

THE Hebrew Christian Witness

"Ye are my Witnesses."—*Is. xliii. 10.*—אָתּוּ עֵדִי.

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

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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 bantlings, the pettifogger proceeded to manœuvre 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 permitted 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 his fervid and chaste rhetoric, he branded with "hypocrisy" and "gross immorality"—and having magnanimously admitted, probably by a sort of *lapsus linguæ*, 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 offspring 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 forefathers."

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 Scialitti, from Florence. He was admitted into the Christian church by the sacred ordinance of baptism, which was administered to him on Trinity Sunday, 1663, by the very Rev. Dr. Warnester, Dean of Worcester, at St. Margaret's, Westminster. He was named Paul, and proved 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 considerable amount of Jewish learning, as well as the most genuine piety. The second was a very wealthy merchant, Dupas by name, who is noticed in the life of Sir Leoline Jenkins."

The fourth chapter of that volume opens as follows:—

"The number of conversions from Judaism to Christianity must have been very considerable during the reign of William III. Those conversions must have been, moreover, amongst the higher classes of the synagogue. Nor when the circumstances are taken into consideration should this create surprise. . . . 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 confidential friends; but when the conversion was that of a younger member of a family, then woe betide 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 enlisted the attention of both houses of parliament, and the following statute was enacted:—

"If the child of any Jewish parent is converted to the Christian religion, or is desirous of embracing it, upon application to the Lord Chancellor, he may compel any such parent 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 ere long to edit with notes. We confine ourselves at present to quotations from the work before us.

Writing of Jewish affairs, in this country, 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 vicissitudes of our people in this country during the reign of George II., he informs us respecting "the higher classes of Jews:"—

"They began to withdraw from the synagogues and live *incognito*, as regards their creed. Some again publicly introduced their children into the Church of England by the sacred ordinance of baptism. The celebrated German historian speaks thus with reference to the internal state of English Judaism of that time: 'It was already especially observed in England, what was afterwards displayed in Germany, that the richest and most accomplished Jews did anxiously alienate themselves from their co-religionists, and amalgamate 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 as Baron Eardly, 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 Hebrew Christians of last century unworthy

^{*} *Jost's Geschichte der Israeliten*, vol. ix., p. 24.

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 Tertullus 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 Talmudical, nor those of the 'reformed' 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 antichristian *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

* See "Our Statement in Chief," p. 9 of HEBREW CHRISTIAN WITNESS.

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 criticised 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 humiliation 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 conducted 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

* Acts xiii, 15, 27.

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.

Ezra, 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 *Epimanes*, the crazy, the ferocious,—who, by his cruel and persecuting edicts, prohibited the public reading of the law. The Jews then selected, 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. Some particulars, however, were introduced at a later date. Each weekly section 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 כהנים (*Cohanim, Priests*); hence the first portion goes by the technical term כהן (*Cohain*). The second portion was read by a member of the family of Moses, which family is known by the name of לויים (*L'wiyim, Levites*); hence the second portion goes by the technical term לוי (*Laiwee*). 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 readers. There is therefore now only one reader,—appointed by the congregation at a comfortable salary,—who goes by the name of בעל קורא (*Baal Koray*), to read the whole; and seven persons—viz., a *Cohain*, *Laiwee*, 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 person called up for the reading of the last three verses, who assumes for the time, the title מפטיר (*Maphtir*, *Finisher*), and who is appointed to read the prophetic portion which is called הפטורה (*Haphtorah*, signifying *dismissal*). The prophetic part is read by the individual person appointed to the office, and not by the *Baal Koray*. For to *Maphtir* 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 *Laiwee*, 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 Saturday's lesson, which is again subdivided into three parts. The Rabbies give several reasons for the reading of the law on those days, amongst which is the following, which we prefer to all others:—

כרי שלא ילינו שלשה ימים בלא תורה
 "That they [i. e., the Jews] should not remain three days without the reading of the law."

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 Ex. xxx.; and ends with xxxiv. 36. As our object is not to furnish a commentary nor an exposition of the whole lesson, 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 earliest censuses on sacred record,† the brazen

* The appointed blessing runs thus:—(Solo) "Praise ye the blessed Lord." (Congregation) "Praised be the blessed Lord for ever and ever." (Solo recitative) "Blessed art Thou Lord our God, King of the universe, who hath selected us out of all nations, and given to us His law. Blessed art Thou, O Lord, giver of the Law."

