

THE Hebrew Christian Witness AND PROPHETIC NEWS.

עָדָנוּ. "Ye are My Witnesses."—Is. xliii. 10. "Behold I come as a thief: Blessed is he that watcheth."—Rev. xvi. 15.

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THE NATIONAL THANKSGIVING.

As British subjects, we, Hebrew Christians, yield to none in the ardour of loyalty and attachment to the throne of this highly-favoured realm. Our anxiety, during the illness of His Royal Highness the Prince of Wales, was as keen as that of the illustrious patient's most intimate and personal friends; our prayers for the recovery of his precious health were as fervent and unceasing as those of his nearest and dearest. To us, Hebrew Christians, this land is pre-eminently precious. It is bound to our hearts by the holiest ties; to some of us it is our second and better native land. Many of us have been led hither, by our God's most gracious Providence, that we may find the "pearl of great price;"* the treasure so long hid from us.† Our love for Christian Britain—from the Queen upon her throne to the humblest Christian mechanic, or clod-hopper in this kingdom—is strengthened by the gratitude of souls, to which this land has proved the means of "joy and peace in believing."‡

* Matt. xiii. 46. † Ibid. 44. ‡ Rom. xv. 13.

We therefore put it on record, in THE ANGLO-HEBREW CHRISTIAN MAGAZINE, that the day which was set apart to give the English nation at large an opportunity to thank God, the ONLY POTENTATE, for the restoration to health of the Prince of Wales, was to us a day of most grateful spiritual enjoyment, notwithstanding that we were not amongst the worshippers on that solemnly joyful day in the great national church.

Some of us have given expression to our loyalty, in various ways, on former occasions. In the MSS. Library of Trinity College, Dublin, there is a Hebrew poem, of upwards of two hundred lines, dated Jan., 1842, being a copy of an idyl, in the sacred tongue, presented by a young Hebrew Christian—then an undergraduate of the above-named university—to the late lamented Prince Consort, "on the occasion of the baptism of His Royal Highness, Albert Edward Prince of Wales." The late Prince Consort sent the poem to Gotha, his native place, to be deposited in the ducal library there; where it is now shown to strangers as "a rare literary curiosity, the production of an Anglo-Hebrew Christian muse."* Our loyalty, as Anglo-Hebrew Christians, is at once sincere and profound. Are we not one in THE FAITH and in THE HOPE OF OUR CALLING in CHRIST JESUS with our beloved Queen and Her Royal Family? We can never forget that it was Her Majesty's Father, and our future—may it be very remote—king's grandfather, the late Duke of Kent, who laid the foundation stone, on the 7th of April, 1813, of the Episcopal

* For further particulars about this poem, as well as a literal translation of the same, see appendix to "England's Crown of Rejoicing;" a sermon preached on the Sunday before the marriage of Albert Edward, Prince of Wales, to Alexandra, Princess of Denmark. By the Rev. M. Margoliouth, LL.D., PH.D.

Jews' Chapel, at Cambridge Heath.* Since its erection and consecration, the Gospel of the Grace of God has been proclaimed in it to myriads of the children of Israel; since then many hundreds of the sons and daughters of our nation have been admitted, at its font, into the Church of Christ by the sacred ordinance of baptism.

Reading over the various accounts, in the different papers, of the attendance and proceedings of that memorably auspicious day, we notice one circumstance with particular interest. It is that in the midst of the vast attendance of worshippers at St. Paul's Cathedral, on the 27th of February last, there was observed a goodly sprinkling of well-known Israelites. Nor were all the principal Rabbies of the chief London synagogues absent. The influential representatives of the Jewish remnant in this country—namely, the Hebrew members of Parliament—were conspicuous in that Christian temple.

All this enhances our gratitude for the mercies of that day. Its concomitants seem to us an overruling of Providence for great and varied benefits, not only to the crown and throne of this realm, but also to the divers classes of Her Majesty's subjects. We could not help thinking, as we followed the service of that day—"Te Deum," Anthem, Sermon, and Hymn—of the prescribed invitation which the enlightened Gentile Church is to tender to the Jews:—

"O house of Jacob, come ye,

And let us walk in the light of the Lord."†

Everything seemed to tell the Jews that "the light of the LORD" was not now in the synagogue. Who is the Israelite that could have read, much less have listened to, the Archbishop's sermon—a perfect gem in its way—and not have felt profoundly

* See *The History of the Jews in Great Britain*. By Margoliouth. Vol. II. pp. 222-225.

† Isaiah ii. 5.

solemnised! The very text chosen by his ~~Grace~~ for the occasion, must have pricked the Jewish hearers to the very quick of their heart: "Every one members of one another;"* one of the inspired dicta of the most eminent HEBREW CHRISTIAN WITNESS. God in mercy grant that some of our brethren, at least, may have cause to thank God afresh for this year's National Thanksgiving Day, by reason of having proved to them a day on which "the light of the Lord" had first dawned upon their souls.

WHAT IS CHRISTIANITY?

BY THE REV. J. C. S. KROENIG, CURATE
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INTRODUCTION.

"What is Truth?" is a question that has perplexed men in all ages. The Greek philosopher and the Roman Conqueror alike have staggered at its true definition. All believe in its existence as the great Mendelssohn, in his *Philosophical Researches*, wisely remarks: † "In our seeking truth we take it for granted that truth is to be found; yea, more, that there are certain signs by which truth is to be distinguished."

Truth has asserted its claims in various ways; all have felt, more or less, its workings; all are anxious to regulate their existence by its influences; but, alas! all are not willing to define its origin, or to trace the stream to its fountain head.

But yet, withal, the progress of truth is continually going on. Infidelity has in vain sought to arrest its career—the talents of a Voltaire and a Strauss, and the cunning of a Paine have been spent in vain. All their misguided energy and zeal to stem the torrent of inquiry has proved futile; yea, it has rather aided to mark more strikingly the great contrast between the resplendent effulgence of the light of truth, emanating from its *pure* and *only* source, and that deductive truth, too often adulterated to harmonise or soothe the corrupt desires and affections of the human heart. But this perplexing inquiry has not yet reached its culminating point; it is still as agitating in our day as it was when re-echoed in the judgment-hall of Pilate. So much so that even modern *Judaism* can no longer maintain its hitherto passive attitude. It feels compelled once more to borrow weapons of warfare from the Caiaphas and Pontius Pilate armoury; modern Rabbies begin to feel somewhat kindred feelings to those of the chief priests and Pharisees in the memorable council: "What do we? if we allow the truth to pervade, as it does our community, all men will believe in it."

Therefore, if ever this question, "What

is truth?" assumed an importance (and such it certainly did assume in all ages), it assumes an infinitely greater importance *now*, when Popery in the garb of Ritualism, on the one side, and Neo-Judaism on the other side, try with impunity to cast a gloom over the lustre of Divine revelation—the source of all truth, and try to weave a thicker veil than ever to separate God and man.

Once more, as in the days of old, Midian and Moab combine their forces, seeking a Balaam to counsel the arrest of the progress and influence of the ever bright shining star of Jacob, who solved the perplexing inquiry by declaring:—"I am the Truth, the Way, and the Life."

To the believer and lover of the truth as it is in Jesus, every movement which indicates that the influence of the Gospel has been powerfully felt, is hailed with joy and thankfulness; and thus in every denomination of Christendom the efforts of the Jews to counteract the results of Christian Missionary work in their community, ought to be looked upon as most remarkable signs of the times.

What Christian can read with indifference of the establishment of Jewish Bible Societies, Tract Societies, Sabbath Schools, and Sabbath afternoon lectures? The fact must produce the grateful feeling in the heart of the follower of THE TRUTH, that Christian zeal has moved Israel to emulation.

Who can hear of a course of polemical sermons preached and published by the young Jewish Rabbi, H. Adler, of the Bayswater synagogue, wherein the preacher tries to prove to his congregation that the claims of Jesus of Nazareth can be refuted,* without feeling that the controversialist, from his stand point, sounds no needless alarm, that some influences are at work in his community which must be counteracted; that it is evident that the truth of Jesus has found its way to some of the hearts and homes of his flock.

We hail the recently established Jewish Anti-Conversion Society as additional proof that the power of the truth as it is in Jesus, has manifested itself in an extraordinary and telling way among our Jewish brethren. We recognise in all these efforts, in all these movements, an index of the Spirit moving on the troubled surface of Israel's history—a movement unknown in the annals of Jewish history. Never be-

* Dr H. Adler's polemical sermons have been effectually disposed of by an aged Christian lady, fourscore years old, in a remarkable *Brochure*, entitled, "Analytical Review of Twelve Sermons, compounded of Rabbinical orthodoxy [?] and Rationalistic aberration: the other ingredients being supplied from the animus of the compounder, an Orthodox Rabbi." We recommend the work to all interested in the question. The Jewish revilers of Christian Missions pretend that those Missions are supported principally by old women. Our old lady proves to us that there are some old Christian women who are more than a match for a young and lively Rabbi, as regards the knowledge, WHAT IS TRUTH?—EDITOR.

fore have the Jews ventured to assume the aggressive, and boldly in the public press to attack Christianity at large as a cunningly devised tissue of falsehoods.

Whilst we can pass over with pitiful indifference the ravings of a Holyoake, and the conceits of a Colenso, we cannot leave unnoticed the serious attacks on the truth of Christianity by the people who were made the depositaries of the oracles of God, and who profess a reverential adherence to that law and testimony to which our Redeemer directs "search" to be made. We cannot, we dare not allow the Jews to charge on us apostasy for believing on Him who is Israel's hope, and in whom their ancestors and our ancestors have believed.

The charge of the Anti-Christian Jews, that every Israelite who believes in the Lord Jesus as the Messiah, must be branded as an impostor, is not a charge against Hebrew Christians individually, but against the Church of Christ at large. For if no honest-minded man can possibly believe in the doctrines of Christianity, it is obvious that the system of Christianity must in truth be what the Christ-hating Jews assert it to be, namely, a tissue of falsehood.

Hence the recent charges made by the anathematised Rabbi Marks, at Edinburgh, are not imputations on any individual or body of Hebrew Christians; but simply an attack, in disguise, on New Testament Christianity.*

Does the Professor, after his failure to coin a new Judaism, and to make it current in his own communion, labour under the delusion that he may be able to establish some new sect in which he would substitute his own dogma instead of either Biblical truth or Talmudical theories? After all, our Lord's words will best explain the reason of Jewish hatred, malice, and all uncharitableness toward the Hebrew remnant according to the election of grace:—"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John iii. 20.)

It is, however, the duty of all who know and love the truth to manifest their knowledge and love by defending the truth. A solemn obligation is put upon the church of Christ at large to regard the cause of the believing Jew as the cause of the Head of the Church, the King of Israel, the Jew CHRIST JESUS. The true church of God is bound to identify herself with that cause,

* *The Jewish Intelligence* for last month contains an admirable letter from the principal Secretary of the "London Society for Promoting Christianity amongst the Jews," the Rev. C. H. Banning, to Mr. Marks. The writer, step by step, stamps out the railing accusations of the Edinburgh lecturer of last December. The lecturer, not with the best grace, owns that he has been betrayed - he knows best by what and by whom—to make statements for which he had not the faintest shadow of data. Last month's *Jewish Intelligence* should be read by all who like to investigate a question impartially.—EDITOR.

* Rom. xii. 5.

† "Mendelssohn's Morgenstunden." Berlin edition, 1786, page 3.

and thus be entitled to share in the Lord's promise, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

The present state of agitation among the members of the Jewish community is a loud call upon the Christian Church to unite her efforts in the cause of truth, and in every way to identify herself with the obligations which rest upon her with respect to the Jews—namely, to bring the claims of Jesus, before them, in every possible way, and to show them that Christians rely on the Divine promise, "The truth shall make you free;" and to show them how that the "Law indeed was given by Moses, but grace and truth came by Jesus Christ;" and that "the testimony of Jesus is the Spirit of Prophecy."

That truth is, what the Rabbies have well styled, *חמתו של הקבה אמתה* (truth is the signet of God), the very manifestation of God, I will endeavour to show and to trace its progress through all the labyrinths of tradition, superstition, infidelity, and prejudice.

(To be continued.)

THE GREAT RAVAGERS OF THE LATTER DAYS.

BY G. B. CHALONER.

It seems not to be sufficiently remembered by writers on the Prophetic Scriptures that the great afflictions and oppressions which will come upon mankind in the last days are not to be the work of one great tyrant only, but of several. It is true that one mighty potentate is pre-eminently set forth as overtopping all other kings and powers, and finally subduing them under him. It has not been strange, therefore, that his peculiar characteristics and career have received in many instances the exclusive attention of prophetic expositors, who have embodied in him all the revelations that have been made to us respecting the enemies of God and of His Christ previous to and at the second advent. But it is nevertheless somewhat singular that the idea of a plurality of mighty potentates existing at the same time, warring upon each other, ravaging the earth, desolating Palestine, and contending for supremacy, finds so little room in their interpretations.

Yet great commotions must arise, according to the Scriptures, from this very cause: for if the personal Antichrist will be so great a warrior that people will cry out in astonishment, "Who is able to make war with him?" it is very plain that he will have proved his arms against powerful opponents and competitors first.

By looking at the sun the eye, out-dazzled, becomes incapable of observing surrounding objects. By confining attention too much and too exclusively to the career and personal characteristics of the Antichrist, the other actors of the same period and the same great scene of strife

have been too much overlooked, or confounded with their terrible conqueror and ultimate chief.

Beside the vision of the great image given to Nebuchadnezzar, there are six great prophecies which refer particularly to the actors of the last days:

I. Ezekiel's prophecy of Gog, whom he brings from the north upon Palestine, accompanied by Persia, Ethiopia, Libya (or Phut), Gomer, and Togarmah, and opposed by Sheba, Dedan, the merchants of Tarshish, and all the young lions thereof.

II. Daniel's prophecy of the Little Horn, which he saw arise upon the dreadful and terrible fourth beast. The four beasts come into view in a time of great commotion, represented by the four winds striving upon the great (Mediterranean) sea; the fourth subdues all the others, and being itself divided to ten horns or kings, three of these are subdued by a little horn coming up after the rest, which wars with the saints, and speaks great words against the Most High. Most likely this blasphemous persecutor will advance from the west upon the land of Israel.

