THE

Hebrew Christian
AND PROPHETIC NEWS.

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

PRINCIPALLY UNDER THE EDITORSHIP AND MANAGEMENT OF PATRIOTIC JEWISH BELIEVERS.


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THE NATIONAL THANKSGIVING.
As British subjects, we, Hebrew Christians, yield to none in the arduous 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 cloth-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 ducale 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, 1818, 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 godly sprinkling of well-known Israelites. Nor were all the principal Rabbis 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—"To Deum," Anthem, Sermon, and Hymn—of the prescribed invitation which the enlightened Gentile Church is 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 Lorn" 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

† Isaiah ii. 5.
soulmelised! The very text chosen by his
of 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 Men-
delssohn, in his Philosophical Researches,
wisely remarks:† “In our seeking truth we
take for granted that truth is to be
found; yea, more, that there are certain
signs by which truth is to be distin-
guished.”

Truth has asserted its claims in various
ways; all have felt, more or less, its work-
ings; 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, within the progress of truth is
continually going. Indulgence 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 tor-
rent 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 com-
pelled once more to borrow weapons of
warfare from the Cephalas and Pontius
Pilate armoury; modern Rabbis 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

* Rom. xii. 5.
† “Mendelssohn’s Morgenthurnen.” Berlin

is truth?” assumed an importance (and
such it certainly did assume in all ages),
it assumes an infinitely greater importance
now, when Pogrom in the garb of Ritualism,
the Law of Moses on the one side, and
Bible criticism on the other, 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 truth as it
is in Jesus, every movement which indi-
cates that the influence of the Gospel has
been powerfully felt, is hailed with joy and
thankfulness; and thus in every denomi-
nation of Christendom the efforts of the
Jews to counteract the results of Christian
Missionary work in their community, ought
to be viewed upon as most remarkable
signs of the times.

What Christian can read with indulg-
ence 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 emula-
tion.

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 con-
troversialist, 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
there is a withdrawal of the true Light
from 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 extra-
orinary 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
and Rationalistic absurdities; the
other ingredients being supplied from the
anxins of the compounder, an Orthodox Rabbi.” We
recommend the work to all interested in the
question of Jewish Conversion. Christians
understand that those 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 falsehood.
To wit, we can pass over December
without mention of its profitable
indifference the raving of a Holyoke,
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 reverence adherence to
the 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 change
against Hebrew Christians individually,
but against the Church of Christ at large.
For if for honest-minded man can possibly
believe in the doctrines of Christianity, it
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
convince 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
uncaritableness toward the Hebrew rem-
nant according to the election of grace—
“Ye are of your father the devil, and 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
Conversion lecturer of the Church of God is
bound to identify herself with that cause,
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 Rabbis have well styled, דעווה של שבת, הלוֹכַדָּה (ra'umah is the signet of God), the very manifestation of God, I will endeavor to show and to trace its progress through all the labyrinths of tradition, superstition, infidelity, and prejudice.

(The Great Ravagers of the Latter Days.

By G. B. Chalonier.

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 the whole. 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, outflamed, 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 those are subdued by a little horn coming up after him, as 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 desolation 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 an image spoken of as "He that cometh against the king of the north, after him", as with the saints, opposing 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 oppressors being overthrown 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 apostatize, 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. 23) shall push at him, and the north (Ezek. xxxvii. 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, tides of fear from out of the east and north will cause him to go forth with great fury to destroy; but between the seas, in the desolate place, to the east of the Caspian, shall he revile, and it shall not stand, and none 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 an army like a great storm; overthrows the nations and their 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 enter the lands of 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
ON THE RESTORATION OF ANIMAL SACRIFICES IN MILLENNIAL TIMES.

By J. G. Tupper, M.A.

It is common to hear very strong contrasts drawn between the worship of the Israelites and that of Jews, maintained an infinitely superior spiritual position for themselves; 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 its faith, such sacrifices or 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 delight in which their forefathers 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 xxii. 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 need not agree the rules of the like-wise Jews. God had manifested His grace to Cornelius and other Gentiles by bestowing on them the miraculous gifts of the Spirit without instituting 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. Paul and Barnabas, and St. John at Ephesus, taught the Gentiles “by the mouth of faith,” without the Mosaic ceremonies of the table of sacrifice and the animal sacrifices; 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 the beginning, and the beginning of the temple 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 specially prophesied; but in the passage quoted by St. James, he was speaking of the other branch, the two tribes who continued to acknowledge the sons of Judah. 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 ruin—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 unnecessary as it had been during the Babylonian captivity.

That ritual had one particular locality, one particular priesthood, and one particular temple, and these were all destroyed. But the temple of God is not this building, but the church of Jesus Christ, which is the temple of God, and the temple of the living God, which is the church of the living God.
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 redress the evil of idolatry in the temple 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 absenteees 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, "Here is the Lord that came forth from Egypt." 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, Aranath the Jebusite, the whole nation of the Gibeonites in the time of Joshua, and under John Hycanus, 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 praying in the name of God, and when some believed the things spoken and some believed not, he quoted Isaiah vi., where God predicts blindness and deafness and infatuation 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, how could our Lord's prediction be experienced to be equally a means of grace to those who may yet retain their mortal bodies in the times of the restoration 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 sacrificing at the burnt offerings of the Lord, the 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 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, i.e. 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 xlv. 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 foreigner that were to join in the service of 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 that possesses of a Kinman 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 portions, 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 His prophecies may occasionally seem) shall not pass away.