† *Talmud. Tract Bava Kama*, fol. 12, col. 1.
 ‡ See "The Primæval Census on sacred Re-

laver, the consecrating ointment, the call of Bezaleel, and the injunction respecting the Sabbath. We shall dwell, however, for a few moments, on the history of our ancestors' fatal apostasy, in making and worshipping "a molten calf," during Moses' absence, which proved so deep a source of calamity to our forefathers in the wilderness, and during subsequent generations. That melancholy history, whilst it teaches us what a fearful thing it is to forsake the Lord God, and to slight His servant Moses—who was a type of the Messiah, the "one Mediator"—teaches us also respecting the things of Christ. For when Moses succeeded in his intercession with God for the children of Israel, he obtained the promise, פני ילכו "My presence shall go"—literally, "My face shall go."* We candidly confess that we did not see the full import of this short sentence until we became conversant with the contents of the New Testament. But as soon as we became acquainted with that inspired exposition of Moses and the prophets, we saw at once, that the eternal Mediator was intended by פני *Pani*, 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."§ Hence, "Jesus saith unto Philip, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"|| We can now easily and satisfactorily reconcile the declaration, that מלאך פני הושיעם "the angel of His PRESENCE," or rather "of His FACE,"¶ with Isaiah xliii. 3, 11; xlv. 15, 21, 22; xlvii. 4; lix. 26; lx. 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, and begin with the twentieth. 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 on the part of modern Jews to persuade 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 Word of God; they were nothing 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 that hath rebelled against me; and they and their fathers have transgressed against me, even unto this very day."** Let the two great prophets—who are more revered than any other 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, which said of 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-fifth chapter, and ends with 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 the Mount to the children of Israel. 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 the book of Zohar, especially that portion which purports to be a commentary on

cord," in the last vol. of *The Scattered Nation*, pp. 97—101.

* Exodus xxxiii. 14. || John xiv. 9.
 † 2 Cor. iv. 4. ¶ Isaiah lxiii. 9.
 ‡ Col. i. 15. ** Ezek. ii. 3.
 § Heb. i. 3. †† Matt. xvii. 5.

the weekly Mosaic lesson. In the portion of Zohar for the second Saturday of this month, we meet with the following extraordinary passage:—"In the garden of Eden there is a certain temple, which is called the temple of the diseased. Thus Messiah enters into that temple, and cries out, 'Let all infirmities, all diseases, all the punishments of Israel, come;' and they all fall upon Him. And unless He eased Israel of them, and took them upon Himself, there would be no man who could bear the punishments of Israel, because of the severity of the chastisements denounced in the law. This is what is written, 'Surely He had borne our griefs.'

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. 1804, fol. 212, col. 1. What were the Rabbies 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 fall:
 Account me man; I for his sake will leave
 Thy bosom, and this glory next to Thee
 Freely put off; and for him lastly die
 Well pleased. On me let death wreak all his rage!"

The Haphtorah for that Saturday, begins with the seventeenth verse of chapter xi., and ends with the seventeenth verse of chapter xii. 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 lesson from the Pentateuch for the third Saturday (the 16th) of this month, begins with the twenty-first verse of Exodus xxxviii., and closes with the end of the second Book of Moses. It is a continuation of the prescribed structure of the tabernacle, its furniture, the ritualistic and sacerdotal vestments, &c. The suggestions which we ventured to offer on the lessons for the third and fourth Saturdays of last month are applicable to the lessons for the second and third Saturdays of this month.*

The *Sephardim* begin the *Haphtorah*, or second lesson, with the fortieth verse of 1 Kings vii., and finish off with the fiftieth verse of the same chapter. The *Ashkenazim* begin with the fifty-first verse of that chapter, and close with 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 tabernacle.

The Pentateuch lesson for the fourth Saturday (the 23rd) of this month consists of the first five chapters of the book of Leviticus. The first chapter speaks respecting the burnt-offering, which might be either a bullock, lamb, or fowls. The second chapter describes the nature of the meat, or rather the presentation 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 preceding sacrifice: hence St. Paul writing to the Roman Christians, 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 beautifully the foregoing sacrifices, the sinner having been justified by the burnt offer-

* See *Hebrew Christian Witness*, pp. 26, 27.

ing and devoted himself to his reconciled Father by the presentation offering, he is now at peace with God, and thus enabled to exercise continual fellowship with his merciful Creator; the inspired expounder of that 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 wherein we stand, and rejoice in hope of the glory of God."