III. Daniel's prophecy of the King of Fierce Countenance, who, springing from one of the kingdoms of the successors of the great king of Grecia (Alexander), in the latter time of their kingdom, advances from the south (Egypt) upon the Holy Land, sets up the abomination of desolation, and takes away the daily sacrifice. He destroys the sanctuary, giving it to be trodden underfoot, "and shall destroy the mighty and the holy people."

IV. Daniel's prophecy of the Wilful King, who rises up during the contentions between the kings of the north (? Gog) and south (? Egypt). His first predecessor is spoken of as "He that cometh" against the king of the north (xi. 16), as prevailing against him, as overrunning and consuming the Holy Land, then turning to the isles (westward) and taking many of them; then as returning to his own land, but he "shall stumble and fall, and not be found." His successor also, a raiser of taxes, is destroyed within a few days (not in battle), and a vile person by flatteries and deceit rises to the kingdom of the tax-raiser (there is no indication at all what and where that kingdom is). All his opposers being overflown with the arms of a flood, he becomes strong with a small people, and, after a year, wars against the south (Egypt), who cannot withstand, but is ruined by those whom he feeds. Then this vile person, now the Wilful King, after a mischievous league with the south, returns conquering and persecuting to his own land. At an appointed time, however, he again advances towards the south (the third time), but not as before without check; for the ships of Chittim (the west) interfere, and he goes back full of indignation, which he seeks to vent upon the Jews; and arms (? of the south, Egypt, under the King of Fierce Countenance) help him, enter the land,

pollute the sanctuary, take away the daily sacrifice, and set up the abomination of desolation. (viii. 18.) Now occurs a terrible time of trial to God's people; many apostatise, many fall by sword, flame, captivity, and spoil, for a number of days. The Wilful King exalts himself above all gods, and prospers "till the indignation be accomplished," setting kings to rule over many, and dividing the earth for gain. At the time of the end, the south (Egypt, Is. xiv. 4; Dan. viii. 9, 28) shall push at him, and the north (Ezek. xxxviii. 15, Gog) shall come against him by land and by sea "like a whirlwind." But they will be overcome by the Wilful King, who will overthrow many countries and enter into the glorious land. When established in his greatness, with power over all wealth, tidings of fear out of the east and north will cause him to go forth with great fury to destroy; but between the seas, in the glorious holy mountain, he shall come to his end, and none shall help him: Michael coming to the help of his people, and delivering them from his power.

V. St. Paul's prophecy of the Man of Sin, who will seek to put himself in the temple in the place of God for the whole world's worship, and will be destroyed by Christ at His coming.

VI. St. John's vision of the Wild Beast, who rises with the Locusts from the abyss (hades), and becoming their king, wages war successfully. He is called the angel of the abyss (as he ascended therefrom); but four other angels are loosed from the great river Euphrates, and the slaughter of "the third part of men" ensues. This beast subdues all under him; with Satanic aid, obtains power over all kindreds, tongues, and nations; makes war with and overcomes the saints; kills the two witnesses; is wondered at for his prowess and success in war, and worshipped by the whole world. Ten kings give him their power and reign under him. At the very height of his blasphemous tyranny, the vials of wrath are poured upon him and his adherents; he gathers the nations into the valley of Jezreel, and in surrounding Jerusalem to destroy the last remnant of the Jews, he is taken by the Lord in His descent from heaven, and cast alive into the lake of fire.

This bird's-eye view, so to speak, of these six great prophecies shows forcibly the tremendous collisions of mighty powers that must inevitably take place at the period of fulfilment to which they unitedly and unanimously point. The land of Israel is the centre of conflict, and the scene of its final development. Gog ascends from the north, like a storm, to cover the land; the King of Fierce Countenance from the south ravages it again and again; the Fourth of the Four Beasts from the west, and the Little Horn upon it, more terrible than they all, persecute and destroy the saints, devour the whole earth, tread it down, and break it in pieces. At the end, the

king of the north bestirs himself again to trouble the Wilful King, and the east also wakes up around and beyond the Euphrates, when all converge towards Palestine, as represented in Joel iii. 9-14, Zech. xiv. 2, and Rev. xvi. 16, xix. 19.

Now, if the Little Horn, the Wilful King, the Man of Sin, and the apocalyptic Wild Beast are prefigurations of one and the same fearful Antichrist, there are yet sufficient elements of conflicting ambitions, of fierceness and wrath, left in the persons of Gog, the King of Fierce Countenance, and their opposers, and the other foes of the Antichrist, to warrant the conclusion that, at that period of great wars, the earth will have many ravagers, until one greater than the rest overtops them all. From the far north to the far east, round by Togarmah, to Persia, Egypt, Ethiopia, westward to Libya, Tarshish "and all the young lions thereof," Chittim, and all the islands of the west, "Gomer and all his bands," and round again to the north to Meshech and Tubal, a circuit is described round Palestine, stretching to the very limits of the anciently known world, and in its comprehensive vagueness including all that was then unknown, without violence to the general tenor of the combined prophecies; and within an inner circle of this great circuit, all the great potentates indicated by the important prophecies here enumerated appear to be in action nearly at the same time—a time, thank God, not measured by centuries, but by years very few in number, by months, and even by days, to show not merely the brevity of the period required to wind up the dispensation, but the certainty and speciality of the date appointed for the catastrophe which shall fall upon the wicked and crush their dominion for ever.

"Nation against nation;" "kingdom against kingdom;" "distress of nations, with perplexity;" "men's hearts failing them for fear, and for looking after those things which are coming on the earth;" "great earthquakes," "famines and pestilences," "fearful sights and great signs;" all these are to harass and terrify the inhabitants of the world in that day of tribulation, and to introduce the terrible final judgments which, in successive vials of wrath, will overtake all those great beasts who set the world by the ears that they may rise to a supremacy which God has reserved for His Christ alone.

ON THE RESTORATION OF ANIMAL SACRIFICES IN MILLENNIAL TIMES.

By J. G. TIPPER, M.A.

It is common to hear very strong contrasts drawn between the worship of the Israelites under the old dispensation, and that of us Christians under the new; to the extent of maintaining an infinitely superior spiritual position for ourselves; and that all

the ritual and all the animal sacrifices of the Jewish law, being intended for the mere childhood of mankind, are necessarily and for ever abrogated now that those events which they typified (the death and resurrection of Christ) have taken place. And persons have actually drawn a contrast between the blood of bulls and goats and that of Christ; as though Abraham, or David, or any real faithful ancient believer trusted his salvation to the animals; while to us, in these last days only, has the sole efficacy of the blood of Christ been revealed. And doubtless such ritual and such animal sacrifices were looked upon by Pharisees and other sections of the people about the time of Christ, most monstrously, as in *themselves* a viaticum of salvation, and not as a means through which *the one only* sacrifice and atonement for any and every man's sin, from Abel to the end of time, could be appreciated and embraced—viz., that of Christ. And therefore, although such sacrifices were commanded by God, and to neglect to conform to them was followed by the sentence, "that soul shall be cut off from God's people," yet do we find God speaking of them with the greatest loathing when thus used as an end, and not as a sacrament leading to Christ. "To what purpose is the multitude of your sacrifices unto me?" &c. &c. "I am full of the burnt offerings of rams, and the fat of fed beasts," &c.

But when properly used, and through it faith exercised in Christ, this ritual was a powerful instrument of spiritual blessing, and it was regarded as such, not merely by those who lived before Christ, but even after our Saviour's resurrection. An increased attachment to it was one of the first effects of the Pentecostal outpouring; and the first members of the early Church seemed to enter into all the peculiar rites and services of the Hebrew Church with an appreciation, an intelligence, and a loving zeal to which they had formerly been strangers. "They were continually in the temple praising and blessing God." "They continued daily with one accord in the temple, and breaking bread from house to house," &c. The many thousands of Jews who afterwards believed were "all zealous for the law." (Acts xxi. 20.)

And the first miracle performed by Peter and John was when they were going by the beautiful gate into the temple—not merely that they might employ its court as a private oratory for their own meditations; but at the ninth hour, the hour of prayer, when the daily sacrifice of a lamb was offered up—that they might manifestly take part in that sacramental act by which Christ's death was evidently set forth. Years afterwards St. Paul would not tarry at Ephesus, because nothing should be suffered to interfere with the punctual discharge of his Jewish obligations. "I must by all means keep this feast that cometh at Jerusalem." To suppose that Abraham, for example, occupied a totally different, or

even a much less advantageous spiritual position than ourselves, seems inconsistent with the words of our Saviour, "Your father Abraham rejoiced to see," &c.; or those worthies of whom it is spoken in Hebrews xi., "All these died in faith, not having received the promises, but had seen them afar off, and were persuaded of them, and embraced them," &c. It is, indeed, true that, by direct revelation the Gentile converts in the early church were excused from an enforced subjection to Jewish ritual, and that on becoming Christians, they needed not necessarily become like-wise Jews. God had manifested His grace to Cornelius and other Gentiles by bestowing on them the miraculous gifts of the Spirit without initiating them first into Judaism, others had been brought by baptism into the church in the same way, by those who fled at the time of Stephen's death, and afterwards by Paul and Barnabas, and the matter was discussed at the first council of Jerusalem. (Acts xv.) After that council, St. James delivered judgment in the following terms: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets (the main portion of the quotation is from Amos ix. 11-15), as it is written, After this I will return, and will build again the tabernacle of David which is fallen down: and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all His works from the beginning of the world. Wherefore my sentence," &c. Now the explanation which would apply these words of St. James, "building again the tabernacle of David," to the then conversion of the Gentiles and their substitution, instead of the Jews, into the church of Christ, is extremely forced, and appears still more so when compared with the language itself of Amos in the Old Testament. Amos had been foretelling the future captivity of the ten tribes of all Israel among whom he had especially prophesied; but in the passage quoted by St. James, he was speaking of the other branch, the two tribes who continued to acknowledge as kings the sons of David. And his words imply that not merely would Samaria be laid desolate, but that also the capital of Judah, Jerusalem, the tabernacle of David, should be reduced to ruins—an event which occurred very shortly after the words St. James uttered. He realises the fact that the Lord was about to leave in desolation that glorious building which David had originally prepared for Him. With its destruction the Jewish ritual must become necessarily suspended, even as it had been during the Babylonish captivity.

That ritual had one particular locality, one particular priesthood, and one par-

ticular altar, and when any circumstances prevented their use there was no other ritualistic substitute *permitted*. Jews in dispersion, or who from any cause were unable to join in the stated temple service in Jerusalem, were not allowed under any excuse, to have a kind of imitative service at home. Nay, some of the severest censures and punishments are accorded to such imitative ritual. Witness how, for example, Jeroboam, the son of Nebat, is always spoken of on account of what seems to have been originally intended as an imitation of Jewish ritual. He made Israel to sin—of course those who imitate a Babylonish or heathen ritual, as did the Christian Church in the middle ages, are still more reprehensible. The only religious public service in which absentees from the authorised ritual at Jerusalem could lawfully engage, was the very simple one of the synagogue, where in a simple linen talith or surplice the law of God was read and explained, and “prayer was wont to be made.” Thus then after, by the judgment of God and in consequence of their national rejection of Christ, the temple of Jerusalem was destroyed by Titus, the whole Jewish ritual was necessarily at an end. The prophecy of Amos could not apply to the restoration after the Babylonish captivity as the building of the tabernacle of David, because, (1.) It concludes with these words: “And I will plant them (my people Israel) upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God.” And (2.) also because the use made of the prophecy by St. James prevents our looking to any such partial fulfilment previous to his own (James’) time. No, it was after our Lord’s still future return that the tabernacle of David was to be restored as in the days of old. The departure of the Lord Jesus Christ had but recently taken place, and the Jews were not to see Him again till the time came that they should say, “Blessed is He that cometh in the name of the Lord.” The object of St. James’ quotation was to show that until the Lord should return the temple was to lie in ruins, its worship to be suspended, and the nation to be in dispersion, and that in the meantime God’s name was to be called upon Gentiles, who were *as such* to be admitted into the church, and to be recognised *as such even after admission*. This was the peculiarity. It was no new thing for Gentiles to come over to Judaism and to be made to rejoice with God’s people. A Rahab of Jericho, a Ruth of Moab, Araunah the *Jebusite*, the whole nation of the Gibeonites in the time of Joshua, and under John Hyrcanus, only 200 years before Christ, the whole nation of Edomites, were brought over to the worship and service of the true God; but when they were so brought, *they became Jews*, they did not continue Gentiles; but now we are told that when the temple ritual is about to be restored, then people

still called *Gentiles* will be recognised as the spiritual people of God, as those who are in the habit of calling upon God’s name. The same view is confirmed by the quotation by St. Paul (Acts xxviii.) in his first preaching at Rome. St. Paul had been preaching concerning the kingdom of God, and when some believed the things spoken and some believed not, he quoted Isaiah vi., where God predicts blindness and deafness and insatiation of heart to the Jews, which were to last during the desolation before referred to: “until the cities should be wasted without inhabitant, and the land should be utterly desolate, and the Lord would have removed men far away, and there should be a great forsaking in the midst of the land.” But in the context of the passage quoted by St. Paul from Isaiah, the restoration of Israel is again plainly intimated. And when their ritual is thus restored, and their temple rebuilt, may any objection be conceived to the reappointment of animal sacrifices, such as existed during the first temple? If the apostles and first Christians could continue daily in the enjoyment of such sacramental blessings, might not their restoration be experienced to be equally a means of grace to those who may yet retain their mortal bodies in the times of the restitution of All?

The latter chapters of the book of the prophet Ezekiel describe with considerable minuteness a ritual connected with a future restoration of the temple of Jerusalem. One spoken of as the Prince, is represented as exercising the office of priest as well as king in offering up animal sacrifices, with a regular order of assistant priests under him. (Ezek. xlv. 16.) “All the people of the land shall give this oblation (*viz.*, a lamb) for (or with) the prince in Israel. The Passover on the 14th of first month is then spoken of as again instituted, in which the Prince is to prepare for himself and all the people of the land, a bullock for a sin offering; and during the seven days of the feast he is to prepare a burnt offering to the Lord; seven bullocks and seven rams without blemish daily the seven days: and a kid of the goats daily for a sin offering. Again, the burnt offering that the Prince shall offer unto the Lord on the Sabbath day, shall be six lambs without blemish, and a ram without blemish. And that all this ritual spoken of by Ezekiel is connected with a time not yet come, is also manifested from the entire context; *ex. gr.*, from the geographical settlements of the tribes of the land into divisions never hitherto occupied by them, and also by the healing of the waters of the Dead Sea, and other local changes spoken of in chapter xlvii. 8-11, which have certainly not yet occurred. And this restoration of animal sacrifices seems likewise alluded to in Isaiah lvi. when speaking of Gentiles, sons of the stranger, that were to join themselves to the Lord, to serve Him and to love the name of the Lord, to be His servants,

every one that keepeth the Sabbath from polluting it, and taketh hold of His covenant (alluding most manifestly to Christian times). God adds by His prophet, “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their *burnt offerings* and their *sacrifices* shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.”

