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A MODERN TERTULLUS IN THE
MODERN ATHENS.

SECOND NOTICE.

Suggestio falsi and suppressio veri may
be described as par nobile fratrum, the
natural offspring of malice and hatred.

Having achieved a sort of triumph, in the
form of "loud applause"—as the anti-
christian Jewish organ of Finsbury
Square reports—by the exhibition of
the quaint antics of the first of the twin
banterists, the petitproposer, he proceeded
to manoeuvre his juggling powers with the
second. "The rest of the lecture," that
veracious and polished Jewish weekly
informs us, "was devoted to the Jews in
Britain." The lecturer furnished a sketch
of the annals of the Jews in this country
from 1656, when our people were per-
mitted to return to this island, to our own
day. Having just before spoken in terms
of virtuous indignation against his own
conjured up abuses of the "London Society
for promoting Christianity amongst the
Jews"—which, in its fervid and chaste
rhetoric, he branded with "hypocrisy"
and "gross immorality"—and having mag-
nanimously admitted, probably by a sort of
lopus lingua, that he "would not be
understood to imply that there may not
occasionally be a sincere Jewish convert
to Christianity"—ordinary fairness and
ingenuousness would have dictated some
allusion to the return of so many eminent
Hebrews to Christianity—which is the
only true religion taught in the Bible—in
this country, for a century and a half, pre-
vious to the existence of any "Conversion
Society." But candour and generosity do
not walk hand in hand with suggestio falsi
and suppressio veri; there are no family
ties between them; the parents of the
latter could not possibly beget such off-
spring as the former. Was it fair to the
confiding Caledonian savants? However,
we shall supply the Edinburgh philosophers
with some of the interesting particulars
which their ill-chosen lecturer studiously
suppressed. We proceed, therefore, to give
a few extracts from the second volume of
"The History of the Jews in Great Britain,"
by the Rev. Dr. Margoliouth. It was justly
said of that author:—"His profession of
Christianity has not led to the loss of his
patriotism; on the contrary, he has on
many occasions written in order to exalt
the genius and literary abilities of his fore-
 fathers."

Treating of the history of our people in
the reign of Charles II., our author records
in p. 29:—

"Several distinguished personages of the
synagogue embraced Christianity during this
reign. Two of them are particularly noticed.
One was a certain Rabbi Moses Salischi, from
Florence. He was admitted into the Christian
church by the sacred ordinance of baptism,
which was administered to him on Trinity
Sunday, 1668, by the Rev. Dr. Warmestre,
Dean of Worcester, at St. Margaret's, West-
tminster. He was named Paul, and presented
himself a zealous witness for the truth of
the religion which he embraced. He addressed
a letter to his brethren in the flesh, which was
published the same year, and displays a con-
siderable amount of Jewish learning, as well
as the most pious zeal. The second was a very
wealthy merchant, Dupas by name, who is
noticed in the life of Sir Lionel Jenkins."

The fourth chapter of that volume opens
as follows:—

"The number of conversions from Judaism
to Christianity must have been very consider-
able during the reign of William III. These
conversions must have been, moreover, amongst
the higher classes of the synagogue. Now when
the circumstances are taken into consideration
which hindered this great movement, if the head
of the family was 'baptized with all his household,'
the change attracted no attention; and probably
was known but to a few intimate and con-
dential friends; but when the conversion was
that of a younger member of a family, then
was beside the young convert. He or she was
immediately branded as an apostate, and treated
as an outcast, not only by the synagogue at
large, but also by his or her personal relatives
and friends, which reduced the new and young
Christian to extremities. Such cases must have
been of frequent occurrence; for in the very
first year of the reign of Queen Anne, the
destitute condition of such individuals called
the attention of both houses of parliament, and
the following statute was enacted:—

"If the child of any Jewish parent is con-
tverted to the Christian religion, or is desirous
of embracing it, upon application to the Lord
Chancellor, he may obtain a warrant to
give his child a sufficient maintenance in
proportion to his circumstances."

That such an act was imperatively
needed is proved by a most interesting
work published about one hundred and fifty
years ago, which we purpose here to
edit with notes. We confine ourselves
at present to quotations from the work before
us.

Writing of Jewish affairs, in this coun-
try, in the reign of Anne's successor, our
historian records in the same volume, p. 73:—

"The Christian ministers of all Protestant
denominations were zealously employed in
writing and publishing works for the benefit of
the Jews, and their work was not altogether in
vain; for we read of several Jews of note who
were added to the Christian church during the
reign of George I."

In pages 92 and 93, writing on the vicissi-
tudes of our people in this country during
the reign of George II., he informs us re-
specting the "higher classes of Jews:—"

"They began to withdraw from the syna-
gogues and live sinuously, as regards their creed.
Some again publicly introduced their children
into the Church of England by the sacred ordi-
nance of baptism. The celebrated German
historian speaks thus with reference to the in-
ternal state of English Judaism of that time:

'It was already especially observed in England,
that the richest and most accomplished Jews
did anxiously alienate themselves from their
co-religionists, and amalgamated with the people
of this country, even before they changed their
creed.' The same writer also records that the
son of Sampson Gideon, known afterwards as
Sir Sampson, and eventually in the memory
of Baron Elyot, was publicly baptized into the
Christian church; and that the Jews began to fear for the
safety of their religion, which was always more
vigorous under oppression than under the benign
influence of freedom. The German historian
attributes the state of slackness in Judaism to
the Naturalisation Bill."