The fourth chapter contains instruction respecting the sin-offering for all sorts and conditions of men, viz., for the *priest*, for the *congregation*, for the *ruler*, and for *individuals*. When we ask our Jewish brethren, what means have they now to propitiate for their sins, 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 disciple:—"My little children, these things write I 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 inadvertency, and the trespass-offering. With our limited space, we are obliged to hurry over these hallowed chapters, and content ourselves by simply marking the heads of the same.

The *Hephtorah*, or second lesson, for this Saturday consists of 1 Sam. xv., the burden of which is Saul's disobedience, and the woe which was, in consequence, denounced against his dynasty. It is an important and solemn chapter in the annals of Israel, and may be made the theme of much instruction in righteousness.

The Pentateuch lesson for the last Saturday (30th) of this month consists of chapters vi., vii., 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 or 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, and the priests entering on their sacred office. We have only room to give the outlines, and leave our readers to work upon them; and the more they meditate on those majestic themes, the more fervent will they echo that beautiful anthem:—"O the depth of the riches both of the wisdom and the 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 *Sephardim* read to the thirty-sixth verse, and the *Ashkenazim* to the 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 Messianic dispensations, when addressing his Hebrew brethren—"But Christ being come 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 the 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 hysteria, has indited 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 barefaced utterances, so utterly untrue, of Professor Marks, given vent to last December, at Edinburgh. Never has the rabbinical aphorism,—

כל הפוסל במומו פוסל

"Every defamer befools 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 dixit* 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 Tertullus 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 calumniating *par nobile fratrum* of Berkely Street and Finsbury Square, or to the calumniated *Hebrew Christian Witnesses*. They will perceive, moreover, that no attempt even was made to maintain the apocryphal assertions which were volunteered 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 "Friday" 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 Tertullus 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.—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 an action. We are not litigious, but, in this instance, we sincerely hope he may goad his pet schoolfellow—as he did the Birmingham Jews, to form

* Compare with above, "Vestiges of the Historic Anglo-Hebrews in East Anglia," pp. 89-91.

* This Saturday being פֶּרֶשֶׁת כָּרָה *Parshath Parah*, makes the prophetic lesson different from that which would have been an ordinary Saturday; and to the person who is summoned for the reading of *Maphtir*, before he chants the above prophetic lesson, the *Baal Kora* reads Numbers xix.

themselves into an "Anticonversion Society," (by the bye; it was not manly to write up DOWN WITH THE CONVERSIONISTS, and then run away!)—to take such a step, especially as we are pretty positive who will have to pay the costs. We should very much like to submit to the ventilation of an English court of justice the merits of the respective documents under review. We are sure that the result would be the same which was caused by the effrontery of the Tertullus of old. (See Acts of the Apostles, chaps. xxiv.-xxvi.)

We should very much like to hear what sober-minded English Christians thought of the "amenities" of the synagogue press, in this country. On the 5th of last January, the organ of that community reports "A Sermon, delivered at Bevis Marks' Synagogue, by the Rev. Haham, Dr. Artom, on Saturday, December 23, 1871." The professed burden of the discourse was the "illness of the Prince of Wales." The feeling which the perusal of that nondescript farrago produces is painfully shocking. One does not know which of its characteristics is more heinously revolting, whether its profane misapplication of prophecies—which refer exclusively to the Lord of Hosts, the Redeemer of Israel—to an earthly prince, such as Isaiah xi. 4, 5; or the audacity which dares to apostrophise a Christian prince, (who was baptized, confirmed, married in the name of Christ, who has just returned thanks, for late mercies vouchsafed to him, at the great National Christian Cathedral, in the name of Christ, who will be crowned and enthroned in the name of Christ,) to set at defiance the teaching of Christ, and to trample under foot that most solemn injunction of Christ, viz.: His last behest to His disciples to preach the Gospel to the Jews. Does Dr. Artom, or his reporter, imagine that the Prince of Wales knows as little of the divine teaching of the New Testament as he does? We should like to know what our Bishops and other Christian ministers think of the audacious apostrophe. Surely the synagogue press is riding its "amenities" somewhat too hard. We question very much whether Messrs. Holyoake and Bradlaugh could, or would, further go!