Nor may we, I think, be at much loss to conjecture the reason why the vicarious death of our Redeemer should be again sacramentally represented by these outward symbols of slaughtered animals. Under present circumstances, the latest and most vivid historical idea we possess of our Kinsman Redeemer represents Him to our imagination as a Man of Sorrows, and even after His resurrection, with His glory not sufficiently unveiled to prevent our realisation of Him with fulness, under the aspect of a vicarious *sufferer*. We may not, therefore, now require to have this aspect of Christ farther impressed upon us: but it may become more difficult for mortals to realise the depth of degradation of which for their sakes the Son of Man partook, when they shall be permitted, on certain occasions, to behold Him in the glory in which, in the times to come, it will please Him to manifest Himself, and therefore such aids to the imagination and the grateful remembrance of mortal persons in millennial times as the sacramental offering of animals, may be seen by the Almighty to be necessary; and those passages to which I have referred, and which at least *seem* to speak of the restoration of such ritual and sacrifices, may be regarded by us as most probably possessed of a literal interpretation, and made to illustrate the universal truth, that He whose Divine Word the Bible is, has uttered not one syllable of it in vain, and that heaven and earth may pass away, but one jot or tittle of His Word (whatever delay may take place—and however improbable to the eye of sense many of its prophecies may occasionally seem) shall not pass away.

ROUMANIA!

“Dash’d in the dust,
Some second Vandal hath reduced her pride,
And with one big recoil hath thrown her back
To primitive barbarity.”

The above lines, from Henry Kirke White’s “Time,” recur to us whenever we read the sad accounts of the sufferings of our brethren scattered in Roumania, from the hands of Roumanian “Christians,” which we have had pretty often to do of late. In this happy land of religious freedom and toleration, the small remnant of Israel settled here are apt to imagine that “redemption”—even what they understand by *redemption*—is now the experience of the nation at large. Alas, such atrocious outrages as those which our hapless brethren, dispersed over such countries as

Roumania, are now and then called upon to endure, drive the illusive *redemption* to the four winds of heaven. Ah, when we read the harrowing and heartrending accounts from Roumania, we feel thrown back "with one big recoil" to primitive barbarous "Christianity" in this country, to the twelfth and thirteenth centuries, where and when our people had to endure outrages as gross and cruel—if not more so—as our brethren in Roumania have to do at present.

Thank God for the great change of feeling in the heart of English Christians towards our people. English Christians now-a-day shudder with horror, and burn with shame when they read of the heartless cruelties which their forefathers had inflicted upon our people in the days of some of their Henries, their John, their first Edward. English Christians now-a-day try to make all sorts of reparation to the representatives of their forefathers' victims. Englishmen have learnt to believe that the Almighty meant what He said, when He declared respecting Israel:—"I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction." (Zech. i. 15.)

What we desire now to ask of English Christians is not to rest "at ease" during the present sore affliction of the children of "Jerusalem and Zion" in Roumania. We would ask them to raise their voices against the cruel persecution towards a community because of the offences of a few individuals. We would ask every English Christian minister to make it a subject for one sermon at least. What is the frequent theme of the Bible is surely a legitimate theme for the pulpit, once in a way. At this season of religious public meetings, we would respectfully ask the respective managing committees to frame one resolution, at least, on the subject; so that the national cry of Great Britain may overwhelm the Roumanians, for their national conduct towards God's ancient people, with shame and confusion; and teach those barbarous "Christians" to borrow a leaf from the English Christians' Book, even his Bible, in order to regulate their behaviour and deportment towards that people "who are Israelites; to whom pertaineth the adoption, and the glory, and the COVENANTS, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. ix. 4, 5.)

WHERE ARE THE TEN TRIBES?

[We give the following article of an esteemed contributor as presenting a tolerably fair *résumé* of the line of argument pursued in support of the theory that the English people are descended from the lost Ten Tribes. At present we offer no opinion thereon; but as

the theory has attracted much attention, a fitting opportunity may possibly render it expedient to do so, though we do not regard ourselves as in any way pledged or under obligation in any way to place that subject on our list of topics for dissertation or discussion. Ed.]

THE covenant which God made with Abraham consisted of three unconditional promises. "I will," "thou shalt," runs throughout the whole of Gen. xvii.* The first promise was that Abraham was to be the father of "many nations," margin, "multitude of nations." This promise is thrice repeated in as many verses, and God, as a pledge of fulfilment, changed his name Abram to Abraham. Secondly, God promised to be a God to him. Thirdly, the land of Canaan was promised.

This covenant of threefold promise was further declared to be by Sarah, through Isaac, the promised son. To say that the spiritual Israel, the true believer in Christ Jesus, is here meant is to spiritualise away the plain meaning of words. If spiritual Israel is meant, then a spiritual Canaan is meant, and all the promises to literal Israel fall to the ground. The use or application of Scripture in a spiritual sense is not denied; but unhappily the Church of Christ has been so wholly taken up with the spiritual, that the primary, real, and literal meaning has not only been lost sight of, but positively denied. We believe the plain language of Scripture, that Abraham's posterity was to become many nations; that they should be worshippers of the true God; and, finally, that Canaan was given to them by an inalienable right.

The covenant was confirmed by God to Jacob, not to Esau, the firstborn: "Jacob have I chosen;" confirmed in its threefold meaning. (Gen. xxviii. 18-15; xxxv. 11) And, moreover, God further declared that his posterity should be as the dust of the earth, and should "break forth to the west, east, north, and south," and that they should become a "company of nations." Again, further on, this covenant with its attendant blessings was to rest upon the head of Joseph, "the fruitful bough," whose blessings were to prevail above the blessings of his progenitors, Abraham and Isaac (Gen. xlix. 22-26); for Reuben the firstborn had forfeited his brother's birthright (1 Chron. v. 1, 2), which became Joseph's. Hence it follows that the birthright and blessing descended to his two sons, Manasseh and Ephraim; and of these the younger was again chosen, for the third time, to be the channel through which these blessings were chiefly to prevail. The aged patriarch Jacob, with crossed hands, pronounced the blessing specially over them: "Let my name be named on them, and the name of my fathers Abraham and Isaac,"—*i.e.*, the

* Same regard the rite of circumcision as the condition of the covenant of God with Abraham, but it was a sign rather than a condition. The covenant was sure. The neglect of the rite was death to the individual, not forfeiture of the covenant.

meaning of the names; "and let them grow into a multitude in the midst of the earth," margin, "as fishes do increase." (Gen. xlviii. 16.) And in reply to Joseph's expostulation, he adds, "I know it, my son, I know it: he (*i.e.*, Manasseh) also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a MULTITUDE OF NATIONS," margin, fulness. Here it is distinctly stated that the multitude or fulness of nations was to be of Ephraim.

As truly as the One Seed, the man Christ Jesus, has come of Judah, the royal tribe; so surely has the multitudinous seed, the many nations, come of Ephraim, whose was the birthright and the blessing. "God is not a man, that He should lie; neither the son of man, that he should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

Let us trace the history of Ephraim down the stream of time, and see if we can lay our hand upon this multitude, this company, this fulness of nations. After the settlement in Canaan, the children of Israel were, in the first place, governed by judges about the space of 450 years, then by three kings for the space of forty years each. After the death of Solomon, ten tribes revolted from his son Rehoboam, and formed a separate kingdom with a separate capital (Samaria), and finally with a separate worship. Judah, the royal tribe, remained faithful to the family of David with the tribe of Benjamin, in whose portion Jerusalem was situated. The ten tribes,—*i.e.*, the kingdom of Israel, or Ephraim, as they are often called in the prophetic Scriptures—were carried captive finally by Shalmaneser king of Assyria, and were placed in Halah and Habor by the river Gozan (2 Kings xviii. 6), a region lying between the Black and Caspian seas, and now called Armenia and Kurdistan. This was B.C. 721, or 722. About 190 years after, Judah was carried captive by Nebuchadnezzar, and Jerusalem destroyed. Judah remained captive in Babylon seventy years, was then restored by Cyrus and Darius the Mede. Jerusalem was rebuilt in troublous times, and remained about 400 years subject to the dominant power, or else struggling for freedom. At the end of this period—the sixty-nine weeks of Daniel—the Messiah was born; but they "received him not;" they crucified the Holy One of Israel, and for this climax of national guilt, Jerusalem was again destroyed, and Judah has ever since been a stranger in her own land, and an outcast among the nations. But Judah did not lose her nationality until Messiah, the One Seed, had come of the royal family of David, and thus the Jewish dispensation closed.

Now let us return to Israel. By the prophet Jeremiah (iii. 8) we learn that Israel was put away by a bill of divorce, and Isaiah declares that for her transgres-

sions she was put away. (Isa. l. 1.) But prophecy had foretold this state of things. In the reign of Jeroboam II. king of Israel, God, by his servant Hosea, had said of the house of Israel, "I will utterly take them away,"—i.e., out of the land; but it is added, "I will have mercy upon the house of Judah." They were not to be cast away until Shiloh came; and Israel was not only to lose the land, but their name and their God. "Ye are not my people, and I will not be your God." (Hosea i. 9.) Israel was divorced.

Follow the prophetic track, and let it be remembered what God said to Jacob, that his posterity "should break forth to the west and to the east;" the west first, and then return to the east. The same prophet, Hosea, says, "Ephraim hath mixed himself among the people" (chap viii. 8); "Israel is swallowed up: now shall he be among the Gentiles as a vessel wherein is no pleasure" (viii. 8). Swallowed up by the Assyrians, Israel, the people chosen of God and set apart from all other nations, was now not only to be mingled with them, but to be cast aside by her God as a broken, worthless vessel is thrown by its owner upon a heap of rubbish. "My God," the prophet says, "will cast them away, because they did not hearken to Him; and they shall be wanderers among the nations," or Gentiles, for the same Hebrew word is used as in the former passage. This verse is often applied to the Jews; it does not belong to them; the prophet is most unmistakably speaking of Israel or Ephraim. This prophecy was uttered several years before Israel was carried captive, when the nation was yet in prosperity. "But will God cast away His people which He foreknew? He will not keep His anger for ever; for He remembered His holy covenant which He made with their fathers." Ezekiel was the prophet of God to Israel when captive in the country of the Assyrians; and the word of the Lord came unto him, saying, "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the men of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." This was the language addressed by the two tribes, Judah, to the ten tribes, or Israel. "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen (Gentiles), and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." (Ezek. xi. 15, 16.)

Judah, instead of taking warning by Israel's punishment, boasted upon her fancied sure possession of the land, little thinking that, before long, the same calamity would overtake her.

This passage is quoted to show how God, the covenant-keeping God, would act towards His rejected ones; while acknowledging they were cast away among the

Gentiles, scattered among the countries; yet He says, "I will be to them a little sanctuary in the countries where they shall come." Like a disobedient, transgressing child, Israel was only disgraced for a time; and, moreover, they should wander farther than when first scattered; for it is said, in those countries to which they should come, God would again reveal Himself, and be their God. It is not said that, at this particular time, they should get back to their own land; on the contrary, they should be in the countries to which God had purposed they should go, and that there God should be their God.

One fact, therefore, is plain. Israel, when found, is to be a worshipper of the true God. That we have seen was one of the three promises made by God in covenant with Abraham: "I will be to him a God."

But another promise was a marvellous increase of posterity; and this also is foretold by the prophets to be the case with Israel when found. In Hosea, chap. i., as before stated, we learn that Israel was to lose land, religion, and name: in verse 10 it is written, "Yet," although cast away without God, without name, without land, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that instead of that which was said to them, Ye are not my people, it shall be said unto them, The sons of the living God!" Here is another distinct statement that God would fulfil His pledged word to Abraham. Israel shall be as the sand of the sea, which no meter can measure and which no arithmetic can number. And, moreover, this prophecy is to the same effect as the one in Ezekiel, viz.: that those who had lost their name as the people of God, would, when so increased, when so multiplied in the countries where they should go, be brought out of their Lo-ammi state to be the sons of the living God.

There is yet one other remarkable passage of prophecy bearing upon this stage of Israel's history. "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? yet return again to me, saith the Lord." (Jer. iii. 1.) That is to say, although Israel was rejected by her God and cast away, yet it was only for a time. "My covenant will I not break, nor alter the thing which is gone out of my lips." God had sworn to Abraham, "I will," and "thou shalt;" hence He sends after Israel the word of mercy: "Go and proclaim these words towards the north,"—Assyria was north with respect to Palestine,—"and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep mine anger for ever. Only acknowledge thine iniquity, that thou hast trans-

gressed against the Lord thy God. Turn, O backsliding children, saith the Lord, for I am married to you." (Vers. 12-14.) Here is the whole force of the argument,—"for I am married to you." Jehovah would keep His covenant engagement, whatever the conduct of His people might be. He would chastise them, afflict them, cast them away as worthless, even as a broken pitcher, but only for a time; mercy should rejoice against judgment.

But would Israel listen, accept this gracious invitation to return to her Lord, her Baali? (See Hosea ii. 16.) Jehovah engages that she shall. "And it shall come to pass, when ye be multiplied and increased in the land (or earth), in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be any more." (Jer. iii. 16.) Six times in this verse does this word of Jehovah's sovereignty occur—shall; and to what intent? that when Abraham's posterity shall have become a multitude in the earth, as God engaged they should, as one condition of this covenant; this people, wherever they may be, shall renounce the Mosaic ritual, utterly give it up, as expressed here in four sentences. It shall have passed away in the fruition of the antitype. Thus we come to the same conclusion as when considering Hosea i. 10. So far, prophecy. Israel must be somewhere, an immense multitude, a company of nations, and worshippers of the true God; Christian believers in the fulfilment of the types and shadows of the Mosaic ritual by the One Seed, the promised Messiah, the man Christ Jesus.

ISRAEL.

(To be concluded.)

THE AGE WE LIVE IN.