Nor were the conversions of David
Ricardo, Ralph Bernal, Isaac Disraeli,
and of other distinguished historical He-
brew Christians of last century unworthily

* Josef's Geschichte der Israeliten, vol. ix.,
p. 34.
of a paragraph in a sketch of the annals of the Jews in this country during the last two centuries. But such a paragraph would be an admission that there must be some attractive power in Christianity to draw some of the strongest intellects to admit and confess its Divine origin, independently of "Conversion Societies." Moreover, such a paragraph would be a tacit acknowledgment that some of the richest Jews counted their wealth as dust in the balance in comparison with the treasures in heaven, which the Messiah enjoined us to lay up for ourselves. But who could expect such impartiality and justice from a person of the lecturer's type?

When Mr. Marks, with natural patriotic complacency, spoke of the laurels won at Cambridge by the late lamented Numa Hartog, he omitted to mention that there was a Hebrew Christian Senior Wrangler, long before Numa Hartog's parents came over to this country— even the late Ralph Bernal, for many years M.P. for Rochester, father of the talented Ralph Bernal Osborne, the present M.P. for Waterford. The account of the rise of the "West London Synagogue of British Jews," and the remainder of the lecture, we shall treat in our next article. At present we shall only add that our modern Tertullian has gone the whole length to verify the position of the essayist whom we have quoted in the opening paragraph of our very first article.* In his essay, p. 98, he thus writes:

"Let me now, after this long, though apropos digression, return to the principal topic of the essay. Every well-informed scholar must maintain that neither the representatives of the Talmudic, nor those of the 'reforms' Jews, are qualified to write an unprejudiced History of the Anglo-Hebrews, or of the Hebrew nation anywhere. I would go a step further, and maintain that the eighteen centuries of prejudice has disqualified the representatives of the residuary—I mean the Christ-rejecting Jews—to write soberly, critically, with a 'literary conscience,' on any subject which appertains directly or indirectly to their system of theology," &c.

A few words more about the work from which we have just quoted, in illustration of Jewish fairness towards Hebrew Christians. Soon after Messrs. Longmans & Co. had published the "Vestiges of the Anglo-Hebrews in East Anglia," &c., the antiquarian Jewish Chronicle honoured the publication—in the month of February, 1870—with severe strictures, in three successive numbers, from the pen of "H. A." (Dr. Herman Adler, Jewish lecturer at the Bayswater synagogue.) It turned out that the animadversions were intended as a means to avert suspicion that the critic was indebted for his facts and his words, in his lecture, published soon after under the title, "The Jews in England," to the works of the author whom he criticized so adversely. It was scarcely brotherly of the Jewish Record—a weekly, since defunct—to be so frank with respect to Dr. H. Adler's performance, as to say in its review of it,—"We detect occasional indications proving that he (Dr. H. Adler) has dipped profoundly into the work of that reliable historian (a sneer at the author of the work alluded to), and has made him the pivot around which revolve many of his own assertions. If we mistake not, we can point out whole sentences culled from Dr. Margoliouth's history, and copied verbatim from his work," &c. We question very much whether the sneer at a Hebrew Christian was worth the humilation of a popular Jewish "Rabbi." The late Jewish Record was only a specimen of some Jewish organs which will play out of tune. We fear its defective harmony and concord conduced to its early demise. However, we are safe in saying that the innocent author, who has been the indirect cause of the complicated catastrophe, must be glad that some of his works, at least, have been of use to the Jewish lecturer of the Bayswater synagogue.

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

It is a cause of sincere thankfulness, on our part, to find that this department of our magazine has really proved that which we humbly ventured to hope it would, namely, "the best mode of calling the attention of the Jew to his Redeemer, the Holy One of Israel." We have already received many letters, from different parts of the kingdom, full of grateful expression for this monthly portion of evidence adduced by the Hebrew Christian Witness. Many of our clerical brethren, who found it very difficult, hitherto, to fasten the attention of the Jew upon any part of the Scriptures, have now, by means of our humble hints and suggestions, successfully prevailed to rivet the thoughts of many an one within the lessons from 'the law and the prophets, which are read every Sabbath day.' God grant that the seed thus sown may take deep root in the heart of many an one, and bring forth fruit unto repentance. We are therefore encouraged to go on with this our work, humbly praying, at the same time, for guidance from above, and for a blessing to rest on our feeble endeavours to promote a knowledge of Him—"of whom Moses in the law and the prophets did write, Jesus of Nazareth," amongst our brethren of the house of Israel.

Several estimable correspondents have asked for some particulars as to the origin of the appointment of these lessons. In compliance with this reasonable request, we prefix a few observations to this month's paper on the subject, in explanation of the earliest establishment of the institution, and of the manner in which the ordinance is now performed.

The great Hebrew Reformer, divided the Pentateuch into fifty-four sections, one of which was successively read regularly, Sabbath by Sabbath, festival by festival, in the different synagogues, until the children of Judah were once more vanquished by that tyrant, Antiochus Epiphanes,—whom the Jews had good reason to surname Epiphanes, the cary, the ferocious,—who, by his cruel and persecuting edicts, prohibited the public reading of the law. The Law was, instead, fifty-four portions from the writings of the prophets, such as corresponded, in some measure, with the respective Mosaic lessons, and thus the Prophets took the place of Moses in their synagogues. After the Lord had raised up the Maccabees, who succeeded in setting their brethren free from the bondage of their heathen oppressors, the reading of the law was restored; nevertheless, the reading of the prophets continued, the law being read first, and the prophets next. So that the Allwise God overruled the persecution to His own glory. Both the law and the prophets became familiar to the Jewish people—it is not at all unlikely that the Prophets were previously neglected—and both bear witness to the Messiah. Hence Jesus put into Abraham's mouth the following saying: "They have Moses and the prophets; let them hear them." (Luke xvi. 29.) Or, as our Saviour said respecting Himself:—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." (John v. 39.)

