system which lengthens the creed and shortens the Decalogue! The "wood, hay, stubble" of error are in strong contrast to the "gold, silver, precious stones" of Scripture truth. A wise king deliberates, and then pronounces judgment. "10. A Divine sentence (Heb. Decision) is in the lips of the king. His mouth transgresseth not in judgment. 11. A just weight and balance are the LORD'S; all the weights of the bag are His work—His appointment. (Lev. xix. 3, 5; Deut. xxv. 13.) 12. It is an abomination to kings to commit wickedness: for his throne is established by righteousness." It is necessary thus to recall Scripture to men's memories, when Rome propounds impious dogmas, and Rome's laws establish impious opinions. *Nihil verius quam verum.* We call upon the Pope to return to the doctrine delivered by God to the wisest of men. Let the Bishop of Rome learn (not from Bellarmine), but from Solomon (Prov. xvi. 10), that though divination were applied to a righteous king's lips to induce him to punish the innocent and spare the guilty, yet would not his lips transgress in judgment; so firmly attached is he to GOD, and so much is he as God's lieutenant under the divine care and influence. Whatever judgment such an one pronounces, it may be considered as a decision from GOD. But what is this divine sentence which is in the king's lips? Surely the LAW of GOD, and judgments according to the law. God, moreover, has armed kings with a power to make laws of their own, not repugnant to His laws, but built upon them, either by demonstrations or probable reasons. God sometimes moves the mind of kings also, inspiring them in the exercise of their offices, so that they seem to divine, either in discovering secret things, and deciding doubtful matters (See Gen. xlv. 15; 1 Kings iii. 24); he gives them singular motions (as other excellent artificers have), because He will by that means save mankind. The discovery of the Gunpowder Plot to the mind of King James I., was owing to a singular suggestion to that monarch's reasoning about the letter received by Lord Monteagle and submitted to the ruler. This singular inspiration is not perpetual; but when GOD does communicate it, it works powerfully, so that it causes kings to utter infallible oracles with infallible success.

PRO LEGE, REGE, GREGE.

### Queries.

WILL you, or any of your readers, favour me with an opinion touching the celebration of the Holy Communion in the evenings? תלמוד

### Rebivus.

יִנְרַשׁ אֶת הָאָדָם

*Milton's Paradise Lost, in Hebrew Blank Verse.*  
Translator, J. E. Salkinson. Trübner & Co., Paternoster Row.

THERE are diverse opinions about the original: that it is a work of a great genius no one dares deny, but modern critics differ as to whether the whole work, in every part, bore indubitable evidence to the thorough soundness of the author either as a didactic or ethical poet. For "*Paradise Lost*," though indited in the form of an epic, aspires to both those characteristics which we have named. We ourselves do not subscribe to all the theological disquisitions incidentally introduced into *Paradise Lost*. We entertain little doubt, that had Milton been our contemporary, in this arguèd age of criticism, his works would have experienced some rough handling from the representatives of the various schools of ethics, philosophy, poetry, and theology. We question very much whether a modern Salvaggi would not think twice ere he complimented a modern Milton with the *kudos* that the latter surpassed Homer and Virgil in poetic genius and art.

There can, however, be no two opinions as to the translation before us. It is a masterpiece of no common workman. Our Hebrew Christian brother has been long known to us as no ordinary Hebrew scholar by his chaste translation into exquisite Hebrew prose, of the well-known American work, "*Philosophy of the Plan of Salvation*." But by his present translation he has proved himself a bard, whom few sons of the muses would dare to rival in competition. So successfully has the translation been performed, that the most accomplished Jewish Hebrew scholars on the continent declare that it reads like a first-rate original Hebrew poem. They overlook the clear and unmistakable Christian dogma enunciated in the original, and brought into bold relief in the translation, and study it diligently on account of its beauty of diction. We are not surprised at it; for, in many parts, one almost fancies that he is reading some newly-discovered "burdens" indited by a Moses, an Isaiah, a Micah, or some other Hebrew bard of the golden age of sacred literature. We should very much like to give specimens in illustration of our statement; but this we cannot do, our present limited space does not allow of quotations. All we can do in our notices just now is to give our honest, conscientiously conceived critical opinions of the works which come under our observation. This work we feel that we can strongly and safely recommend, not only to students of the Hebrew language, but also to ripe scholars. Jewish Hebrew scholars—be they Christian or Antichristian—cannot but read it with avidity and admiration.

### BOOKS RECEIVED.

*The Pentateuch and Book of Joshua*, critically examined by the Right Rev. John William Colenso, D.D., Bishop of Natal. Longmans, Green, and Co.

*Gesenius's Hebrew Grammar*, enlarged and improved by E. Rödiger; with a *Hebrew Reading Book*, by B. Davies, Ph.D. Samuel Bagster and Sons.

*An Analysis of the First Eleven Chapters of the Book of Genesis*. By the Rev. J. Lloyd, M.A. Samuel Bagster and Sons.

*The Orphan Colony of Jews in China*. By James Finn, M.R.A.S. James Nisbet and Co.

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

קול קורא *Vox Clamantes*. The first seven Nos. by Rabbi Elias Soloweycyrk.

*Joel*. A Translation, in Metrical Parallelisms, according to the Hebrew Method of Punctuation; with Notes and References. By Adam Clarke Rowsley, M.A. Hamilton, Adams, & Co.

### NOTICES TO CORRESPONDENTS.

THOUGH circumstances render it expedient, for the present, to produce THE HEBREW CHRISTIAN WITNESS in company with its natural ally, 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, to be addressed, To the Editor of the Hebrew Christian Witness, Pelham Library, 151, Fulham Road, Brompton, S.W.

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

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

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 should 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 infancy, and will stand in need, 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 gratuitously, monthly, 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 to act upon it 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.

VINDEX will perceive by our second article, and by Brother First'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 inimitable act was perpetrated.

LETTERS RECEIVED, some of which are under consideration. J. E. S., N., Betha, "A lover of Israel, especially of those of the household of faith." שׁוֹרֵי אֶדְלֶפּוֹס, Bar Israel, "I was blind but now I see." יַעֲקֹב, Inquirer. "Israel's Watchman," יִשְׂרָאֵל, Rev. J. Tomlin, Rev. J. G. Tippett, Dr. H. J. Biesenthal, Leipsig; Rev. R. A. Taylor; Rev. J. C. S. Kroenig; Rev. S. A. Herbert, &c.

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