We live in an age in which all the evils of wars, famines, pestilences, earthquakes, floods, and fires are or have been suffered. There is something for serious reflection in this. When the judgments of God are abroad in the earth, it is a time when thoughts of His sovereignty and justice and power should make men learn righteousness. When fellow-beings are suffering such desolation and distress, it is a time when tender sympathy should be excited and liberal benevolence exercised.

It is a time, too, that has an historical interest. It has been observed in the history of the world, that the close of one great age and the beginning of another has generally been marked by startling events in the natural world and the social and national affairs of men. It was so when Medo-Persian dominance in the world gave place to Grecian power and civilisation. It was so again when Rome became dominant, when Christianity was introduced, and afterwards at the time of its reforma-

tion. Why it should be so, we may not be able to explain further than by the fact, that the same God who rules in nature also rules in the history of nations, and that his mighty workings in the moral arc felt in the physical world.—*United Presbyterian.*

THE PROPHETIC REUNIONS AT FOREST HILL.

THE fortnightly gatherings of devout students of prophecy, at Forest Hill, met as usual in the course of last month. The subject which was brought under consideration at the first of those meetings, held Friday evening, the 8th ult., was the letter dictated to St. John to be written "to the angel of the Church of Ephesus." (Rev. ii. 1-7.) The president, the Rev. Dr. Margoliouth, entered first into a detailed account of the historical church of Ephesus, which St. Paul founded; he then dwelt on the probable import of the epistle under consideration, when considered from a prophetic point of view, in the light and "in the spirit of the day of the Lord." Dr. Bright, Messrs. Priestley and White, made some pertinent observations on the twofold exposition offered by the president.

Isaiah xii. was the text for the second Reunion, held on the 22nd ult., at Summerfield House, the residence of Mr. Leake. The meeting, as usual, was opened with a hymn, which was given out by Dr. Margoliouth. The hymn having been heartily sung by the assembly, the Rev. H. A. Stern, Principal of the Home Mission to the Jews, then asked for God's blessing upon the meeting in earnest prayer. The president then furnished a concise but comprehensive analysis of the portion of Scripture which was the theme for that evening. He pointed out that it was the close of the second part of Isaiah's prophetic writings, and that it was in the form of a hymn, dictated by the Spirit of God, for Israel's future celebration, when God's ancient people shall be restored to the favour of their Lord and King. That hymn consists of two parts, in antiphonal form. The first three verses make up the first part; the third verse of which is the antiphone, in grand chorus, to the song of praise contained in the first two verses. That part describes penitent Israel's spiritual experience. The last three verses make up the second part, the sixth verse of which is the antiphone, in grand chorus, to the song of admonition contained in the fourth and fifth verses. That part intimates

penitent Israel's mission, in the latter days, when the pardoned prodigal shall become the great preacher of the glad tidings of salvation to the nations of the world. Dr. Margoliouth stated that some portions of this inspired hymn have already been incorporated in the liturgical ritual of the synagogue. He dwelt, in his concluding remarks, on the practical applicability of the import of the hymn to the experience and mission of the truly converted to God during this present dispensation.

Mr. Leake having made some relevant remarks as to the import of "that day," Mr. Stern took up the subject, and furnished a lucid synopsis of the various prophecies of Isaiah, respecting ISRAEL'S FUTURE, which stand connected with songs of praise; he also animadverted on the erroneous interpretations frequently put upon such prophecies by some Gentile Christians. This was followed by a most interesting conversation on the present changes going on in the land, and amongst the people of Israel, in which the Revs. H. A. Stern, J. T. Willis, Dr. Margoliouth, Messrs. Leake and Wagstaffe, joined; in the course of which much valuable information was elicited and placed before those present. Another hymn was then sung, and the president closed the meeting with prayer.

"THE COMING OF THE LORD DRAWETH NIGH."

JAMES V. 8.

If we really love the Saviour we shall long for His appearing. And in proportion to the strength of our love will be our desire for His speedy return.

He will come, for He has promised to do so. He will soon come, so His word declares; and passing events seem to give an emphasis to that word. Until He come, the world will be in bondage, the church will be low in a low place, and His people will be groaning under sorrows and trials.

His coming is the hope of the Church, and it should find a place in our meditations, desires, and prayers.

He comes to roll away the curse from creation. He comes to subdue all things unto Himself. He comes to bring complete and everlasting deliverance to His saints. He comes to be glorified in His saints, and to be admired in all them that believe. He comes to reign on the Mount Zion, and before His ancients gloriously.

O to have a part in the first resurrection. O to be among the invited guests at the marriage supper of the Lamb!

We know the solemn hour draws nigh,
When Jesus shall appear again.
Hasten, O Lord, and bow the sky,
And where begin thy glorious reign;
The number of Thy saints complete,
And tread Thy foes beneath Thy feet.

The late Rev. James Smith.

PITY THE SORROWS OF AN OVER-MODEST RABBI.

"You never lose anything by asking" is a trite saying. The *mot* occurred to us, in a variety of applications, when we read, on the 1st ult., the following paragraph in the veracious and learned synagogue oracle in this country, the *Jewish Chronicle* :—

"We are bound to say that an invitation to attend the ceremony at St. Paul's Cathedral was sent to the Rev. Dr. Adler, but that he [*sic*] felt it his duty to decline; the reason being, we believe, that he, as a 'Cohen,' [i.e., a scion of the family of Aaron,] might not be present under a roof which covered the graves of the dead. Mrs. Adler, however, was present. The Rev. Dr. Artom, Chief of the Spanish and Portuguese Jews, also received an invitation, and he attended the ceremony, as a mark of loyalty and religious harmony." [How inharmonious the last sentence!]

We can well imagine the Rabbi's distress of mind—for the nonce—that he was born of the distinguished family which, in the days of yore, was dedicated to the Jewish priesthood. We can even comprehend that the perquisites attached to the fortuitous descent* should just then, when the spectacle of the august National Thanksgiving was in the opposite scale, have been counted as dust in the balance. But why, in the name of all that is Rabbinical, did Dr. Adler allow his modesty to get the better of his inclination, and to deprive himself of a pleasure which was enjoyed with so much *gusto* by his partner in life; his brother Rabbi, Dr. Artom; his rival Rabbi, Professor Marks; and many other highly respectable Jews and Jewesses? Would, that Dr. Adler had been somewhat less coy, and have asked us for an opinion on the subject. We should have given him, most readily, the benefit of our *accurate information* on all subjects touching the laws and regulations of modern Judaism. To do so now would be almost as tantalising as advising the locking of the stable after the animal has disappeared.

We live, however, in an age of surprises! Who knows whether another emergency of the kind may not sooner or later occur? We therefore volunteer the opinion, it is a most impartial one, for Dr. Adler's special behoof—the chief Rabbi of the German Jews may safely take it, we warrant it against being successfully gained by all the Rabbinical lawyers, scribes, and Pharisees—that *Cohen* and Rabbi one though he, may saunter with impunity over places of Gentile sepulture. He will find in the second volume of the digest of

* The ordinance of the redemption of the first-born, fixed at five shekels (Exod. xiii. 13; Levit. xxvii. 6), affords, especially in rich communities, a lucrative income to a popular *Cohen*. When the Rabbi happens to belong to that family, he is of course the most popular *Cohen*. This ordinance, amongst others, will be treated at some length, in our magazine, sooner or later.

Rabbinical dogma—the standard code of laws of modern Judaism, entitled *Tur Yoreh Dayah*, in the decretals on MOURNING, chap. 372,—that the great Maimonides has demonstrated that a *Cohen* is at perfect liberty, without let or hindrance, to walk about, and otherwise enjoy himself, in a Gentile cemetery. The annotator, BAITH YOSEPH, fortifies this opinion by inferential Mosaic authority. It is true, he forensically argues, Moses said, “When a man dieth in a tent,” &c. (Num. xix. 14); but who would ever pretend that Gentiles belong to the species *Homo*? In illustration of this important dogma the learned annotator adduces a case in point, which is incidentally mentioned in the Talmud, that wonderful repository of everything that is sober and serious, which proves beyond all doubt that a *Cohen* is not debarred from the recreation of a Gentile cemetery. The case in point is to the following effect:—Rabbi bar Abuha, once upon a time, whilst on a stroll in a Gentile cemetery, encountered the ubiquitous Elijah. After a little bickering on a certain point of jurisprudence, in which the Rabbi was put down, he turned upon the roaming prophet and somewhat maliciously remonstrated, “Are you not a *Cohen*, sir? What is your reason, sir, that you stand in a place of sepulchres?” The prophet thus retaliated: “Have you, sir, not studied the decretals on *Purifications*, where it is taught that Rabbi Shimoun ben Youchi has said that the sepulchres of secular nations do not entail uncleanness; for it was said: ‘And ye my flock, the flock of my pasture, are men.’ (Ezek. xxxiv. 81.) Ye are called men; but the secular nations are not called men.” Any fair reader of the Talmud will find the narrative in *Treatise Babha Metziaa*, chap ix. fol. 114. Oh that Dr. Adler had but known all this on the Thanksgiving Day!

It just occurs to us that the Rabbi knew all this as well as we do; but that he had other reasons for absenting himself from St. Paul's Cathedral on that auspicious day. To be frank, there is such a sentiment as consistency even in delusion. Would it have been consistent on the part of Dr. Adler to be present at a Christian service, be the occasion ever so exceptional, at St. Paul's Cathedral, whilst he pettishly absented himself from a Jewish service on the very imposing occasion of the consecration of the West London Synagogue of British Jews! Forsooth! because the minister of that synagogue would not subscribe to the infallibility of the Talmud, a choice specimen of which we have just given? Would it have been pleasant to have caught the eye, at St. Paul's Cathedral, of that excommunicated minister, or that of some of his influential adherents! We say, that it is more than probable that the latter were the reasons for Dr. Adler's absence, and not because of his *Cohenship*. The presiding genius, however, of the synagogue organ, not so well versed in the Talmud as

the chief minister of his synagogue, improvised a Talmudical reason of his own. After all, there is some truth in the Rabbinical epigram:—

לא עם הארץ חסיד :

Please Dr. Adler, or Dr. Artom, or Dr. Benisch, tell the editor of the *Jewish Chronicle* that the above Hebrew aphorism is equivalent to such a dictum as the following:—“It ill becomes an ignoramus to play the pietist.”

NOTICE.

A Modern Tertullus in the Modern Athens, THIRD NOTICE, in *abeyance till our next No.*, as we wish to notice the Orator's “*Jews of Modern Times*,” as exhibited in his pamphlet just published.

THE LESSONS FROM MOSES AND THE PROPHETS

READ IN THE JEWISH SYNAGOGUES ON THEIR
SABBATHS AND FESTIVALS OF THIS MONTH.

OUR brethren of the synagogue, who have not yet learnt that “Christ is the end of the law for righteousness to every one that believeth,” will commemorate, in the last week of this month, the grand historico-typical deliverance from Egypt. The lessons therefore from Moses and the Prophets are considerably increased in number by the commemoration. We shall notice the proper lessons appointed for the Festival of Passover in the regular chronological order.

The Mosaic lesson for the first Saturday of this month (the 6th) begins with Leviticus ix. and ends with xi. The subjects of this lesson are various and full of instruction in righteousness. The ninth chapter contains a succinct account of Aaron's entrance on his office. The tenth chapter teaches us that God is unbending in His justice, that He is no respecter of persons, as shown by the melancholy death of Aaron's two sons. The eleventh chapter contains a catalogue of the clean and unclean animals; the pollution contracted by touching any dead carcase described. The children of Israel were commanded to take care that no dead carcase should come into contact with their household things, as the latter would be rendered unclean, if they were allowed to be touched by any carcase. The Israelites were also forbidden to defile themselves by the eating of any creeping things; and this chapter concludes with the following touching incentive to obedience:—“For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God, ye shall therefore be holy; for I am holy.”

On this Saturday will be announced in the synagogues at the morning service, according to usual custom, the day on which the new moon, or the first day of the month, will fall in the ensuing week. In the present instance it will fall on Tuesday, the 9th inst. The month

Abib, or Nisan, being the first of the ecclesiastical year, the Saturday on which it is announced is termed SHABBATH HACHODESH, and has a special proper portion of scripture for the *Haphtir*, namely, Exodus xii. 1-20, which refers to the institution of the month. The *Haphtovah*, or the prophetic lesson, is also a particular one. It is taken from Ezekiel xlv. and xlvi. The Ashkenazim begin with the sixteenth verse of the former and finish with the eighteenth verse of the latter chapter; the Sephardim commence with the eighteenth verse of the former and conclude with the fifteenth verse of the latter chapter. An opportunity is thus afforded for pointing out “THE LAMB OF GOD which taketh away the sins of the world.”

The lesson from the Pentateuch for the second Saturday (the 13th) consists of Leviticus xii. and xiii. The twelfth chapter plainly sets forth the awful truth of the doctrine of original sin. The mother of a new-born babe is unclean for one week, if delivered of a male child—i.e., until the child is admitted into the Church of God by the rite of circumcision—and for two weeks, if delivered of a maid-child. The reason why the female child renders the mother unclean for double the time than a male child, is supposed by some because “the woman was in the transgression.”* The thirteenth chapter speaks of leprosy—the disgusting type of indwelling sin—its horrid features. The general rules as to the different symptoms—namely, the bright spot, the rising, the boil, and the hot burning. Freckled spots not leprosy. Baldness. Leprosy in garments. The Haphtorah, or Prophetic lesson, is taken from 2 Kings, beginning with iv. 42, and ending with v. 19.

The Pentateuch lesson for the third Saturday (the 20th) consists of Leviticus xiv. and xv. The fourteenth chapter contains the remarkable prescription touching the cleansed leper's sacrifice. The dual offering must have been a wonderful subject for conjecture to our forefathers, as it must be now to our unbelieving brethren. To us, it is a glorious type of our Redeemer, who died for our sins, rose again for our justification, and now sitteth at the right hand of God to make intercession for us. The chapter moreover contains laws and regulations respecting the treatment of the different cases of leprosy under various circumstances. The fifteenth chapter more than intimates that the secret emanation of sin is from the natural heart, typified by the running issue. This Saturday, being the last before the commencement of the Passover Festival, goes by the technical term, *Shabbath Haggadol*, the *Great Sabbath*; in our Saviour's time, it fell on the tenth day of the Jewish month Nisan; it is supposed to be the anniversary of the day on which the Paschal Lamb was elected. The extraordinary coincidence of the anointing of our Saviour by Mary on that day, may be profitably dwelt upon in conversation with Jews (John xii.). We believe that it is also the anniversary of the day on which “both the chief priests and the Pharisees had given a commandment, that if any man knew where He were, he should show it, that they might take Him.” (John xi. 57.) The *Haphtorah*, or the Prophetic lesson, for that Saturday, begins with Malachi iii. 4, and ends with the last verse of that book. The contents is singularly applicable to the occasion; and a mind well versed in the “Scriptures of Truth,” may make the subject prolific “for instruction in righteousness,” and make one “wise unto salvation through faith which is in Christ Jesus.”