The reading of the law and the prophets in the manner we described remains substantially the same to the present day, as it was in the days of the Maccabees. Particularly, however, were introduced at a later date. Each weekly portion of the law was subdivided into seven small portions, which were at first read by seven different persons. The first portion was read by a member of the family of Aaron, which family is known by the name of Cohanim (Cohanim, Priests); hence the first portion goes by the technical term Cohain (Cohain). The second portion was read by a member of the family of Moses, which family is known by the name of Levite (Levite); hence the second portion goes by the technical term Levite (Levite). The remaining five portions
were read indiscriminately by members of any tribe or family, with the exception of those of the tribe of Levi. In process of time, the tonic accents were introduced, and the reader was required to chant according to those notes, which requirement greatly diminished the number of competent cantors. There is therefore now only one reader,—appointed by the congregation at a comfortable salary,—who goes by the name of בָּרָאָל (Baal Koray), to read the whole; and seven persons—viz., a Cohain, Lawer, and five ordinary Jews—are merely summoned to the reading-desk to pronounce the appointed blessing, and then the Baal Koray reads the portion appointed for each individual. There is an eighth called up for the reading of the last three verses, who assumes for the time, the title מִשָּׁרֶה (Minister, Finisher), and who is appointed to read the prophetic portion which is called מִשָּׁרֶה (Hophorah, signifying dismissed). The prophetic part is read by the individual person appointed to the office, and not by the Baal Koray. For to Maphorah persons of learning only are called up.

The above brief description has reference exclusively to the Sabbath reading. The law is also read, though on a limited scale, on week days—namely, on Mondays and Thursdays. On those days, three persons only are called up to the reading of the law—viz., a Cohain, a Lawer, and an Israel—the last is a member of any tribe except that of Levi. The reading is also limited only to one-seventh portion of the Sabbath lesson, which is again subdivided into three parts. The Rabbis give several reasons for the reading of the law on those days, amongst which is the following, which we prefer to all others: "וְיֵשׁ לְרֹאשׁ לְאֵלַיֶּה וְלַיִלָּה לְיֵשׁ לְאֵלַיֶּה" ("the angel of His Presence," or rather "His Face," with Isaiah xxxiii. 8, 11; xvii. 15; xlv. 21, 22; xvii. 4; lxvi. 26; ix. 16.

The law is also publicly read on the first days of the months, on the great festivals and fasts; which we shall treat at the respective times when they occur. The above brief introductory remarks will suffice for our present purpose.

The lesson from the Pentateuch for the first Saturday (the 2nd) of this month, begins with Exodus xxxvi., and ends with xxxv. 36. As our object is not to furnish a commentary nor an exposition of that whole, but simply to point out the most useful parts for conversation with the sons of Abraham, we pass by the institution of the half shekel as ransom money, one of the most important passages on sacred record, the brazen laver, the consecrating ointment, the call of Bezaleel, and the injunction respecting the Sabbath law. In the present state of the controversy, a few passages, on the history of our ancestors' fatal apostasy, in making and worshiping a molten calf, during Moses' absence, which proved so fatal to the Church of God, in the wilderness, and during subsequent generations. That melancholy history, whilst it should be read with regret, must also serve to deter evildoers from forsaking the Lord, and to sigh His servant Moses—who was a type of the Messiah, the "one Mediator"—teaches us also respecting the things of Christ's controversy with God. In his For the Mediator was intended by יִפְשָׁת פִּנְיָנָי, my Presence; for we found Him styled in the New Testament "the image of God," "the image of the invisible God," "the express image of His person." Ἰησοῦ συμφόροντας, "Jesus having been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and him that seeth me seeth the Father!" We must necessarily satisfactorily reconcile the declaration, that הַכֹּל הַקְּדוֹשָׁה "the angel of His Presence," or rather "His Face," with Isaiah xxxiii. 8, 11; xvii. 15; xlv. 21, 22; xvii. 4; lxvi. 26; ix. 16.

We shall pass on to the prophetic lesson appointed for that Saturday, which consists of the eighteenth chapter of the first book of Kings. The Sephardim, however, omit the first nineteen verses, which contain the death of Solomon. It was evidently chosen because of the analogy in the general apostasy of Israel, in the time of Moses and Elijah. The attention of the unbelieving Jew should be constantly directed to Israel's frequent apostasies, and their setting at defiance the teachers of God. There is a disposition amongst Jews, to regard themselves, and their modern pastors and masters help forward the delusion—that they have always, as a nation, been loyal to the teaching of the Law. That is no thing of the kind. The Word of God is as true now, as it was in the days of Ezekiel: "I send thee to the children of Israel, to a rebellious nation;" and, "they are a hard and a stubborn people." They and their fathers have transgressed against me, even unto this very day." Let the two great principles be impressed upon them: to be true amongst them—testify to the truth of their apostasies. How remarkable that those two witnesses should appear with the Saviour, on the Mount of Transfiguration, just before Israel's crowning apostasy, when the nation turned a deaf ear to the voice from heaven, said Jesus: "This is my beloved Son, in whom I am well pleased; hear ye Him." The lesson from the Pentateuch for the second Saturday (the 9th) of this month, begins with the thirty-ninth chapter of Exodus, and the 20th verse of the thirty-eighth chapter of the book of Exodus. In this portion of scripture, Moses repeats the instructions which he had received on Mount Sinai, and which he communicated to the Israelites. It consists of a most minute and detailed account of the tabernacle and its holy furniture. We meet often with Jews who read every Saturday a portion of this passage only, that portion which purports to be a commentary on the weekly Mosaic lesson. In the portion of Zohar for the second Saturday of this month, we find it following the foregoing passage, and it reads: "In the garden of Eden there is a certain temple, which is called the temple of the discarded. Thus Messiah enters into that temple, and says, 'Let all the good, and the bad, and all the punishments of Israel, come; and they all fall upon Him. And unless He eased Israel from their sin, the law of Moses would be such that no man could bear the punishments of Israel, because of the severity of the chastisements denounced in the law. This is what is written: Surely He shal have sorrow. . . . For when the Israelites were in the Holy Land, they removed all those diseases and punishments from the world, by their worship and sacrifices which they had performed; but now Messiah removes them.'" Query 1. Do modern antichristian Jews know of the existence of the above passage in the Zohar? If not, the following reference will assist them in their search for it. We refer to our copy, Amsterdam edition, A.M. 5566, or A.D. 1604, fol. 212, col. 1. What were the Rabbis about in not expunging it? Query 2. Did Milton know of that Zoharic passage, when he indited, in his third book of Paradise Lost, the following lines:—