In conclusion, we wish to be particularly understood that we have *no connection whatever* with any "Conversion Society." We thank God for their existence. It is true, we cannot help thinking sometimes,

that if there were no such societies, the clergy would have no cloak for their neglecting the Jews in their parishes. By his ordination vow, every clergyman is bound to act as a Christian missionary amongst his Jewish parishioners. It is not improbable that the existence of two great Societies for Promoting Christianity amongst the Jews acts as a sort of conscience-salve to some who have the responsibility of the cure of souls. We often think that if there were no such societies, the Bishops would probably not license any clergyman to a parish, in which Jews resided, without previously examining him in the original of the Old Testament and, at least, in "Leslie's Short Method with Jews." However, as we have already said, we thank God for their existence, and for the great and many blessings by which the God of Abraham, Isaac, and Jacob has owned their work. But we are, and intend to be, perfectly independent of either of them. Our magazine is devoted entirely to our own concerns, spiritual and temporal, ethical and literary; to protect ourselves against wrongs and grievances from any and every quarter. It is not improbable that some unforeseen circumstances may occasionally force us into collision with some society or other. Our motto will always be, Truth without fear or favour; Truth against synagogues; Truth against churches; Truth against societies; Truth against committees; **TRUTH AGAINST THE WORLD!**

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 mankind, is in its very nature aggressive and exclusive. Christ is not the Saviour of the Gentiles only, as Jews would have us believe, nor is He one of the many religious teachers who have founded peculiar systems of religion, as infidels would fain persuade us; but He is, according to His own unmistakable declaration, "THE WAY, THE TRUTH, AND THE LIFE," and no man cometh unto the Father but by Him. The yearning of every honest human heart is after truth divine, and men of short duration here on earth long for an immortality of bliss; but this yearning of the heart, this longing of the soul is, alas! too often artificially and erroneously stilled by false systems of religion of man's own devices. Without the Christ of the 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 respective 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 without believing in Christ as the Saviour. This the believing Christian is expressly taught by Him, who is the Teacher sent from God. It is that Teacher who has imposed upon His disciples in all ages the solemn duty of making this divine truth known to every human creature, that, hearing, men might believe. False philosophy may call Christianity intolerant, but it is the intolerance of divine truth, which is in opposition to all human errors and inventions; it is the intolerance of the God of Abraham, Isaac, and Jacob, who will not tolerate any other God besides Himself.

The Church of Christ has, in times past, grievously neglected this solemn duty to preach the Gospel, especially to the Jews; and even in our own time, when societies are established for the methodical advancement of Christ's 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 a cloud 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 these form a catalogue of considerable length. Christ-rejecting Jews, especially in England, labour under a false impression when they think that repentances 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 Christian, who will have, conscientiously in the sight of God and men, to do his Christian duty, to preach the ever-blessed Gospel to the Jews, wherever he may find them.

To convince the antichristian Jew 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 have undertaken 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 purposely chosen a rich man, for our unbelieving brethren are fond of asserting that only poor Jews embrace Christianity, and that from sordid motives.

I.—ARON DE ALMANZA.

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, and was brought up in the Jewish religion, to which, up to the time of his conversion, he was sincerely and devotedly attached. He was established in a large way of business in various countries, in Spain, France, Portugal, Flanders, Holland, and lastly in London. "The Jews," he says, "know my character, and that I dealt in very considerable matters, and that I was married to Leonore de les Rios Sotto in the year 1696, who was one of the first families and the most considerable of all the Jews in Europe. With her I had in marriage seventy 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 Leonore was a very happy one, but of short duration. She died young and lamented over by her husband. Almanza, however, married again, but he has withheld from us 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 sincere Christian, whom no orthodox Jew could, by any sophistry, persuade to apostatise from her Christian faith and hope. Her husband being an orthodox Jew, 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 attempts, and even succeeded so far 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 relates, "with Christians, and read several great controversies between Jews and Christians, wherein the latter always had the better of the former; and the disputes which I have had myself directed me to 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 desirous 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, his two children, and his nephew, by the Bishop Henry of London, on 5th of May, 1703.

In the account of his conversion, Almanza gives also a short statement, written in 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 inexcusability of the modern Jews in remaining in the unbelief of their forefathers, and thus becoming knowingly accomplices in the crime which was committed on Calvary; but we have still to mention his conflict with the Jews, and so we omit giving some specimens of them. It was not to be expected that the Jews would be indifferent to the public confessions of faith made by Almanza. It was an early practice with them to bring accusations of some kind or other against converts, in order to throw suspicion on their character. They brought two charges against him, and these were,—1, that he had already been baptized as a Catholic, and 2, that he was not a rich man, but a poor man. Respecting the first and graver charge, the ecclesiastical authorities