The whole of the Sunday, the 21st inst., the 13th day of the Jewish month Nisan, will be spent, in every well-regulated orthodox Jewish household, in cleaning and preparing for the ceremony of purging out every particle of leaven, from the darkest corner even, in the habitation;

* 1 Tim. ii. 14.

so that the commemoration of the Passover may be able to take place according to order. St. Paul evidently refers to this observance when he admonishes the Corinthians, saying, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."*

On the evening of that day every strict Jew will be seen with a lighted candle and a small bowl and brush, sweeping every corner, and searching diligently for the veriest atom of leaven; and that he may not sweep or search in vain, he takes care to deposit a few crumbs here and there against the time of purgation. Monday, the 22nd inst., the 14th of the month of Nisan, the anniversary of the death of the firstborn of Egypt, the killing of the Paschal Lamb, the Exodus from Egypt, is celebrated in a variety of ways. The firstborn of every Jewish household is expected to fast; many, however, try to evade the fast by a sort of pious fraud, which we shall explain in a future impression, and many more openly refuse compliance with the custom. Towards the afternoon there is a performance—in lieu of the actual thing—in certain repetitions of scripture passages and ceremonies, of the offering up of the Paschal Lamb. *Query.* Have the Roman Catholics borrowed their eucharistic notions from the Jewish ritual? or *vice versa?*

The most interesting ceremony is the ritual of the Supper, which consists of a sort of melo-dramatic performance. Every Jewish family enacts, on the two first evenings of the Passover Festival, the story of Israel in Egypt and at the Exodus. As a whole, it must be treated in an article *per se*, and shall be so hereafter. At present we wish to refer only to a couple of particulars of the Supper ritual.

When the supper is fairly done, the head of the family produces the half of one of the Passover breads, which was kept mysteriously hid hitherto, blesses it, breaks it into small pieces, of the size of an olive, and hands it round to every individual at table with him; all of whom eat it reverently and devotionally. Besides the four prescribed cups which the ritual orders for every member at table, there is a large goblet filled with mead, or sweet wine, which stands by itself, and goes by the name of the *Cup of Elijah the Prophet*. Almost at the close of the evening banquet, the door is opened by one of the household, every one stands up, and exclaims; "Blessed is he that cometh in the name of the Lord." There is a vague undefined expectation that either Elijah, the looked for harbinger of the Messiah, or the Redeemer Himself, may just then make His appearance. At some future period we shall point out our Saviour's expositions and intimations touching the extraordinary ceremonial. At present we only suggest that St. Paul had respect to a custom existing in his own day, when celebrating the Lord's Supper, of repeating the words, "Blessed is He that cometh in the name of the Lord," as a form of consecration for the sacramental cup. Hence his apostrophe, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"†

Our chief topics, however, in these papers are the scripture lessons from Moses and the Prophets, prescribed to be read in the synagogues in the course of Sabbaths and Festivals. The proper Mosaic lesson appointed to be read on Tuesday, the 23rd inst., being the first day this year of the Jewish Passover Festival, is part of the twelfth chapter of Exodus, beginning with the twenty-first verse, and ending with the last

verse of the same chapter. On the festival days, two rolls of the law are taken out of the ark, and for the individual who is appointed to read the prophetic lesson the duplicate roll is opened; after the *Maphtir* pronounces the appointed blessing,* the *Baal Koray* reads Leviticus xxiii. 5-8. The *Haphtorah* for the first day of the Passover begins with the second verse of the fifth chapter of Joshua, and concludes with the sixth chapter of the same book. The Mosaic lesson appointed for the Wednesday, the 24th inst., the second day of the Passover, begins with Leviticus xxii. 26, and ends with xxiii. 44. The portion of the Pentateuch read previous to the prophetic lesson is the same as on the first day. The *Maphtir* chants then the first twenty-five verses of the twenty-third chapter of the second book of Kings. The four days which intervene between the first two days of the Festival and the two last, are technically termed *Chol Hamoed*, i.e., secular festival. The lessons appointed for those days, except for the one which happens to be on a Saturday, are very brief; as on the other days, two rolls of the law are opened for the readings. On the first day of *Chol Hamoed*, which will be Thursday, the 25th inst., will be read out of the first roll Exodus xiii. 1-16; and from the second roll Num. xxviii. 19-25. This same portion is repeated from the second roll all the four secular-festival days. On the second day of *Chol Hamoed*, Friday, the 26th inst., will be read out of the first roll, Exodus xxii. 25-31, xxiii. 1-19. The third day, which will be on Saturday, the 27th inst., the lesson, which will be read out of the first roll, will begin with Exodus xxxiii. 12, and end with xxxiv. 26. The Prophetic lesson consists of parts of Ezekiel xxxvi. and xxxvii. On the fourth day of *Chol Hamoed*, which will be on Sunday, the 28th inst., will be read out of the first roll, Num. ix. 1-14. On Monday, the 29th inst., which is the first of the last two days of the Festival, the lesson in the Pentateuch commences with Exodus xiii. 7, and concludes with xv. 26. The *Haphtorah* for that day consists of 2 Samuel xxii. On Tuesday, the last day of the Jewish Passover, and last day of this month, the Mosaic lesson begins with Deuteronomy xv. 19, and ends with xvi. 12. The prophetic lesson begins with Isaiah x. 32, and ends with xii. 6. We regret very much that we can afford no space for a few remarks on those important portions of Scripture. Many are the reflections which crowded on our mind whilst we considered those important portions of Holy Writ, so well adapted for this solemn season. We should also have liked to say something more than we have done about the feast of Passover as it is now observed by our brethren throughout their dispersion; and what our brethren have suffered for its observance from the hands of professing Christians, as, for instance, Ricard of Spain prohibited the Jews to celebrate that feast on the fourteenth of any month,† a law which was subsequently renewed and confirmed by the council of Toledo.‡ Justinian forbade the Jew to celebrate this feast before the Christians.§ Many also were the foul calumnies which were invented against our poor brethren in connection with this sacred institution. But we must reluctantly forbear all this now. We shall, however, as we have already intimated, enter fully on all those subjects at some future period. We would, however, observe that, should any of our readers come into contact with some of our brethren, and have an opportunity of speaking a word of instruction to them, especially with reference to the true Paschal Lamb, it would be well to do so from the above portions of Scripture, which will this month be fresh in their memories.

* See *Hebrew Christian Witness*, p. 43.

† *Lex Visigoth*, lib. xii., Tit. 5. *Ne Judæi more suo celebrent pascha.*

‡ *Concil. Tolet.* xii. Can. 9.

§ *Baronii Annal. Eccl. ad an.* 535, No. 45.

CONVERSIONS TO CHRISTIANITY

AMONGST THE JEWS IN ENGLAND PREVIOUS TO THE EXISTENCE OF "CONVERSION SOCIETIES."

II. MOSES MARCUS.

ALL the synoptical Gospels give the touching story of the young man who came to Christ, asking Him what he was to do to inherit eternal life?—He was a young, rich, and pious Jew, who most probably belonged to the pharisaical sect, who were most scrupulous in their religious observances, and also most confident as to their holiness. According to the statement of St. Luke, he was even a ruler among his nation. He came to the Divine Teacher with the evident intention of hearing from Him what further good he could possibly do with his riches to merit a greater reward in the world to come. He was questioned by the Saviour respecting his obedience to the ethical precepts of Moses, and with pharisaical self-confidence he assured Him, that from his youth he had kept them all; but the new teacher had a higher standard of morality for him. Although the young man boasted of having scrupulously kept all the ethical precepts of Moses, yet the Saviour of mankind told him he lacked one thing; and that was, entire self-surrender to the will of God, even at the sacrifice of everything he may hold dear and precious in this world. Unfortunately, this young man found it a much easier task to obey all the precepts of Moses than the one given him by the One who was greater than Moses, and which was calculated to eradicate the very root of all his selfish actions. We are told that he went away from the Saviour sorrowful, not being the sorrow which worketh repentance, but a sorrow to be repented of. He could not, or would not carry out the requirements imposed upon him, and hence his sorrow *minus* repentance. It was on this occasion that Christ said, that it was difficult for a rich man to enter the kingdom of God; but He assured us at the same time, that this difficulty can be effectually overcome by the grace of God.

The history of the Jewish convert we now proceed to give suggested to us this reference to the young man in the Gospels; for, as it will be seen, there is a great similarity between these two cases. Our Jewish penitent, too, was young, rich, and pious, and his knowledge of the traditions of the Jews had qualified him for the office of a Rabbi among his brethren. He too came to Christ, and had the same duty of entire self-surrender to the will of God, even at the voluntary sacrifice of all his earthly possessions, imposed upon him, but—and here the two cases become dissimilar—he honestly and cheerfully complied with our Lord's requirements necessary to become a genuine disciple of His. For Christ's sake he became poor and needy, dependent on the charity of God's people, which impenitent Jews, who would gladly see such devoted followers of the cross starve, too often misinterpreted. We will not however, detain any longer the readers of the *HEBREW CHRISTIAN WITNESS* with any further remarks of ours, but give the stirring narrative as far as we can, in the young penitent's own words, as related by him in his published work: "The principal motives and circumstances that induced Moses Marcus to leave the Jewish and embrace the Christian faith. With a short account of his sufferings thereupon, written by himself." London 1724, in octavo.

"I am descended of a good family, well known throughout Germany and Poland. My father and mother are of the city of Hamburg in Germany, and now live in this city, London, in the greatest splendour imaginable for private persons. In the year 1701 I was born: my parents took the greatest care possible of me, and I being their eldest and first-born son, and thereby entitled to a double portion, according to the Mosaic law, was the more esteemed by them; especially when I was about eight or

* 1 Cor. v. 7, 8.

† 1 Cor. x. 16.

nine years of age, my father seeing I took a pleasure in learning my book, he bestowed a tutor on me, that when I should come to be master in the Jewish divinity. I might take orders. I was quickly engaged in the Talmud and traditions, where all the Jews who had the opportunity know that I applied myself to that study with some diligence, and in all those books I made such progress that I became the darling of my father's heart. When I was about thirteen my father went to India, and left me to the particular care of my mother and tutor, and desired her she would not let me want any education whatsoever, to qualify me for a gentleman and a scholar, and withal that I might be sent to Hamburgh, as well for the accomplishments of a gentleman as to study Jewish divinity. About a year after my father's departure from England, my mother sent me to Hamburgh (with a very able servant), under the care of an uncle, and charged him to take great care of me; there I was about three years, in which time I became well skilled in the Hebrew language, the French, etc., and several other Gentile qualifications, especially in the Jewish Talmud and traditions, so that I was respected by all that knew me.

"But being young and not fit to take degrees, my mother sent for me home, and received me with tender affection, and I received several kind letters from my father in India. I stayed in England about a twelvemonth, and then went thither again, and took a degree called *חבר*, Chaber, by which I was entitled to be called Rabbi.

"At that time I became acquainted with several German Protestant divines, with whom I conversed and discoursed about several differences between the Jewish and Christian faith. In some articles they convinced me, but in others I could not be satisfied. The kind treatment, the charity and piety that I found among them, made me look more narrowly into the matter, and weigh it with great consideration. I then read the New Testament and compared it with the Old: I found many prophecies concerning the Messiah fulfilled, and that the time of His coming expired 1700 years since, and believed that if the Jewish pretended Messiah should come, nobody could say he came to fulfil the inspired Scriptures. I thanked God, who opened my eyes and took off that deluding cloud, which had made me to wander so long in darkness, and could not rest until I embraced the truth.

"My father returned from India in the year 1721, having been there about ten years; and brought over with him immense riches. I being then at Hamburgh, he sent over for me, and when I came he embraced me with all the tender love and affection imaginable; but in all my earthly happiness, the consciousness of my errors in religion was a continual bitterness to me. I therefore conversed with several reverend divines, who gave me a further insight into the grounds of salvation. Hereupon I could not but acquaint my father that we were in the greatest error imaginable; at which discourse he was surprised, and entreated me with the most endearing words, to desist from that notion, for it would be the ruin of me, both in soul and body, and if I should turn Christian, he would not allow me one single farthing, but would rather spend a hundred thousand pounds in law against me, and would also seek means that I should be destroyed. And once he did almost effect it, by striking a case-knife at me; but I avoided the blow, and it pleased the Almighty that I came to no mischief. Some time after he sent for me, and when I came he told me, if I would desist from my notions and go again to Hamburgh, and there marry a niece of his, he would settle on me £500 per annum; but when I argued with him about the truth of the Christian faith, his passion ran so high, that he would not allow me any money, and ordered all his servants to do nothing for me, and if he found that any of them did offend against his orders, he would immediately turn them away; whereas, before he allowed me as a gentleman,

and as such I was attended. And this he did to force me to recant, and to refrain from embracing the truth.

"It was on New-Year's day, 1722-3, that I was baptized into Christ's holy church. The Jews hearing thereof, especially my father's relations, forced me that day into a tavern, and offered me a very large sum of money, if I would go to Holland or Germany, there to turn Jew again. I answered them I would rather perish than do it; at which a certain Jew in the company said, that he did not wish to see me perish on a dung-hill; and if it were not for a worthy gentleman with whom I at present live, and who has subsisted me under my calamities, I must unavoidably have perished.

"Thus by my conversion I have incurred my father's great displeasure; who hath not only cast me out of his favour, but hath also forced me to sue him for a maintenance according to law. Indeed, several eminent German Jews, of which sect my father is (excepting those who have their dependences from him, and are influenced by him), have done me all justice in point of witnesses on my side, when they swore to his worth, my education and conduct. All those that have any knowledge of me, know that I was brought up and educated by my father, as a gentleman and a scholar; and that my friends and relations seek all ways and means to ruin and destroy me, and their unkindness to me hath caused that I labour under the greatest troubles and afflictions imaginable; and were it not, as I have already mentioned, for a worthy gentleman, I must unavoidably have perished, or become a prey to the enemies of the Christian faith; and now, instead of living with carnal ease and pleasures, I have exchanged them for great troubles and afflictions; but I comfort myself in having a gracious God and a good cause. For in God is my trust; I fear not what man can do unto me. (Ps. lvi. 11.) And though my father and mother should forsake me, yet the Lord will gather me up. (Ps. xxvii. 10.) Unto Thee, O Lord, lift I up my soul; my God, I trust in Thee, let me not be confounded; let not mine enemies rejoice over me. Ps. xxv. 2."