"Behold ME then! me for him, life for life I offer: on me let thine anger fail: make me, I pray thee, leave Thy bosom, and this glory next to Thee Freely put off; and for him lastly die Well pleased. On me let death real all his rage!"

The Hophorah for that Saturday, begins with the seventeenth chapter of the second book of Kings. There is nothing peculiar in this second lesson bearing on the controversy at issue between Jews and Christians. It is a beautiful and instructive portion of scripture, teaching us our duty individually and severally to abhor idolatry, and repair the temple of God, which has a most striking and spiritual application to the building up and edifying of the spiritual Church of God.

The lessons from the Pentateuch for the third Saturday (the 16th) of this month, begin with the twenty-first verse of the second book of Exodus, and close with the end of the second Book of Moses. The portion of scripture is the plan of the tabernacle, its furniture, the ritualistic and sacerdotal vestments, &c. The suggestions which we ventured to offer on the lessons for the second and fourth Saturdays of this month are applicable to the lessons for the second and third Saturdays of this month.

The Sephardim begin the Hophorah, or second lesson, immediately after the end of Kings vii., and finish off with the fifteenth verse of the same chapter. The Ashkenazim begin with the fifty-first verse of the first chapter, and the twenty-first verse of the following chapter. The second lessons have respect to the temple, in the same manner as the first lesson had to the tabernacles.

The Pentateuch lesson for the fourth Saturday (the 23rd) of this month consists of the first five chapters of the book of Leviticus. The book of Leviticus is the second part of the offering, which might be either a bullock, lamb, or fowl. The second chapter describes the nature of the meat, or the peace offering, which was a type of the sinner's necessity of presenting himself wholly to the Lord after the atonement was made for him by the sacrifice. The Romans, says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The third chapter teaches us the things belonging to the peace offering. It follows most suitably the second, the sinner having been justified by the burnt offering.
ing and devoted himself to his reconciled Father by the presentation offering, he is now at peace with God, and thus enabled to exercise continuous fellowship with his merciful Creator; the inspired writers of the book therefore says:—

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into his grace, where we have redemption through his blood, even the forgiveness of sins. In whom we have redemption through his blood, even the forgiveness of sins. In whom we have redemption through his blood, even the forgiveness of sins.

The fourth chapter contains instruction respecting the sin-offering for all sorts and conditions of men, viz., for the public, for the congregation, for the ruler, and for individuals. When we ask our Jewish brethren, what means have they for the sin-offering in their synagogues? The searching question is tried to be evaded; for they can furnish no satisfactory reply; but it is our object to direct their attention to the words of the beloved disciples, to the children, these things write we unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The fifth chapter contains instruction respecting the sin-offering of inadverency, and the trespass-offering. With our limited space, we are obliged to hurry over these hallowed chapters, as contoured ourselves by simply marking the heads of the same.

The Hephorah, or second lesson, for this Saturday consists of 1 Sam. xiv., the burden of the prophet, as also and through itself, which was, in consequence, denounced against his dynasty. It is an important and solemn charge upon the godly people of God, and it has made the theme of much instruction in righteousness.

The Pentateuch lesson for the last Saturday (39th) of this chapter consists of chapter viii., viii, and viii. In the two former chapters, we are furnished with the special instructions given to the priests who ministered at the altar of God, respecting the burnt-offering; the meat offering; the presentation offering; the sin offering; the trespass offering; also respecting the portions belonging to the priests; the peace offering; instruction respecting some parts of the peace offering. The eighth chapter is taken up with an account of the consecration of Aaron and his sons. The whole of this chapter is excerpted from their secret office. We have only room to give the outlines, and leave our readers to work upon them; and the more they meditate on those matters, the more they will be astonished at their richness; and they will confess that beautiful anthem:—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! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen. We shall pass on to the prophetic lesson appointed for that Saturday, which is found in the thirty-sixth chapter of Ezekiel, beginning at the sixteenth verse. The Second is read to the thirty-third verse. The Ahasheres end of the same chapter. The additional portion of the Pentateuch which is read on that Saturday from the fourth book of Moses, when compared with Ezekiel, xxxvi., presents a striking illustration of the contrast which St. Paul divinely drew between the Mosaic and the Mesaphic dispensations, when addressing his Hebrew brethren—But Christ being an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God. And for this cause He is the mediator of a new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE AMENITIES OF THE CONVERSION PRESS.