* A Declaration of the Conversion of Mr. Aron Almanza, a Spanish Merchant, with his two Children and Nephew, from Judaism to the Doctrine of the Church of England. With abjuration of the Jewish rites and ceremonies. Drawn up by himself in Spanish, and by his order translated into English. Dedicated to the Right Reverend Father in God, Lord Bishop of London. London, 1703, 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 the following words:—"And whereas again the Jewish Rabbies, with the directors of the Jewish Synagogue and some others amongst the Jews here in London, have, as well to hinder the said Aron de Almanza's conversion to the Christian faith, as also to bring him in contempt with the English clergy, spread a rumour, as if the said Aron de Almanza was baptized and professed the Catholic religion in Spain; it is here to be noted, that whilst Mr. Almanza was a Jew, the Jews thought well of him; but now he is become a Christian, they would represent him a dog and an idolater, as they call all Christians. And as they are the common enemies of Christian faith, so no Christian ought to believe them against any converted Jew." So much for the grave charge brought against Almanza. Respecting the second non-meaning charge, we shall do well to let himself 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, whereof now in London sixteen thousand pounds sterling."

A. FURST.

Hebrews.

בני רשף

Sparks. Five Essays and Four Poems; being Selections from the MSS. of the eminent Antiquarian, Rabbi of all the Sons of Scripture [Karaites], Abraham the Son of Samuel Firkowitz, surnamed Aben Resheph. Edited by Peter Smolensky, editor of the HASCHACHAR. Vienna, 1871.

THE ESSAYS and the poems, written in the purest Hebrew, fully justify the high opinion which *literati* and *savants* have formed of the abilities of the venerable chief Rabbi of the Karaite community. The essays are controversial and exegetical, and display extraordinary acuteness and shrewdness, as well as immense research. We notice the *brochure* simply because of its second essay, entitled a *New Thought*. רעיון חדש. 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. xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto Him shall the gathering of the people be." Rabbi Abraham having ransacked no less than sixty-nine different interpretations on the above 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." But does not the clever Karaite, by this unnatural wrenching of טעם from כִּי, make the Messianic construction even more patent? For unless Jesus—whom we believe to be the predicted Lion of the tribe of Judah—"now sways the sceptre of the tribe of Judah, what becomes of the prophetic "for ever?" Though we have not yet attained to the good old age of the *Karaite*—he is now fourscore and five years old—we have also ransacked *all* that has been written on that verse, in every language; and it is our deliberate opinion that no amount of subtle criticism can eliminate the profound prophecy which was evidently the inspired theme of Jacob's sublime death-bed song.* We, however, feel no compunction to recommend the *brochure* to Hebrew scholars. Some of the essays contain valuable suggestions in reference to sacred philology and history. One of the poems was indited on the occasion of the enthronement of the present

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

Emperor of all the Russias, and an exquisite composition it is; and another, on the occasion of the visit of the Prince and Princess 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 our future king—then handed the composition to the illustrious Prince, who shook the loyal Karaite Vates warmly by the hand.

The Epistle to the Hebrews, in a Paraphrastic Commentary, with Illustrations from Philo, the Targums, the Mishna and Gemara, the later Rabbinical Writers, and Christian Annotators, &c. By the Rev. Joseph B. M'Cauley, Honorary 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 the faith, the same zeal for the truth, the same diligent research, the same cogency of reasoning, the same versatility of learning, the same true, unfeigned, unaffected love for our nation, as his sainted father, the late Rector of St. Magnus-the-Martyr, displayed. All these characteristics are plainly perceptible in the Paraphrastic Commentary of the Epistle to the Hebrews. Our *esprit de corps*, as churchmen, which 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 have good reason to be proud of the work and its workman. The author will henceforth occupy a place in the first rank of biblical scholars, and this his volume will be held to be one of the most important contributions to sacred literature. The work is dedicated "To the Bishops and Clergy of the sister Churches of England and Ireland." If we had any influence 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 Woe: 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.

The Last War: An Argument from Fact, Reason, and Scripture. With a Diagram. Partridge & Co.

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 intelligent 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 remnant of thoughtful and careful expounders of the last and most solemn and sacred Book in the Bible. We earnestly recommend them to the attentive perusal of our readers; and we would venture to advise them to study "The Revelation of St. John the Divine," according to the suggestions proposed by our author. We, on our part, assure the author that it will always 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.

Progressive Hebrew Course and Music of the Bible; comprising a Series of Easy Reading Lessons, Hebrew and English Exercises, and Illustrations of the Tonic Accents employed in the Old Testament Scriptures; with Specimens of Temple Music. By Paul Isidor J. Warschawski, F.R.A.S., Professor of Hebrew and German Literature. London: Longman & Co.