This is the noble and heroic confession of faith in Christ made by the young, rich, and learned Jew, Moses Marcus, as given by himself in the preface to his work. The stirring narrative needs no comment of ours, and is certainly a glorious testimony to the divine power of Christianity, over honest and truth-loving souls. The impenitent Jews may even insinuate, that the young man, in making so great a sacrifice by embracing Christianity, was beside himself; but any candid and intelligent man reading carefully his reasons and motives for leaving the synagogue, as expounded by him in his work, will be pleased to find a thorough knowledge of the Bible and Jewish traditions combined with sober and logical reasoning displayed therein. Dr. David Wilkins, the then Primate's* chaplain, speaks of our convert thus: "I do personally know, and have frequently conversed with Mr. Moses Marcus, and find him a pious, sober, and ingenious young man, very well versed in the Hebrew, Chaldaic, Talmudical, and Rabbinical learning, far beyond anybody that ever I knew of his age and education. Besides this knowledge and that of the English tongue, he has also in his travels made himself master of the German and French languages, and has now, by the assisting grace of God, attained to a very good knowledge of the Gospel dispensations, and of his duty as a Christian, etc."

We must not attempt to give even an outline of Marcus's reasons for embracing Christianity, for that would carry us beyond the limits assigned to us. Suffice it to state, that he was thoroughly acquainted with the Jewish unbelief and objections, and has refuted them in a calm, dignified, and satisfactory manner.

* The work is dedicated to the Archbishop of Canterbury, Dr. William Wake, of that time.—EDITOR.

ner. The whole work is pervaded by a warm affectionate love to his misguided, erring brethren, and his sole desire was, if possible, to bring them under the guardianship of the good and faithful Shepherd and Bishop of our souls. At the conclusion of his work, when he had finished his arguments, he addressed his kinsmen in the following touching and pathetic manner; "Thus, my brethren, as I find myself in duty bound as well to seek for your happiness and salvation as my own, I have offered these arguments and discourses unto your serious consideration. I have with the greatest caution and care searched diligently through so many of your traditions as I could possibly peruse, so for the rest, that were not to be had of Christians, I collected them with the greatest care and diligence possible, as is requisite in a matter of such great moment as this is. Consider, my brethren, we are on this side of the grave but as a shadow, our life and being is but borrowed, and when the debt of nature must be paid, we must resign our life to the donor thereof, the Almighty, into whose hands we must yield our spirit. Therefore, that you may be endued with knowledge and understanding, search well the Scriptures, for it is our duty so to do, as you believe them to be of divine authority. You that are come to maturity of understanding, and are capable of examining into matters of religion, you ought seriously to consider, and endeavour to attain such a satisfaction, as that you may assure yourselves you are either in the right or wrong path towards salvation. . . . If you give but the least credit to the Scriptures, that they are inspired, then certainly the Christians have a good foundation for their religion; and then it was, and is evident, that my blessed Saviour Jesus Christ, came, not only to be a light to the Gentiles, or heathens, but also to be the glory of Israel. All my wishes, prayers, and desires continually are, not only for your spiritual, but likewise your temporal glory, especially that I might rejoice in the days of your conversion, that we might be united into one flock, under one Shepherd, Jesus Christ."

A. FURST.

THE DUKE OF SOMERSET ON ST. STEPHEN'S SPEECH.

[The following letter which appeared in *The Record*, of the 13th ult. calls for a place in our Monthly for more reasons than one.]

To the Editor of "*The Record*."

SIR,—The Duke of Somerset devotes Chapter xx. of his recent work, "*Christian Theology and Modern Scepticism*," to a disparagement of St. Stephen's speech. On page 92 his Grace writes:—"His anger was unjustifiable, and his vindication of Christianity lamentably feeble. This speech has, however, the character of authenticity. The author of the Acts, if he had not adhered to traditions, would undoubtedly have composed a more effective speech in defence of Christianity." That so practised a debater as the Duke of Somerset should thus venture to disparage a piece of argument so unrivalled for its exceeding appropriateness as St. Stephen's speech, is to me a matter of some little surprise. Permit me, therefore, to say a few words upon the entire question of St. Stephen's defence and condemnation.

St. Stephen's mission was to the Hellenistic Jews. (Acts vi. 1.) It was a motley company of these Greek-speaking Israelites (Acts vi. 9) that, mortified at being baffled in argument by Stephen, incited the (Hebrew) elders and scribes of Jerusalem to arrest Stephen, and bring him to trial upon the double charge of disloyalty and blasphemy. It was a critical moment in the history of Judaism. We read (in Acts vi. 7) that the number of the disciples multiplied in Jerusalem exceedingly, and a "great company of the priests were obedient to the faith." Popular opinion was beginning to

reverse the unrighteous sentence of the Sanhedrin, with its Sadducean antipathies (Acts v. 17) against the prophetic and miraculous claims of Jesus to be the Messiah, i.e., the Divine Son of God. Could these claims be established, the blood of Jesus would undoubtedly be brought home to its authors. Of such a revulsion in public feeling they were (Acts v. 28) nervously apprehensive. They therefore set up false witnesses against Stephen, to bring an indictment against him, so framed as to catch the popular ear, and to enlist the fanatical patriotism of the mob against him. The Jewish polity, indeed, was tottering to its overthrow. The Romans stood ready to "take away their place and nation." But to insinuate that such a catastrophe could be possible, far less at hand and immediately impending, was an insult and a blasphemy in the Jewish citizens' estimation.

Was not the triumphal kingdom of Messiah the Son of David near at hand? And would He not presently avenge the chosen people of their enemies by the "rod of iron" with which He would "dash them in pieces?" The accusation, therefore, against St. Stephen ran as follows:—"This man ceaseth not to speak blasphemous words against this holy place (i.e., the temple) and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Stephen instantly saw through the *ad captandum* nature of the indictment. It was intended to anticipate, and to "burke" the real questions at issue, viz., Was Jesus unjustly put to death? Was the decision of the Sanhedrin that condemned him (headed by the high priest) finally conclusive? Or, was there, after all, any *prima facie* suspicion that the treatment which Jesus met with at the hands of the Jewish people might be, after all, the patent seal of his Divine credentials? In other words, did Jewish history furnish any examples in which the messenger of God's choice was rejected of the Hebrew nation, and yet was afterwards accepted by acclamation as the chosen instrument of God for the people's salvation! The line of defence adopted by St. Stephen, so far from being "lamentably feeble,"* is a marvellous instance of the "wisdom and the spirit" which his baffled antagonists "were not able to resist." To speak in secular language, it was full of "hits," which must have been unanswerably telling. He challenges the Council to consider the real point at issue, i.e., whether there was not abundant historical precedent for believing that the chosen of God was almost invariably the rejected of the nation. In a few vigorous introductory words he sketches out the rise of the nation, and the promise to Abraham that his children should inherit Canaan. He reminds them how, in due time, according to promise, Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs. These were the princely founders of the tribes of Israel and Judah, and yet "the patriarchs (!) moved with envy, sold Joseph into Egypt, but God was with him." Here, then, the patriarchs were guilty of similar conduct to that of the Sanhedrin. They sold their future deliverer Joseph in a moment of malignant spite. And yet to him, by God's appointment, and in God's time, the patriarchs and their families owed their very existence. Stephen then passes to Moses. He was adopted by Pharaoh's daughter at the moment that his nation was the victim of a malignant persecution. He cast in his lot with his people. He claimed kinship with them in their degraded position of servitude. And what was his reward? "He supposed his brethren would have understood how that God, by his hand, would deliver them, but they un-

* "The Council sat in Moses' seat, and they were acting according to a law, which they believed to be Divine, and which Stephen acknowledged. His anger was unjustifiable, and his vindication of Christianity lamentably feeble."—The Duke of Somerset. Pp. 91, 92.

derstood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another? But he that did his neighbour the wrong thrust him away, saying, Who made thee a ruler and a judge over us?" Moses was obliged to fly for his life, lest his own brethren, for whom he had sacrificed everything, should betray him, and forty years the Exodus was retarded. At the end of this period he came back, not upon a self-chosen errand of liberation, but upon a mission direct from God, and armed with miraculous credentials. "This Moses whom they refused" led them out. He showed them "wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years." He distinctly foretold that God would raise up a prophet like unto himself (viz., Jesus), to whom implicit obedience should be due. He received the lively oracles of God in their presence on Sinai. The fathers of the nation heard the voice of the Angel of Jehovah proclaiming the law, for which they now made such an ostentatious parade of their devotion! But this did not hinder them, even in sight of Sinai's awful slopes, from thrusting Moses from them, and in their hearts returning back into Egypt (Acts vii. 35-39). It was Aaron, the high priest (!), the brother of Moses, who consented to head the treason against his inspired kinsman. "They made the calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." In spite of the fact that "our fathers had the tabernacle of witness in the wilderness, as God had appointed, speaking unto Moses that he should make it according to the fashion that he had seen," the people were evermore in a chronic condition of idolatrous apostasy. This tabernacle they carried in with them by the hand of Joshua into the promised land, but things were no ways improved. And now, with admirable dexterity, Stephen (v. 45-50) glances at one salient point in the indictment, viz.—that he had spoken blasphemous words against this holy place, and foretold its destruction. He reminds them how Solomon, by Divine appointment, had built them a more glorious house than the present. Where was it?

That holy and beautiful house (with its oracle and ark of the covenant, and the visible presence of the Shekinah, and the sacred fire, &c.) was no more. God had destroyed it for the sins of the people. "The Most High dwelleth not in temples made with hands, as saith the prophet: Heaven is my throne, and earth is my footstool. What house will ye build me? saith the Lord; or what is the place of my rest?" i.e., "Am I tied or limited to any earthly fabric, after the spiritual sacredness has departed from its desecrated altars?" And now, having laid bare the hypocritical reverence assumed by his accusers, both for lawgiver, for ancestral deliverers of the nation, and the sanctity of the temple, he proceeds to gather up into one magnificent climax the substance of all that he has insinuated in the course of his oration, and to apply it personally to the Sanhedrin. "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost! As your fathers did, so do ye! Which of the prophets have not your fathers persecuted? And they have slain them which showed before the coming of the Just One, of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of angels, and have not kept it!" This it was that "cut" the murderers of Jesus "to the heart." The entire history of the nation was against them. After rejecting Joseph, and Moses, and all the prophets in succession, was their refusal to accept the Messiah of God a matter of such incredibility?

I am, &c.,

JOSEPH B. M'CAUL.

St. Michael Bassishaw,
Feb. 28, 1872.

THE WORD OF GOD OUR GUIDE UNERRING.

We ought not to look for that in the law which can only be found in the gospel: not to look for that in ourselves which can only be found in Christ; not to look for that in the creature, which can only be found in the Creator: not to look for that on earth which can only be found in heaven. No human being can justly lay claim to infallibility. This is an attribute of God only. Titus i. 2; Jude 25.

There is a passage of Demosthenes against Timocrates, concerning the people of Locri, who ordained that he who proposed a new law to them should do it with a halter round his neck. If there were such severity now we should have not many new dogmatists about the immaculate conception and papal infallibility; of whose permutations, as there is no necessity at all, so either would bring no utility. When any doctrine is novel, and the law of Rome establishes new opinions, new idols, then we ought to appeal to Scripture. Prov. xxii. 28: "Remove not the ancient landmark, which thy fathers have set." If the boundaries and limits of our ancestors are taken away, they must be restored; we must return to the doctrine delivered by GOD, according to Tertullian: *Primum quoque verissimum est*. All our care therefore is to inquire diligently, What is the true antiquity? for that is a great confirmation of our faith, when we understand the true state of the Church in all ages, to follow the testimony of those who retain the foundation. Solomon was the wisest man; what saith he? Prov. xxii. 20, 21: "Have I not WRITTEN to thee excellent things in counsels and knowledge: that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" The Hebrew word for excellent things,—shalishim,

שְׁלִישִׁים, commonly signifies three, and in the Greek and Old Latin, is rendered suitably to that sense; and then probably the three books of Solomon are to be understood here. It is observable that wisdom is divided by the Jews into three parts, ethical, natural, and theological; and that Solomon wrote of them all. (1 Kings iv. 32, 33.)

Some rabbies find in these *shalishim*, the three senses of Scripture, literal, figurative, and allegorical. Most interpreters apply the term to the Scriptures, and the excellent doctrines therein contained; for שְׁלִישִׁים means also excellent, princely things, words fit for a prince to speak, and the best men in the world to hear. These excellent, princely threefold teachings consist of two grand parts, viz., *counsels*—showing thee what thou shouldst know; advising thee what thou shouldst do: *knowledge*,—indicating what should be felt, experienced, known to be true by mental perception, and by their influence on the heart and affections, the Holy Spirit being thine instructor through the word of God; which reveals excellent truths respecting the SACRED THREE; the triune God, TRICE HOLY. Deut. vi. 4. "Hear, O Israel, Jehovah is our God. Jehovah alone;" compared with Prov. xxx. 4, 5, 6: Prov. viii. 30.