The antichristian editor of the Jewish Chronicle, labouring under a species of hystérie, has intrigued an article, for his issue of the 9th ult., under the above title; the burden of which is an abusive tirade against us for daring to demur to the random and barased utterances, so utterly untrue, of Professor Marks, given vent to last December, at Edinburgh. Never has the rabbinish asperity—

Every defect found with his own blemish,—

received so forcible an illustration as in the vituperative diatribe under the above heading. We have reason to know that the thoughtful Jews in this country do not pin their faith to the ipse dictum of the genius which presides over the Jewish press in Finsbury Square. Those who take in his Weekly, and read it, may probably be induced to read for themselves what we bear witness against—in re "A Modern Tertullian in the Modern Athens" in the columns of the Hebrew Christian Witness. They will have no difficulty to decide to whom to award the palm for "scurrility," "vulgarity," "coarse abuse," "hypocrisy and immorality," "bitterness and venom,"—whether to the culminating par nobile fratrimum of Berkeley Street and Finsbury Square, or to the culminating Hebrew Christian Witnesses. They will perceive, moreover, that no attempt even was made to maintain the apocryphal assertions which were voluntered at Edinburgh respecting the forced baptism of Jewish soldiers in Russia, the peculiarity of early Jewish marriages to that country, the sensational romance of the Whitechapel missionary. The readers of that well-bred and well-mannered "Fridays" may derive some amusement from the overdone esprit de corps which the article under notice betrays.

* Hebrews ix. 11-15.

The writer of that choice production seems beside himself, with indignation, at our allusion to Mr. Marks' having received his education at the Jews' Free School. We assure the irate scribbler that we did not, for one moment, mean to imply any indignity by the allusion, but simply to account for the probability that the modern Tertullian was not conversant with rabbinical lore. It is in this way that we account for the ignorance, of the real genius of modern judaism, on the part of the Finsbury Square oracle. We do not believe that many, if any, of the alumni of the Jews' Free School—even such as have attained, by some inscrutable freak, to the position of Professor and Editor—are up to the mark in Hebrew and Rabbinical literature. But our quarrel with Mr. Marks, the Editor of the antichristian Jewish paper, and men after their kind and stamp, is not because they have been educated in the Jews' Free School—though the style and manners of the two distinguished alumni on the tapis do not inspire superlative admiration for the institution—but because of their causeless and ceaseless hatred, malice, and all uncharitableness towards us Hebrew Christians. We have long borne their gratuitous insolent abuse; we are determined to do so no longer. We are resolved to repel every assault henceforth, by exposing its falsehood and the maker thereof. We are not contentious; we shall never initiate a quarrel; but if one should be forced upon us, we shall never shrink from facing it; knowing that our cause is a righteous one, one which will never make us ashamed.

The Editor of the refined Jewish Chronicle need not have felt, all of a sudden, so very particular in the choice of language how to describe our bona fide statement—respecting the letters which we have in our possession, written by English Jewish teachers and preachers, protesting their convictions of "the truth as it is in Jesus," &c. &c.—his description, or attempt at refutation, would only have provoked a smile of pity. We have the letters, safe enough, and the saying is indisputable, Litera scripta manet.

The portentous oracle of Finsbury Square holds out a threat of action. We are not litigious, but, in this instance, we sincerely hope he may goad his pet schoolbof— as he did the Birmingham Jews, to form
THE HEBREW CHRISTIAN WITNESS.

March, 1872.

CONVERSIONS TO CHRISTIANITY AMONGST THE JEWS IN ENGLAND PREVIOUS TO THE EXISTENCE OF “CONVERSION SOCIETIES.”

INTRODUCTORY REMARKS.

Is it the paramount duty of the Church of Christ collectively, and of every Christian individually, to preach the Gospel to the Jews? We do not put this momentous question either to Jews or infidels, who are joined together in opposing the claims of Christ and His religion; but we do put it to the conscience of every believing Christian, who acknowledges to be influenced and guided by the teaching of Christ, and His apostles in all matters relating to his and the world’s spiritual well-being. We do not for a moment hesitate to say that the answer will be in the affirmative. Besides the express declaration of Christ, that His immediate mission was to the “lost sheep of the house of Israel;” besides the most emphatic admonition of Saint Paul to the Gentile church to send messengers of the Gospel also to the Jews; besides the constant practice of all the apostles to preach to Jews and Gentiles, we maintain that Christianity which aspires to become the religion of the world, is in its very nature a world-religion, and cannot be exclusive. Christ is not the Saviour of the Gentiles only, as Jews would have us believe, but He is the Saviour of the whole world, the crucified Saviour, to whom, if infidels would fall, persuasion would, but He is, according to His own unmistakable declaration, the Saviour of all men. Is there no man come unto the Father but by Him? The yearning of every honest human heart is after truth divine, and men of short duration may create a world-long for a Messiah; but this yearning of the heart, this longing of the soul is, alas! too often artificially and erroneously fulfilled by false systems of religion of man’s own device. Whatever may be said in a letter to the Twelve Tribes of Israel, the Christian New Testament, the Christian is fully convinced that no man, be he Jew or Gentile, and be he ever so sincere and devoted to his active creed in which he was brought up, can possibly enjoy that peace, which the world can neither give nor take away; nor can he hope to obtain pardon and forgiveness of his sins, nor to be brought into the fold of the Saviour by believing in Christ as the Saviour. This the believing Christian is expressly taught by his Master, and the Saviour in the Gospel sent from God. It is that Teacher who has cleared up the mysteries of life and death in all ages; he has shown the difference between the sceptics in all ages and the solemn duty of making this divine truth known to every human creature, that God is a living, men must live, and that knowledge of the Gospel of God’s love and of the kingdom among the Jews, those Associations are not supported by all Christian churches. Pious Christians, however, there are, and were at all times, who brought the good news of salvation, which has so gladdened their own souls, to the hearing of individual Jews; and in a great many instances their endeavours have been crowned with good success. In the annals of Jewish penitence, on account of ancestral apostasy from God and His Messiah, we find several of Jewish witnesses to the saving truth as it is in Christ. Very few comparatively speaking of the Jewish penitents have written the history of their repentance, and indeed form a catalogue of considerable length. Christ-rejecting Jews, especially in England, labour under a false impression when they suppose that repentance from Judaism to Christianity have only taken place since “Conversion Societies” were established; and in their ignorance of the true nature of Christianity, they vainly imagine, if they could but succeed in getting rid of societies, then they would hear no more of Jewish penitents. Whether societies accomplish effectually the object which they have set before them, it is not for us to judge; but even if they should be dissolved, there would still remain the individual and the Association of those who, intentionally or unintentionally in the sight of God and men, to do his heavenly duty, to preach the ever-blessed Gospel to the Jews, wherever he may find them.