OF late years, Bible criticism has made considerable progress in this country, and, in consequence of this, the study of both Greek and Hebrew, but especially of 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 deservedly recognised as standard works, yet almost inaccessible to the non-professional student, being much too voluminous and too intricate for his purposes; whilst in some others the bulk is considerably reduced, but generally to the prejudice of completeness. The author of the grammar under notice has steered clear of these two drawbacks by happily combining the *mutta* with the *mutum* in "Progressive Hebrew Course." Mr. Warschawski's small volume forms a very good epitome of all the essential rules of Hebrew grammar, just as much as may be wanted to trace the root of every word occurring in the Old Testament Scriptures, and ascertain its various meanings in a dictionary. The difficulties connected with the numerous inflections of the Hebrew nouns and verbs are reduced to a minimum; the same 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 at 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-tuition, and that a "key" and a "reader," which we are promised, will greatly enhance its practical usefulness. In conclusion, it may be said that there is not, to our knowledge, any manual of the Hebrew language extant combining 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 tongue." N.

開封府

The Orphan Colony of Jews in China. Containing a letter received from themselves, with the latest information concerning them. By James Finn, M.R.A.S., London, late Her Majesty's Consul for Jerusalem and Palestine. James Nisbet & Co.

Now that the great parenthetical dispensation seems to be winding up, and stupendous events appear to be treading upon the heels of one another; every scrap of history touching the weal and woe of Israel, through the world-wide dispersion, becomes intensely interesting. In

fact, it is the characteristic of the end of this dispensation—according to the "sure word of prophecy"—that Israel be prominently brought into notice. We consider the questions and discussions about the "Lost Ten Tribes," now exercising the minds of tens of thousands in this country and in America, as part and parcel of that characteristic. We hail the above as an important contribution to that characteristic. We feel particularly grateful for the glance at our brethren at KAE FUNG FOO—represented in the Chinese language by the letters which head this notice—which Mr. Finn's most interesting work, just published, affords us.

The author is a true and tried friend of Israel; "he loveth our nation" indeed and in truth. He feels deeply interested in the weal and woe which fell to the lot of our race, in the East as well as in the West—as his "Sephardim," (i.e., his "History of the Jews in Spain," "The Jews in China," "By-ways in Palestine," and other works from his pen attest. None but an ardent friend would have been so persevering in obtaining information about "The Orphan Colony of Jews in China," under such adverse circumstances. We are right glad that he has not laboured in vain. The information contained in the well got up little volume will be found full of interest, not only to us Hebrew Christians—and make us embrace our brethren in China in our daily petitions—but also to the philosophical ethnologist and historian, as well as to the intelligent general reader. We feel sure that those who shall be induced to read Mr. Finn's last work, by reason of our commendation of it, will have cause to thank us for our calling their attention to it.

Das Geheime Treiben, der Einfluss und die Macht des Judenthums in Frankreich seit hundert Jahren. By Captain Scharff-Schaffenstein. Stuttgart, 1872.

THE author of this book has intended to show that many of the most distinguished and notorious characters in France have been, for the last hundred years, either Jews, or at least of Jewish extraction. At the same time, he tries to make out that during the same period the influence of the Hebrews in public life has been most extensive and most mischievous. Some of the names quoted we should hardly have expected to find in such company. The majority of the nobility of Corsica, Captain Scharff asserts, are descendants of Hebrew exiles from Genoa, who had ostensibly, but not sincerely joined the Christian faith. Among these, the Bonapartes—and, consequently, the late Imperial family—are the most prominent. Besides, we are informed that the journalists Amadie Athar, Leon Gozlan, and many others; the Communist celebrities Assi, and Pascal Grousset, Alfons Esquiros, the famous "administrator" of Marseilles, and of all men in the world, the great Gambetta himself, are direct or indirect scions of Abraham. Of course, the chief men of the Jewish plutocracy do not escape; the Rothschilds, the Pereiras, the Mires, Solars, Cremieux, Milaude, Fulds, *e tutti quanti*, come in for their share. The book is written in a lively style, and may well repay a perusal; yet the author has laid himself open to much well deserved censure, by the unwarranted aspersions he throws on the Jewish nation at large; and some of the charges levelled at the members of the Synagogue we feel bound most emphatically to protest against. We do not mean to say a word in palliation of such attacks, as some Jewish Rabbies, like one Fabius de Lions, quoted on page 52 of the book, venture to make on Christianity, the religion of the country whose laws protect them. We advise our Jewish brethren not to rouse the evil spirit which still exists in many parts of the world. Books, like the one under notice, are very apt to rekindle the fire of persecution, and therefore the Jews should forbear from themselves supplying fuel to it, by reviling the faith of the people among whom they dwell. N.