An appeal has been made by the Bishop of Rome relative to the importance of the immaculate conception, and his own infallibility. Surely, he is like Diotrophes; these are deflections from the Bible. We appeal to the WRITTEN word, Are these amongst the "excellent things?" To the law and to the testimony: if men speak not according to God's word, there is no light in them. If the Virgin was immaculate, her mother and grandmother and great grandmothers up to Eve must have been spotless. She said herself, "My spirit hath rejoiced in God MY Saviour." She was a recipient of grace, χάρισμα, grace—accepted, made gracious, *gratis effecta grata*: compare Eph. i. 6. Vulgate, *gratificavit, exaratus*, Gr. He

hath ingratiated us, he hath freely justified us, he hath freely made us well thought of in the beloved, the mystical DAVID, our Saviour, and Mary's Mediator. A godly man is called in V. T. *chasid*—gracious, one who hath obtained mercy from the Lord. Ps. iv. 3; xxxii. 6. If Mary had been without spot, what need had she at her purification, to have offered two young pigeons? To purify a Jewish woman who had lain in of child-birth, she was to offer a lamb, turtle, or pigeon for a burnt-offering, and a turtle or pigeon for a sin-offering. She wrangled not with the law, nor claimed immunity. This law of purification proclaimed her maculate infection. She might not until the seventh day converse with men, nor until the fortieth day appear before God in the sanctuary, nor then without a burnt-offering for thanksgiving, and a sin-offering for expiation! Mary is included (Rom. iii. 23); "*All have sinned.*" The first man defiled the nature, and ever since the nature defileth the man. Adam was a parent, a public person (like a Parliament man), the whole country of mankind was in him, and fell with him. Did not Mary die? Rom. v. 12: "Death passed upon all men"—"by the offence of ONE." By Adam's transgression all mankind inherited condemnation and death: by the second Adam's obedience all Christians are possessed of justification and life. Rom. v. 12-21.

Why, considering the above Scriptures, do the Latin Community bow the knees *Ty Báal*, to that lady? (Rom. xi. 4.) When the wise men saw the young child and his mother, they worshipped *Him*, they presented unto *Him* gifts, gold, frankincense, and myrrh. Go, oh ye Latins, with the wise men often in spirit to Bethlehem, being directed by the Star of Grace; there fall down and worship Immanuel, *i.e.*, God with us. Beware of Demonolatry. (1 Tim. iv. 1.)

Now turn we to the "Mountain Phoenix," the fancied Bird of Paradise, who hath alighted on the seven hills of Rome, the Infallible (!) Pope! Behold Ultramontane Montanus! A.D. 170. Montanus, a vain and superstitious enthusiast, gave out in different provinces of Asia that he was the Paraclete or Comforter, whose return on earth before the second coming of Christ was expected by many Christians. Montanus had an advocate in the celebrated Tertullian, and so had many followers. How like Pio Nono is to Montanus! who calls himself "*Vicarius Filii Dei*," Priest, King, Teacher of Teachers, as Vice-Christ, Infallible. What saith the Scripture? Is the Written Word or the Roman *Avatar* infallible? (See Luke i. 1-4.) "Forasmuch as many have undertaken to compose a history of those things which have been accomplished and most fully attested among us (the words refer to some lost histories of Christ). 2. Even as they *delivered* (traditioned) them unto us, which from the beginning were eye-witnesses, and ministers of the word; 3. It seemed good to me, also, having had perfect understanding of (*i.e.* accurately traced) all things, from the very first (*αυθεν*, from above), to write unto thee in order (distinctly), most excellent Theophilus. 4. That thou mightest more fully and circumstantially know the exact and certain truth (literally the infallibility) of those things in which thou hast been initiated as a catechumen." (Eorum verborum *veritatem* Vulgato.)

There are three key words *παρεδσαν, γραφαι, ασφασιαν*. Traditionists attempted, but ineffectively, so St. Luke was inspired from heaven, *αυθεν*, to WRITE distinctly, and coherently, not led by conjectural suppositions, in order that we might build on the sure and fast foundation of INFALLIBILITY. The Pope's declaration of his infallibility, which he maintains, sets him above Scripture! I remain a Protestant, I demur to his assumed infallibility, both in matters of opinion and of FACT. Rom. xvi. 27. "To God only wise, be glory," &c.

THEOPHILUS.

THE REDEEMER'S SPEEDY PERSONAL RETURN.

COME, then, and, added to thy many crowns, Receive yet one, *the crown of all the earth*, Thou who alone art worthy! It was thine By ancient covenant, ere Nature's birth; And thou hast made it thine by purchase since, And overpaid its value with thy blood. Thy saints proclaim Thee King! and in their hearts

Thy title is engraven with a pen Dipped in the fountain of eternal love. Thy saints proclaim Thee King! and Thy'delay Gives courage to their foes, who, could they see The dawn of Thy last Advent, long desired, Would creep into the bowels of the hills, And flee for safety to the falling rocks.

Great Prince, return, and take unto thyself The thousand kingdoms of the earth, Whose governments are all provisional, Waiting Thine advent though they know it not, And bind them into one, in cords of love Divine, all centring round thy glorious throne!

Correspondence.

PRETENSIONS OF THE JEWISH PRESS AND PULPIT.

To the Editor of "*The Hebrew Christian Witness.*"

DEAR SIR,—It is quite amusing to notice the inflated style adopted by the Jewish press and pulpit. According to the tone and language of these gentlemen, one would suppose that everything noble, charitable, and philanthropic, is embodied in the creed of the synagogue. There is no virtue, they tell us, which it does not inculcate, and no pious act, which it does not enjoin. It is liberal in principle and progressive in spirit. Such unfounded assertions are frequently accepted as infallible truths by men who now and then come in contact with Israelites distinguished for generosity and other good qualities. The question, however, is not whether a Jew can equal, or even excel a Christian in all that throws a charm round human nature, but whether Judaism is, as its champions pretend, a religion worthy of God, and calculated to satisfy the reason and affections of man.

Those who draw their inspirations from that Judaism which has borrowed its colouring from Christian ethics, might suppose that the latter is the case, and that the difference between the synagogue and the Church consists only as a Jewish lecturer some weeks ago publicly stated at Edinburgh, in a few speculative ideas. Such and similar statements scarcely need a contradiction. The tree is known by the fruit it bears, and a heaven-born faith by the blessing it yields. Now in England, France, and Germany, where the Jews breathe the atmosphere of a Christian civilisation, the synagogical tenets, like the titles of the Rabbies, have undergone a complete metamorphosis. No longer does one hear of rabbies—all are reverends, or collectively the Jewish clergy. Fracts and useful knowledge societies—things never known before among Jews—are now ostentatiously paraded. Besides this, there are Sabbath schools and Sabbath evening lectures, district visitors, the grand rabbi's visitations, and a variety of other

Christian imitations, which less than forty years ago would have been denounced as the nearest approach to apostasy. The softening and ameliorating influence of Christianity, which has excited emulation among the Jews in Europe, has however left their co-religionists in the East unaffected. Genuine, orthodox Judaism there flourishes in unchecked luxuriance, and its effects are visible in the social, moral, and intellectual degradation of the people. Education, if it deserves that name, is restricted to a course of rabbinical comments, often polluting, and generally puerile and contemptible. The domestic tie is lax, and divorce a staple business, on which rabbies fatten. Religion itself is a mere round of formal rites and ceremonies, more designed to blunt than to arouse the better emotions of the heart. In fact, in his person, domicile, and appearance, the Jew in the Orient bears the impress of a faith which, notwithstanding all the shallow brag of its defendants, cannot have God for its author, or man's happiness for its aim.

In making these strictures on the baneful effects of orthodox Judaism, I am aware that it will be urged that the state of the Jews in the East must not be attributed to the synagogue, but to the oppression and tyranny of the government, under which they live. That persecution and unjust laws deteriorate the character of a people is a well-known fact. But in Turkey, during the last quarter of a century, the Jews enjoyed the same civil rights as the Christians, and, antecedent to that period, if there was any partiality, it was more in favour of the votaries of the Talmud than of the followers of Christ. I might prove this by referring to the offices which Jews held. They were almost exclusively the financiers of the government and the purse-holders of the country. The Christians had to creep along, whilst the Jews could walk about with a firm and steady step; yet, notwithstanding all the oppressive measures adopted against the former, nothing could stife that germ of intellectual progress, which is inseparably bound up with the Gospel, even where its Divine truth is least appreciated or understood.

That the Jews in most parts of Europe occupy a very different position to their co-religionists in the East, and also in some parts of Russia, cannot be doubted. For this, however, they owe no gratitude to the synagogue. The benign and elevating influence of Christianity has counteracted the unhalloved effects of a creed that entails, wherever it is professed in its integrity, the most saddening moral and physical degradation. Well may the prophetic words of Jeremiah (viii. 8) be applied to multitudes of Jews in this our enlightened age: "How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

With best wishes for the "*HEBREW CHRISTIAN WITNESS,*"

I remain, dear Sir,

Truly yours,

London, March 16th.

H. A. S.

PERSECUTION OF THE JEWS IN ROUMANIA.

To the Editor of "The Hebrew Christian Witness."

REV. SIR,—For upwards of two years the public papers have teemed with accounts of persecutions of the Jews in the principality of Roumania, which recall to our minds the darkest deeds of the middle ages. Whilst in all the countries of Western and Central Europe the Jews now enjoy the same political and social rights as their Christian fellow-citizens; and even in Russia the existing restrictions are being gradually relaxed, the legislature of the Danubian principalities has for several years been engaged in closing up every avenue to official preferment against the Jews; nay, even debarring them by legal enactments from plying any manual trade or exercising any liberal profession. Not contented with being thus rid of the obnoxious competition of their Jewish neighbours, the Christian population (*sit venia verbo*) have from time to time inflicted upon these the most sanguinary persecutions, and perpetrated the foulest deeds of murder, robbery, and rapine; thus rendering life absolutely insupportable to the Hebrews in that country. The latest item of intelligence of this kind comes to us from Ismail, in Roumanian Bessarabia. Of the seven thousand inhabitants of this town, about one thousand are Jews. It appears that early in this month these were suddenly set upon by their fellow-townsmen, and for three successive days were beaten, wounded, robbed, and driven from their houses, which were battered to ruins; and that on this occasion the most wanton cruelties and outrages were committed; the monetary damage inflicted upon these Jews being valued at forty thousand ducats.

Now, sir, the means of counteracting such barbarities seems to me to be of the simplest kind. In 1840, when similar outrages were perpetrated on the Jews of Damascus, both England and France interfered, and induced the Turkish government to put a stop to them. When, in their turn, our fellow-Christians at Beirut, and in the Libanon, suffered persecutions at the hand of the Druses, in 1860, the whole arcopagus of Europe stepped in, French troops were despatched to Syria, and the perpetrators were severely punished; even some of the leaders executed. In the present instance the case is a much stronger one, and intervention by physical force much more urgently called for. By the terms of the treaty of Paris in 1856 the great powers of Europe stand in the relation of guardians to the Danubian principalities, which are indebted to the joint efforts of France, Great Britain, and Sardinia; not merely for their political independence, but also for the increase of their territory. The scene of the latest outrage is situated precisely in that part of Bessarabia which was ceded by Russia, after the Eastern war, and handed over to Roumania instead of being annexed to the dominions of the Sultan, as was originally proposed. Thus it appears that these mediæval barbarities were committed precisely in a district gained for the Roumanians by English and French blood and treasure.

It is obvious that such a state of things is not to be endured, either on humane or political grounds. Should the British government forbear from interfering in this case, and insisting on condign punishment of the perpetrators of the outrages alluded to, it would, in point of equity, become actually privy to these, and its non-interference must be construed as approval of all that has been done. I do not think the matter is generally looked upon in this light, or else the public voice, I feel confident, would have compelled the action of our government long since. I hope I am not unduly imposing upon your kindness in requesting the insertion of this letter; by which, I have no doubt, you will aid in the promotion of humanity, which is synonymous with true Christianity.—I remain, dear sir, your obedient servant and brother in Christ,

J. ALEXANDER.

March 20th, 1872, Oakfield Park, Croydon.

BATTLE OF ARMAGEDDON.

Thun, Berne, Switzerland, Feb. 6th, 1872.

DEAR SIR,—I would not hastily cavil at the statement of one so deeply versed in prophecy as V. in the "Voice from Heaven;" but looking at the thirteenth article I would suggest that it is a mistake to place the "Battle of Armageddon" at the end of all. In Rev. xvi. 16, the devil gathers the hosts to a place called "Armageddon;" this is just previous to the destruction of Babylon; and in chap. xix., at the descent of our Lord, who destroys the Antichristian army with "the brightness of His coming," the Beast and False Prophet are taken and cast alive into the lake of fire. This, I take it, is the "Battle of Armageddon;" then begins the Millennium; the devil is bound, and at the end of the thousand years, being loosed, he allures the unconverted descendants of Gog and Magog to rebel; fire from heaven destroys them, and the devil is cast into the lake of fire, where "the Beast and False Prophet" are, who were slain at the Battle of Armageddon a thousand years before. This appears to me to be conclusive; if I am in error I ask to be corrected. Yours very truly,

J. W. G.

Replies.

ST MATT. xvi. 17 and following words of our Saviour to Peter were meant to apply to the apostles also (xviii. 18, John xx. 22, 28). Christ took His beginning of one, to teach unity in his church in the confession of faith. *Thou art Peter; thou art a living stone in the spiritual temple, as Peter saith all other Christians are.* (1 Pet. ii. 5.) Here Christ tells Peter why at first he gave him that name. Thy name is "a stone;" on the truth which thou hast confessed as on a solid rock will I build my church. Peter made a short confession, v. 16: "Thou art Christ, the Son of the living God." Augustine saith (Serm. xiii.) the "Rock" is Christ, not Peter. *De Verb. Dom.* Serm. xiii. See also Chrysostom (Serm. upon Pent.), "He did not say upon Peter, for He did not found His Church upon a man, but upon his faith. What, therefore, means 'Upon this Rock?' upon the Confession contained in his words." (Serm. liv. on Matt. compared.) Christ calls not the church *βουλήν*, or *σύγκληρον*, a convention of lords and statesmen; but *ἐκκλησίαν*, an assembly of the people, young, old, male, and female. (1 Cor. i. 26, Luke i. 48.) "He hath regarded the low estate of his handmaiden." Compare Acts xv. 12.

The power of *binding* and *loosing* granted to the apostles seems to mean the power of declaring the laws of the Gospel and the terms of salvation; for, in the Jewish nation, to *bind* and *loose* are words used to signify the lawfulness or unlawfulness of things; and our Lord's meaning is, that whatever they should declare to be lawful or forbidden on earth, should be ratified as lawful or forbidden in the esteem of heaven. This high power of declaring the terms of salvation and the precepts of the Gospel the disciples did not enjoy in its full extent until they were gifted with wisdom from on high by the plentiful effusion of the

Holy Ghost on the day of Pentecost. After this all their decisions with respect to moral obligation were given by inspiration; and, therefore, infallible; and, of course, confirmed in heaven. The apostles abolished and confirmed under the Spirit's guidance, forbidding circumcision to believers, allowing purification to Paul, &c.; the conscience being *tied* by the interdiction, and *loosed* by the permission (see Acts v.; 1 Cor. v. 5; 1 Tim. i. 20). The Papists wrest and deprave this whole passage in order to prove the papal monarchy. They turn a Thaumatrope. This is an optical toy, consisting of a circular card, having two silk strings fixed to it at the extremities of a diameter. By twisting the strings with the finger and thumb of each hand it may be twirled round with considerable rapidity. On one side there are drawn keys, the badge of authority, and the Gospel treasure to be unlocked; and on the other the Bishop of Rome in the attitude of a steward; so that, when the card is twirled, the pope is seen as Claviger!—a servant carrying keys.