To convince the prejudices of Jews that repentance towards God, and faith in Christ, have taken place amongst our nation before the churches now-a-day ever thought of establishing “Conversion Societies,” and to encourage individual Christians not to get weary in preaching Christ crucified to the Jews, we shall undertake to give instances of such repentances from accounts published by some of the penitents themselves. We begin with conversions of Jews in England, and have purposed to give some rich material amongst the brethren are fond of assuring that only poor Jews embrace Christianity, and that from sorrow did motives.
I—ARON DE ALMAZAN.

We know very little about the antecedents of this Jewish brother, except the few incidents he mentions in connection with his conversion.

He was born of Jewish parents at Salamanca, in Spain. In his youth he was brought up in the Jewish religion, to which, up to the time of his conversion, he was sincerely and devotedly attached. He afterwards had a large way of business in various countries, in England, Portugal, Flanders, Holland, and lastly in London. "The Jews," he says, "know my character, and that I deal in business matters."

In the year 1869, I was married to Leonora de los Ríos Sotó, the first of the families and the most considerable of all the Jews in Europe. With her I went to live seven thousand florins, and to the value of nine thousand florins in jewels besides; which is more than any one Jew in London can say of himself.

The marriage with Leonora was a very happy one, but of short duration. She died young and lamented over by her husband. Almazan, however, married again, but he was not permitted to refer to his second wife's name and nationality. Only he mentions that she was a Christian by birth and education, and from all accounts of her, she was a woman whom no Jew could, by any sophistry, persuade to apostatise from her Christian faith and hope. Her husband, however, with his old Jew in him, very naturally had frequent arguments with her about Judaism and Christianity, and no doubt tried his utmost to make her a Jewess; but she resisted his wiles till the end, and so he succeeded as to make him disposed to argue on the subject with Christians, and read books on the controversy between Jews and Christians. "I have had disputes," he says, "with Christians, and have read several great controversies between Jews and Christians, wherein the latter always had the advantage of argument and the disputes which I have had myself directed towards a greater knowledge of the Scriptures than ever I had before; and these were the principal motives which induced me to become a Christian. I withdrew myself from the Jews' Synagogue, being fully convinced that the Messiah came in the person of Jesus Christ." Being destitute of making a public confession of his faith in Christ, he was admitted into the visible Church of Christ by the solemn rite of baptism administered to him by his two children, and his nephew, by the Bishop Henry of London, on the 5th of May, 1873.

In the account of his conversion, Almazan gives a circular description of Spanish and English, as to the reasons which have induced him to embrace Christianity. Some of them are clear and lucid, and very powerful and convincing, especially his opinions respecting the ineducability of the modern Jews in remaining in the unbelief of their forefathers, and thus becoming knowingly accomplices in the crime which was committed on Christ, but we have still to mention his conflict with the Jews, and so we omit giving some specimens of the observations which are not to be expected that the Jews would be indifferent to the public confessions of faith made by Almazan. It was an early practice with them to bring accusations of this kind or other against converts in order to throw suspicion on their character. They brought two charges against him, and these were—1. He had already been baptized as a Catholic, and 2. that he was a very rich man, but a poor man. Respecting the first and gravest charge, the ecclesiastical authorities

* A Declaration of the Conversion of Mr. Aron Almazan, a Spanish Merchant, with his two Children and Nephew, from Judaism to the Christian Church of England; and of his abjuration of the Jewish rites and ceremonies. Drawn up by himself in Spanish, and by his children in late English. Dedicated to the Right Reverend Father in God, Lord Bishop of London. London, 1873, in 8vo.

made inquiries, and were entirely satisfied that it was a malicious invention. In a postscript added to his work this groundless accusation is exposed in a most masterly manner. And whereas, as again the Jewish Rabbis, with the directors of the Jewish Synagogue and some others amongst whom he is here in London, have, as well to hinder the said Almazan's conversion to the Christian faith, as also to bring him in contempt with the English clergy, spread a rumour, as being untruthful, and as being rabbis, and professed the Catholic religion in Spain; it is here to be noted, that whilst Mr. Almazan was a Jew, the Jews thought well of him; but now he is a Christian, the critical Jews will represent him a dog and an intolerable, as they call all Christians. And as they are the common enemies of Christian faith, so no Christian can believe them against any converted Jew. So much for the grave charge brought against Almazan. Respecting the second non-natural charge, we shall not let him self-speak. "As for my being a poor man," he calmly answers his calumniators, "if it were so, it is no crime; but such a poor man am I, that I have thirty thousand pounds effects and debts at home and abroad, whereas now in London sixteen thousand pounds sterling." — A. Fünser.

Hebrews.

Sparks. Five Essays and Four Poems; being Selections from the MSS. of the eminent Antiquarian in the Synagogue of Karaites, Abraham the Son of Samuel Firkowitz, formerly Ben Rephael. Edited by Peter Smolensky, editor of the Haskara.