Christ in the Tabernacle, with some remarks on the Offerings. By Frank H. White. Partridge and Co.

THE author of this book, who is well known as a lecturer on this interesting subject, has given us in the volume before us the fruits of many years searches and meditations thereon. Every page of it is replete with matter for daily contemplation, and affords abundant nourishment to the Christian mind. The same that is to be said of the printed matter, applies to the chromo-lithographs with which Mr. White's book is adorned: these are most excellent, and give a most effective view of what they are designed to illustrate. Confining ourselves to these few observations, it is both our pleasure and our duty to recommend the work under notice most warmly to all believers in the divine record. No teacher of the gospel should be without it. N.

BOOKS RECEIVED.

- אֶרֶץ אֱלֹהִים A Hebrew monthly. Wien.
- Saat Auf Hoffnung—Zeitschrift für die Mission der Kirche an Israel. Erlangen.
- Das Geheime Treiben. Von Hermann von Scharff-Schaffenstein. Stuttgart.
- The Proverbs of Solomon, translated from the Hebrew Text, with Notes Critical and Explanatory. By A. Elzas. Leeds and London.

MESSRS. Longmans, Green, and Co., announce a new work, by the learned author of *The Epistle to the Hebrews, in a Paraphrastic Commentary, &c.*, the Rev. J. B. McCaul, under the title of SUNDAY REFLECTIONS ON CURRENT TOPICS. We anticipate something *recherché* from the same. The table of contents justifies our anticipation; it is as follows:—1. Introductory Essay on the meaning of the word "Christianity," and the interpretation of the Old Testament Scriptures, in reference to certain statements in vol. i. of the Speaker's Commentary. 2. Christianity the Hope of the Fathers. 3. The joyful sound. 4. Christ that Prophet. 5. The increase of knowledge. 6. Pilate the temporiser. 7. What think ye of Christ? 8. The Bible history of The Fall daily explained. 9. We have not followed cunningly devised fables. 10. Saul the Suicide. 11. David the man after God's heart.

Notes.

"A DEBATE" took place—consequent on a challenge by the "Anti-Jewish Conversionists"—at Birmingham, on the 7th ult., between the Rev. W. Wolkenberg, a Hebrew Christian Missionary of the "London Society for promoting Christianity amongst the Jews," and Mr. Louis Stern, President of the "Anti-Jewish Conversionist Society." Subject: "Was Jesus of Nazareth the Messiah?" He who is "the same yesterday, to-day, and for ever," overruled the opposition, on the part of the antichristian Jews, "unto the furtherance of the gospel." The champion of modern Judaism soon turned his arms, such as they were, against himself, and our Hebrew Christian brother, by God's help, proved equal to the occasion. He bore witness to the Messiahship of Jesus faithfully and zealously. May his testimony tend to produce in some of the hearts of the Jewish hearers present—we understand about 400—"repentance towards God, and faith in the Lord Jesus Christ."

WE continue to receive assurances of sympathy from every part of the country. An eminent clergyman from a northern county, writes to us: "God grant that the 'HEBREW CHRISTIAN WITNESS' may prosper in every sense of the word. I shall bring it under the notice of my friends. I am not only delighted but refreshed and edified by its perusal." We might fill several pages with extracts to the same effect.

Queries.

'Ο Αντίχριστος. 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. Εὐάγγελος.

REV. xxi. 9. May I ask you, or some of your Hebrew Christian readers, to give me your opinion as to the Church which "the Bride," in this portion of the revelation made to St. John, is meant to represent? I own that I am not satisfied with the commonly received interpretation of the divine portrait.

A SEARCHER AFTER TRUTH. Westminster, February 9, 1872.

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

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

Compare xv. 4; 2 Kings viii. 19; 2 Chron. xxi. 7.

ISAIAH ix. 3. What is the authority for reading יל instead of מל—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 ventilation of the subject of the whereabouts 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 or other meeting, tear to shreds the arguments which the most able opponents of his theory could bring against it, must retain, if of any independent intelligence, the most profound impression of the accuracy and truth of his opinions. His views cannot be ignored into 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 Ephraim. They were to be "a multitude of nations," or "fulness of the Gentiles." (מלל הגוים) Compare Gen. xlviii. 19, with Rom. xi. 25. They were to be God's "battle axe and weapons 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' birth-place. He traces their entrance 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 Danau, or "river of Noah," or "rest"—and this may be the origin of the Rabbinical tradition of their settling on the banks of the Sambatation.