Now change the object; on one side of the card is drawn the chariot of the Gospel (Ps. xlv. 8, 4), and on the other the pope clad as charioteer in the attitude of driving; so that, when the card is turned round, the charioteer is seen driving the chariot! "Be Thou carried, O Messiah, upon Thy triumphant chariot, by the preaching of the Gospel. *Thou art to be carried triumphant all the world over!* Being armed and furnished, set a happy period to the conquest of the world, gaining unto Thyself the children of Thy kingdom, and destroying all thine enemies." The nineteenth verse means, I will make thee the steward of my Gospel, and of the spiritual goods of my house; an office signified by carrying the keys (Isa. xxii. 22, Rev. iii. 7). So is the doctrine of faith called the key of the kingdom of heaven (Luke xi. 52); and the ministers of the Gospel the stewards (Luke xii. 42; 1 Cor. iv. 1; Titus i. 7; 1 Pet. iv. 10).

What is the pope? a steward? "It is required in stewards that a man be found faithful" (1 Cor. iv. 2), giving to every man his proportion of fit food (Matt. xxiv. 45); not as he in the "emblem" that gave straw to the dog, and a bone to the doo. Is the pope at all like Peter? Peter bore noble testimony to the Messiahship and Deity of Christ. *Pio Nono* magnifies Mary, and vain gloriously presents himself vice-king, vice-priest, and infallible teacher; and minifies the Saviour, whose office is intransmissible. (Heb. vii. 24.) Christ needeth no successor. He continueth ever.

"An fuerit Romæ Petrus sub iudice lis est,
Ast ibi Simonem nemo fuisse negat."

The Roman pontiff calls himself Peter, a "stone," and "*Vicarius Filii Dei*," in a thaumatropical sense surely! He is well called "*papa*," and his *children* are amused with a toy. The popes are such men as

fortune raises from a mean estate to the highest elevation by way of a joke.

"Quales ex humili magna ad vestigia rerum
Extollit quoties volvit fortuna jocari."
Juvenal.

Gregory styled himself a "servant of God's servants," detested the Bishop of Constantinople for arrogating the title of "Universal Bishop," during the reign of Maurice; yet when he was slain, and succeeded by Phocas, he ceased not to flatter Phocas, to commend unto him the care of the church of Rome, and to exhort him to remember this saying of our Saviour, "Thou art Peter," &c.; and for no other end than that he might extend his power by the favour of the parricide. Not Peter, but Phocas, is the right craggy rock upon which the popish supremacy is founded! O thou pope! Pilate, not prelate; *caecolic*, not catholic; *apostatic*, not apostolic; *bitesheep*, not bishop; *Uninfallible*, not *Infalible*.

"Rome's lies are like the father that begot them,
Gross as a mountain—open, palpable."

PETRILLO.

[Our respected Querist has now a choice of solutions. The question need not be mooted again in our columns.—EDITOR.]

Reviews.

Gesenius's Hebrew Grammar, enlarged and improved by E. Rödiger, PH.D., D.D., Professor of Oriental Literature in the University of Halle. With a *Hebrew Reading Book*, by B. Davies, PH.D. of the University of Leipsic. London: Samuel Bagster & Sons.

VARIOUS causes and circumstances entailed upon us the examination of every Hebrew grammar and lexicon of note that was ever published. We state, once for all, that we do not believe that either the art or science of Hebrew grammar structure and lexicography has as yet reached the *ne plus ultra* standpoint. There are margins, considerably spacious, still left for aspirants in those departments of learning, for improvement upon extant grammars and lexicons. But if we be asked to which of existing grammars and lexicons, do we give the preference, we unhesitatingly say to those written by Gesenius. Dr. Rödiger acted the part of a wise literary master builder, when, instead of constructing a new grammar, which he was well qualified to accomplish, he simply enlarged and improved one of merit which was already in existence. Intelligent students of the sacred tongue will find this edition of Gesenius's Grammar a pleasant help.

A Series of Exercises for the Study of the Hebrew Vowel Points. S. Bagster & Sons.

An Analysis of the First Eleven Chapters of the Book of Genesis: with reference to the Hebrew Grammar of Gesenius, and with Notes critical and explanatory. By the Rev. J. Lloyd, M.A. (Oxon.). S. Bagster & Sons.

To beginners anxious to make rapid progress in the study of the rudiments of the sacred tongue, in order to be able to proceed expeditiously to the more important arcana of the language, we cannot recommend better works to bring about the desired result than the above. We know their effect from personal observation. We have some young friends, of both sexes, who are praiseworthy students of the original language of the Old Testament. They have made wonderful progress in a comparatively short

time, and we can testify that their progress is wholly to be ascribed to their diligent application to the rules and directions laid down in the elementary works which head this notice.

The Jews: their Past, Present, and Future.

Being a succinct History of God's Ancient People in all ages. Together with a brief account of the origin and formation of the Talmud, based upon the most recent and approved authorities; to which is appended a tabulated statement of the Numbers of Jews in all Countries of the World. [Second Edition.] By J. ALEXANDER. London: S. W. Partridge and Co.

THE title page describes the work in faithful and precise, though concise, terms. Those who are unacquainted with Jewish history, in their world-wide dispersion, and who have no time to study large works on the subject, will find in this compact volume reliable information and statistics touching Israel's past and present.

A Letter to the Committee of the Voysey Establishment Fund. By a Hebrew Christian. London: George Hunt.

EVER since Mr. Voysey has been legally expelled from the church as a man not to be trusted with the care of immortal souls, he is busying himself with gathering together all the self-willed sheep who will on no account submit to the saving care of the good Shepherd and Bishop of our souls, but who may possibly feel inclined to give heed to the voice of "a stranger." Instead of going out into the highways and hedges, this fantastical shepherd has formed a committee, who sends out enticing invitations to come to him and bring full purses for an establishing fund with them. Such a circular was also sent to a well-known pious and learned Hebrew Christian, who, in his righteous indignation at the insult offered to his Christian character, exposes the foggy dreams of this apostle of infidelity in a calm, dignified, and convincing manner. Mr. Voysey is cunning as well as daring when he endeavours to persuade those so-called enlightened Jews that his views are in accordance with the views "held by highly-cultured and liberal-minded Jews of the present days." Our brother justly reminds this tempter that there is no question that there are theists among "the Jews as among other people; but I doubt very much whether they will join you. The Jewish religion is so blended with their nationality, the principal part of their worship so absolutely connected with their history, that, without joining you, they are already occupying a false position; but taking such a step as publicly to unite with Gentile theists to deny the positiveness and finality of any revelation, would necessitate an avowal on their part that they are one in every respect with the Gentile world."

We strongly recommend this letter to the perusal of all who like sound reasoning employed in the defence of Divine revelation.

D.

The Pentateuch and Book of Joshua; critically examined by the Right Rev. John William Colenso, D.D., Bishop of Natal. Part VI. London, Longmans, Green, & Co.

"Dauntless I take the path Spinoza trod,—
To man a coward am, a brave to God."

WOULD serve as a more appropriate motto for the title page of each successive volume of the above now intolerable production, than the one from 2 Cor. xiii. 8. Had Dr. Colenso spent half the time, bestowed half the diligence, displayed half the zeal on the study—under an efficient master—of the original of the Old Testament, instead of wasting his time, diligence, and zeal on the study of the works of his blind guides, he would have built on a different foundation from the one he has chosen; he would have produced a more creditable and lasting structure than the repulsive and "rickety" thing which he has reared. The works which a certain class of theo-

logians and critics have written on the Old Testament may be illustrated by the characteristic surrounding and monuments of that land with which Dr. Colenso's work has hitherto been chiefly associated. The sands of the Egyptian desert are continually encroaching round about the mighty pyramids, obelisks, and other indestructible monuments, until their basements become hid. The untutored *Bedwaa* have then an opportunity to speculate in various conjectures respecting the foundations and the fundamental principles upon which those wonderful works were raised. A public spirited individual, now and then, rises up, who devotes his wits and his energies to the task of clearing away the sand. Then the real foundations appear in all their might and beauty, which confound and silence, for a time at least, the silly Arab speculators. What the winds and sands of the Arabian desert do periodically for the monuments of Egypt, certain sets of annotators—now Rabbinic, now patristic, now rationalistic—do periodically for the everlasting monument reared in God's word. They cover up its foundation, now and then, with sand and other volatile atoms; when the unlearned and unstable begin to revel in the sand, and to discuss, in inflated verbosity, about the foundation which is hid from their short-sighted view. It is in this metaphorical sand—swept together by the windbags let loose by Spinoza—that Dr. Colenso now revels; from which he persists to manufacture his puerile powder and shot, wherewith he fires off his harmless volleys against God's revealed truth. This illustration has always suggested itself to us whenever we were obliged to peruse his volumes on the Pentateuch as they successively made their appearance; but never with such force as when we were compelled to wade through his last bulky, heavy, and dull book. We have become so accustomed to have dust thrown in our eyes—by our Rabbies, Gentile Christian Fathers, the Church of Rome, the Spinozan school, of which our author is so zealous a pupil—that we can now stand firmly and unflinchingly, and face with open eyes any neological sand-storm or simoon; but it is not pleasant to have to do so too often. The frequent recurrence of sirocco winds tends to ruffle, chafe, and irritate the best of tempers. We feel as much annoyed by the constant repetition of the erroneous constructions and interpretations as by the determination of a certain obstinate boy, once in a school of ours, who would spell and read *d-e-v-i-l, veild*; resembling some positive, persisting critics Alexander Pope did know,

"Who, if once wrong, will needs be always so."

We transcribe here a MS. note which we made at the close of the first volume of this work as perfectly applicable to this last one:—"Never was so stupendous a literary enterprise undertaken with so little of that sound and solid learning which is absolutely required for so important a work"

BOOKS RECEIVED.

Analytical Review of Twelve Sermons, &c. W. Macintosh.

The Prophetic Future of the Empire of Great Britain. By Isaac Fowler Ballard, Esq. Simpkin, Marshall, and Co.

History of the Karaites Jews. By William Harris Rule, D.D. Longmans, Green, and Co. Studien zur Entstehungs-geschichte der Polyglottenbibel des Cardinals Ximenes. Von Professor Franz Delitzsch. Leipzig.

חוקר לודג, by J. A. Shershevski. דברכי החיים

LETTERS RECEIVED.—Revs. J. Brunner, Paris; Theod. J. Meyer; J. B. McCaul; S. A. Herbert; מנשה; זרח; פריץ; Mrs. Silvester; Mary A. Williams; Betha; מרים; E. L.; D. M.; Searcher after Truth; מקרי דרדקי; פרנס; מלמוד; H. A.; ראש לשועלים; פאטש; Omicron; J. W. G.; M. E. W., &c. &c.

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SPECIAL NOTICE.

THE publisher has several hundred copies of "THE PROPHETIC NEWS and HEBREW CHRISTIAN WITNESS" still on hand, which he would like to send out gratuitously to clergymen and ministers who would be likely to become subscribers. Any friends who will send to the Publisher five shillings to aid the Free Distribution Fund, may have three dozen copies of the work, assorted, and sent post free to his or her address for distribution: in this way most material help will be afforded. Fifty such friends would enable the publisher to clear out his stock, and they would be the means of doing much good to others who are at present not acquainted with the work.

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,

NOTICES TO CORRESPONDENTS.

To economise space, our two titles, which have hitherto occupied separate pages, are now placed together on the first page of the number, and the publication therefore appears as "THE HEBREW CHRISTIAN WITNESS and PROPHETIC NEWS."

Though circumstances render it expedient, for the present, to produce THE HEBREW CHRISTIAN WITNESS in company with its natural ally, THE PROPHETIC NEWS, the Editor does not hold himself responsible for all the views propounded in some of the articles on prophecy.

All Communications, and Books for Review intended for THE HEBREW CHRISTIAN WITNESS 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, marked for insertion, are unavoidably postponed, for want of space, till our next issue.

Notices of the Press.

FROM THE "RECORD."

"THE HEBREW CHRISTIAN WITNESS AT THE COURT OF ROME.—The Rector of Norton Malreward, near Bristol, writes to the Editor of the *Anglo-Hebrew Christian Monthly*:—'I sent my February number of the H. C. W. to the King of Italy. I thought that since the Jews in the Ghetto had been so ill-treated for centuries, he should see something of their sentiments as Hebrew-Christians. I suppose he or some of his Court can read English?'"

FROM THE "ROCK."

"THE HEBREW CHRISTIAN WITNESS, published *pro tem.* conjointly with THE PROPHETIC NEWS (Stevenson, Paternoster Row), is the organ of Anglo-Hebrew Christians, and bids well to become an important Witness for the verities of the Gospel of Christ. It is 'under the entire management of editor and contributors from patriotic Jewish believers.' It has made its appearance, it would seem, at a very opportune time; when the Jews, alarmed at the vast number of Hebrew penitents, are making strenuous efforts to quench 'the light of the world,' and of truth amongst themselves. The first monthly number, the current one, contains a number of interesting papers, and we are informed that the next number will contain an article entitled, 'A Modern Tertullus in the modern Athens,' being the first of a series of strictures on Professor Marks' lectures, in December last, at Edinburgh."

FROM THE "EDINBURGH DAILY REVIEW."

"A MODERN TERTULLUS IN THE MODERN ATHENS."—This is the title of a series of articles now appearing in the interesting monthly, THE HEBREW CHRISTIAN WITNESS, a magazine 'under the entire management of editor and contributors, being patriotic Jewish believers,' published by Stevenson, Paternoster Row. The burden of the above named articles is an analytical dissection of Professor Marks' lectures on 'Modern Jews,' delivered in the course of last December before the Edinburgh Philosophical Institution. Such of the members of our Philosophical Institution as have been amongst the hearers or readers of those lectures should by all means peruse the articles. We promise them a good deal of reliable and valuable information."

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