The essays and the poems, written in the purest Hebrew, fully justify the high opinion which the literati and sérentes have formed of the abilities of the venerable chief Rabbi of the Karaites community. The essays are controversial and exegetical, and display extraordinary acuteness and shrewdness, as well as immense research. We notice the brevity simply because of its importance, and entitled A Messianic Thought. The burden of it is an attempt to explain away the stubborn Messianic prophecy in Jacob's valedictory address on his death-bed, namely, Gen. xxxiii. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Shiloh shall the gathering of the people be." Rabbi Abraham having ransacked no less than sixty-nine different interpretations on the abovementioned verse, endorses one, by an early French Rabbi, which is as follows:—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet for ever, for Shiloh, Messiah, will come." And the clever Karaites, by this unnatural wrenching of רבענ ממעי, make the Messianic construction even more patent. For unless—Judah, the sceptre, be limited to the tribe of Judah—now sways the sceptre of the tribe of Judah, what becomes of the prophecy for ever? Though we have not yet attained to the great old days—has no one in four or five years—during that time we have also ransacked all that has been written on that verse, in every language; and it is our deliberate opinion that the voice of our learned critic of eliminate the profound prophecy which was evidently the inspired theme of Jacob's sublime valedictory address, was not afraid to come to the conclusion to recommend the brevity to Hebrew scholars. Some of the essays contain valuable suggestions in reference to sacred philology and history. The following is taken on the occasion of the enthronement of the present

* See The Poetry of the Hebrew Pentateuch, pp. 50-53.

Emperor of all the Russians, and an exquisite composition it is; and another, on the occasion of the crowning of King Edward the Seventh of Wales to Sebastopol. The aged Hebrew bard read his beautiful idyl to His Royal Highness—we did not know that Hebrew was one of the accomplishments of the hand of the composition to the illustrious Prince, who shook the loyal Karaita Vates warmly by the hand.

The Epistle to the Hebrews, in a Paraphrastic Commentary, with Illustrations from Philo, the Targums, the Midrash and Gemara, the later Rabbinical Writers, and Christian Annotators. By Rev. E. McCaig, Honoray Canon of Rochester Cathedral, Rector of St. Michael Bassishaw. London: Longman, Green, & Co.

This work is full worthy of the name which is never mentioned by Christian scholars without a feeling of profound respect. The volume before us illustrates the old adage, "The apple does not fall far from the tree." The Rector of St. Michael Bassishaw shows the same soundness in his research for the truth, the same diligent research, the same cogency of reasoning, the same versatility of learning, as the same—"the most affected love for our nation, as his sainted father, the late Rector of St. Magnus-the-Martyr, displayed. All these characteristics are plainly visible in the paraphrase of the Epistle to the Hebrews. Our espiro de corps, as churchmen, who is so creditably a prominent feature in this country, is gratified by the publication of this exposition. It is one of the most able commentaries which the Church of England has of late years produced. Churchmen are requested, with the "upper ten thousand" of our Church, we should strongly recommend to their notice the excellent "Paraphrastic Commentary of the Epistle to the Hebrews," which is inscribed to them.

The First War: A Dissertation on the Scope and Meaning of the Prophecy under the Fifth Trumpet of the Apocalypse, which results in the Rise of the King of the Locusts.


Both the above brochures emanate from the same well-ordered mind and able pen. It is quite refreshing to peruse works on unfulfilled prophecy written by a sober-minded and intel- ligent student of the oracles of God. We have had a surfeit, of late, of fanciful and whimsical expositions, rash and random revelations of the yet unrevealed secret things of God, that we had almost determined not to look into another work on "The Revelation." However, the perusal of the above opuscula has convinced us that there is yet a front of thoughtful and careful expositions of the last and most solemn and sacred Book in the Bible. We earnestly recommend them to the attentive reader, and in theremainder of this article we feel it our duty to advise them to study "The Revelation of St. John the Divine," according to the suggestions proposed by our author. We, on our part, will be glad to afford us sincere pleasure to read works from his pen on prophecy. We feel confident that they will be characterised by genuine learning, and freedom from extravagant guesses and assertions.

Or late years, Bible criticism has made considerable progress in this country, and, in consequence of this, the study of both Greek and Hebrew has become more general and popular than it had been at any previous time. Of the various Hebrew grammars hitherto extant, there are some which are as standard as regarded by the learned, yet almost inaccessible to the non-professional student, being much too voluminous and too intricate for his purpose. We say in some others the bulk is considerably reduced, but generally to the prejudice of completeness. The author of the grammar under notice has cleared these of two drawbacks by happily combining the fault with the fault in "Progressive Hebrew Course." Mr. Warschawski's small volume forms a very good epitome of all the essentials of the Hebrew grammar, just as much as may be wanted to trace the root of every word occurring in the Old Testament Scriptures, and accomplish its various meanings in a dictionary. The difficulties connected with the numerous inflections of the Hebrew verbs and nouns are reduced to a minimum, that may be said of the manner in which our author has dealt with the various grammatical signs and notations. Special features of the little work before us are the particular attention given to all that relates to the "Music of the Bible," by showing the meaning and importance of all those marks and accents that have changed all times puzzled many an advanced reader of the Scriptures; and a table showing the various styles of Hebrew writing usual among the German and Polish Jews, as well as the so-called "Rabbinical Character." On the whole, great credit is due to the author, a Hebrew Christian witness, for his little manual of the Hebrew tongue, which we hope will meet with the favour on the part of the public which it richly deserves. We should add that it is specially designed for self-teaching, and that the "key" and the "cage" which are promised, will greatly enhance its practical usefulness. In conclusion, it may be said that there is not, to our knowledge, any rival of the Hebrew language containing in the same measure the manifold merits of Mr. Warschawski's book, and on this account it gives us much gratification to recommend it most warmly to all students of the "sacred tongues."
THE HEBREW CHRISTIAN WITNESS.