Wherever they are they must be of the Caucasian race of mankind, to which the Jews belong, and therefore the North American Indians cannot possibly be 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, Americans, and Germans have the promised blessings of Israel been pre-eminently bestowed. "Blessings of the heavens above," or religious privileges and blessings—"blessings of the deep that lieth under," or, the empire of the sea—"blessings of the breast and womb," or, a multitudinous seed.

It is mischievous to regard the whole Christian dispensation as a mere parenthesis in God's dealings with Israel, and it does more 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 liv. 10, and Jeremiah xxxi. 35-37, could be written, and then the tribes of Israel were to be cast away and forgotten for 2000 years, it might plausibly 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 by "treacherous Judah," (Jer. iii.), at once the message of salvation was to be sent to "backsliding Israel" northward, so that "in the place" the northern wilderness—the ends of the earth—"where it was said of them (Lo-Ammi) ye are not my people, there should they be called the sons of the living God" (Hosea i. 10).—Yours, &c.

J. G. TIPPER.

Tasburgh 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, considered unanswerable. I may also refer to my remarks on the Sealed Tribes and white robed and palm bearing multitude, in my "Interpretation of the Revelation," under ch. vii. J. TOMLIN.

Chester House, Irchester.

[Our readers will find the remarks referred to above, in this month's "PROPHETIC NEWS," page 38.—ED.]

A BELIEVING ISRAELITE's query on the above subject, induced us to examine once more, most carefully, the arguments advanced by the late Mr. John Wilson, in his work, "Our Israelitish Origin," in favour of his theory. We have come to the conclusion that it is easier to "pooh-pooh" the work, than to refute it. We decline to undertake the task of refutation; we shall be most happy, however, to insert well digested counter arguments to the theory.

MATTHEW XVI. 17-19.

As the vexed question about the meaning of πέτρος in Matt. xvi. 18, is constantly cropping up, and, a few years ago, even the columns of The Times were thrown open to its discussion, I hope that I shall be borne with if I give a different solution, from the ordinary one, to the meaning our Lord attached to the original word which He used on the memorable occasion. The construction which has hitherto been put upon the words οὐ εἰ πέτρος has furnished Romanists with an opportunity for preposterous assertions and claims, and Protestants with chances of betraying fanciful criticisms. A better acquaintance with the sacred tongue, which our Lord, in one form or another obviously spoke, makes it manifest that Κηφᾶς and πέτρος are not convertible terms; the former no doubt represented the Hebrew word כָּפִיס, KAFIS, a fastening, and the latter the Hebrew word אֶבֶן EBHEN, a stone. Both those terms occur in Habakkuk ii. 11:

כִּי אֲבֹ מִקֵּר תִּזְעַק וּכְפִיס מֵעַץ יִעֲנֶנָּה:

"For the EBHEN out of the wall will cry out, And the KAFIS out of the timber will testify to it."

That verse had become a proverb, at a very early period, to express the impossibility of

secrecy or concealment; and is so used amongst the Jews all over the world to the present day. Now, let us by that light examine Matt. xvi. 15-19. Our Lord said to His disciples: "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." The disciple may have added, "uttered or unexpressed"—both alike known to the Omniscient One—the above proverb. Hence the refined allusion to it in the Redeemer's rejoinder: "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, That thou art KAFIS, and upon this EBHEN I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven," &c. So that the play—if I may use so conventional an expression—is not upon the word Πέτρος, but on the word KAFIS, which the Greek translators have turned into Κηφᾶς. KAFIS is a pure Hebrew word, and means BINDER.

: כָּפִיס.

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 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 FAITH with us, read the HEBREW CHRISTIAN WITNESS gladly; that they prefer it to ordinary tracts. Our correspondents suggest to us to distribute gratuitously, 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.

Several correspondents ask 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 among the Jews," 96, Great Russell St., Bloomsbury, London, W.C.

LETTERS RECEIVED.—Revs. J. Wood, J. B. Goldberg, "Evangelos." "A Searcher after Truth," Revs. R. A. Taylor, Dr. B. Hurst, J. C. S. Kroenig. שְׂמוֹנֵי עֶבֶר. E. C. B. Dr. H. I. Biesenthal. S. A. Binion, &c. &c.

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