March, 1872.

Queries.

'Ο Αρτιγγυς. Who will he be? a Jew or a Gentile?

Has this prophecy been fulfilled? Gen. xlix. 16, 17. Perhaps some member of the house of Israel will kindly assist me to solve the question.

Ευδήγησις.

Rev. xxi. 9. May I ask you, or some one of your Hebrew Christian readers, to give me your opinion as to the Church which 'the Bride', in this portion of the vision, is made to be? I am satisfied to represent it as a woman, the Church and Body of Christ, as it is meant to represent? I own that I am not satisfied with the commonly received interpretation of the divine portrait.

Westminster, February 9, 1872.

1 Kings xi. 35, 36. Why is David promised one tribe, when two tribes became the kingdom of God?

What tribe is here meant, and to what does the light refer?

Compare xv. 4; 2 Kings viii. 19; 2 Chron. xxii. 1.

Isaiah ix. 3. What is the authority for reading 'instead of 'they' to 'him instead of not'?

A. S.

Replies.

WHERE ARE THE LOST TEN TRIBES?

To the Editor of "The Hebrew Christian Witness."

SIR,—It will be a matter of great thankfulness if you consent to open your pages to the versions of the sacred Scriptum of the lost ten tribes. The view advocated for thirty years by the late John Wilson with so much learning and scriptural knowledge and power, that the ten tribes are to be pre-eminently identified with the Teutonic branch of the European population, and notably with the English portion of them, has never been confuted except by superciliousness and misrepresentation. Those who have had the privilege of hearing John Wilson, at a conversazione on other matters, tears of reproach and the arguments which the most able opponents of his theory might bring against it, must retain, if of any value, the evidence of his mind, the most profound impression of the accuracy and truth of his opinions. His views cannot be ignored in oblivion, but must and will live.

Besides the promise of the Land of Canaan as an everlasting possession to Abraham and his seed, and the One Seed (Christ) to come of Juda, there was a multitudinous seed to come of Ephram. They were to be "a multitude of nations," or "fulness of the Gentiles." (Rom. xiv. 19). Compare Gen. xviii, 19, with Rom. xi. 33. They were to be God's "batte axe and weapon of war," and "all that should see them should acknowledge them, that they are a seed that the Lord hath blessed."

They were taken into captivity B.C. 721 to North Media, near the Araxes, and there Sharon Turner, the historian of the Anglo-Saxons, finds them. Thus Israel's grave is the Saxons' birthplace. He traces their emigration by the back of the Euxine into Europe, till they settled for a time on the banks of a river they called the Danube. The Germans call the Danube the Rhine, and from the Danube, or the Rhine, "west" or "north." It may be the origin of the Rabbincal tradition of their settling on the banks of the Saxemburg.

Wherever they are they must be of the Caucasian race of mankind, to which the Jews belong, and therefore the North American Indians cannot be the Ten Lost Tribes of Israel. On the other hand, it is likely that the Nestorians are a remnant of them left in the countries from which the greater part migrated westward. But it is manifest that on us English, American, and Germans have the promised blessings of Israel poured upon them. "Blessing the heavens above," or religious privileges and blessings—"blessings of the deep that lieth under," or the empire of the seas—"blessings to the forest and the worm," or a multitudinous seed.

It is mischievous to regard the whole Christian dispensation as a mere parenthesis in God's dispensation. We are called upon to strengthen the hands of Essayists and Reviewers, and those who deny the inspiration of God's word, than anything else. For if such passages as Isaiah xiv. 10, and Jeremiah xxxii. 35-37, could be written, and then the tribes of Israel were to be cast away and forgotten for 2000 years, it might possibly be argued that the Bible was not the word of God, but only a record of the religious feeling and hopes of past ages.

But God distinctly revealed that, on the rejection of the gospel of the treacherous Jews (Jer. iii., at once the message of salvation was to be sent to the despised outcast, so that "in the place" the northern wilderness—the ends of the earth—"where it was said to them (Lo-Ammi) ye are not my people, there should they be called the sons of the living God." (Hosea i. 10).—Yours, etc.

J. G. TIPPER.

Tamborough Rectory, Jan. 23, 1872.

I beg to refer the Querist to "Our Israelitish Origin," by the late John Wilson, which I think you, as well as myself, consider unanswerable. I may also refer to my remarks on the Sacred Tribes and white robe and palm bearing multitude, in my "Interpretation of the Revelation," under ch. vii.

CHESTER, WEST. tuberculosis.

I believe that the Querist is a living witness to the fact, that the ten lost tribes are still in the field. They are not "gates of hell" and "will not prevail against them."

T. J. TAMBOROUGH.

NOTICES TO CORRESPONDENTS.

To CONDUCTOR OF "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, The Editor, "The Hebrew Christian Witness," 51atham Road, Brompton, S.W.

The Editor will not, in any case, return rejected communications. No communication unauthentifised 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 expressed by his correspondents.

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

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 possession of the "Hebrew Christian Witness" (which we are happy to say is circulating in the Jewish community in London and other parts), desire to have the same. We consider it a matter of the highest importance and importance, that they prefer it to ordinary tracts. Our correspondents suggest to us the possibility of distributing gratis 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 aprivilege and duty 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 latter suggestion. We shall, however, willingly consent to receive contributions for so desirable an object?

Several correspondents have asked for the price of the Hebrew translation of Milton's "Paradise Lost," by the Rev. I. E. Salkinson. It is five shillings, and may be had at the office of the "British Society for the Propagation of the Gospel amongst the Jews," 96, Great Russell St., Bloomsbury, London, W.