ROUMANIA!

"Dash'd in the dust, Some second Vandal hath reduced her pride, And with one blow recoil hath thrown her back No eminent beauty."

Take 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. But such atrocious outrages as those which our hapless brethren, dispersed over such countries as
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 enquire how far we are entitled as any way pledged or under obligation in any way to place that subject on our list of topics for dissertation or discussion.]

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 spiritualize away the plain meaning of words. If spiritual Israel is meant, then a spiritual Canaan is meant, and all the promises to literal Israel are to be understood in a spiritual sense 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 that he would break forth to the west, east, north, and south, and that all the families of the nations should be blessed through them. 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. xlv. 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 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 to be chiefly to prevail. The aged patriarch Jacob, with withered 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 meaning of the names; "and let them grow into a multitude in the midst of the earth," margin, "as fishes do increase." (Gen. xlvii. 16.) And in reply to Joseph's expostulation, he adds, "I know 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 multitude of seed, the many nations, come of Ephraim, whose birthright was the blessing. Ephraim 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, divided 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 xvii. 6), a region lying between the Black and Caspian seas, and now called Armenia and Kurdistan. This was n.c. 721, or 722. After 15 years they were 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 troubled 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 Mosaic, 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-
AND PROPHETIC NEWS.

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 be given up 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 worshipping 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 can not 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 fulfill 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 this 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 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 Baal? (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 be that any more." (Jer. iii. 16.) Six times in this verse does this word of Jehovah's sovereignty occur,—shall; and to what extent 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 the fruitation 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 fulfillment of the types and shadows of the Mosaic ritual by the One Seed, the promised Messiah, the man Christ Jesus. (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 civilization. It was so again when Rome became dominant, when Christianity was introduced, and afterwards at the time of its reforma-
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 Session, 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 antiphon, 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 antiphon, in grand chorus, to the song of adoration 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 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 Rev. 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 NIGHT.

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 Church will be in bondage, the church will be 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. How, O Lord, and bow the sky, Audience, thy glorious reigns. 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 venacious 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 [see] felt it too public a function; 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 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 the Rabbi, didn't 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 the other day. 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 tantamount 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 imperious one, for Dr. Adler's special aide—who the chief Rabbi of the German Jews may safely take it, we warrant it against being successfully gainsaid by all the Rabbinical lawyers, scribes, and Pharisees—that Cohen and Rabbi one though be, 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. xxv. 1-6) afforded special inducements to 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. The ordinance, another Rabbis, will be treated at some length, in our magazine, sooner or later.
AND PROPHETIC NEWS.

Rabbinal dogma—the standard code of laws of modern Judaism, entitled Tur Yoreh Dayah, in the decreets on Moun-
noxo, chap. 382.—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, Baraa Yosef, fortifies this opinion by infer-
able Mosaic authority. It is true, he forensically argues, Moses said, "When a man dieth in a tent," etc. (Num. xix. 14); but who would ever pretend that Gentiles belong to the species Homo? In illustra-
tion 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 follow-
ning effect:—Rabbi bar Abuna, 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 Rabbi was put down, then turned upon the roaming prophet and somewhat maliciously remon-
strated with him, "And what is this, my Cohen, you are not driven out of the Talmud will find the narrative in Treatise Babba Metzina, 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 senti-
ment as consistency even in delusion. Would it have been consistent on the part of Dr. Adler to be present at a Christian service, the occasion ever so exceptional, at St. Paul's Cathedral, whilst he pettishly absent himself from a Jewish service on the very imposing occasion of the conser-
nation of the West London Synagogue of British Jews! Forsooth because the mini-
ster of that synagogue would not subscribe to the infallibility of the Talmud, a mere 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 Colenhip. The pres-
siding 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 Rabi-
nical epigram:—

"Homo in me, Deus in te.

"Pleassse Dr. Adler, or Dr. Arion, or Dr. Benisch, tell the editor of the Jewish Chronicle that the above Hebrew aphorism is equivalent to such a dictum as the follow-
ning:—"It ill becomes an ignoramus to play the pietist.

NOTICE.

A Modern Tertullian in the Modern Athens, Third Notice, in abeyance till our next No., as we wish to notice the Ora-
tor'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 les-
sions therefore from Moses and the Pro-
phets are considerably increased in number by the commemoration. We shall notice the proper lessons appointed for the Festi-
val of Passover in the regular chrono-
logical order.

The Mosaic lesson for the first Saturday of this month (the 6th) begins with Leviticus ix. and ends with the 21st. 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 unbounding 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 carcass described. The children of Israel were commanded to take care that no dead carcass should come into contact with their household things, as the latter would be rendered unclean, if they were allowed to be touched by any carcasse. The Israelites were also forbidden to defile them-

selves 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, for 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 eccle-
siastical year, the Saturday on which it is announced is termed Shabbath Hachodesh, and has a special place in the liturgy for the Hophor, namely, Exodus xii. 2-4, which refers to the institution of the month. The Hophor, or the prophetic lesson, is also a Sabbath, and it is subdivided into two parts, viz. and xlii. The Ashkenazim begin with the sixteenth verse of the former and finish with the twentieth verse of the latter chapter. An apt epigram is, "Thank God that 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's trans-
gression." The thirteenth chapter speaks of leprosy— the disgusting type of infidelling sin — and the leper's features, of direct contrast 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 Hophor, or Prophetic lesson, is taken from 2 Kings, beginning with iv. 25, and ending with v. 19.

The Pentateuch for the third Saturday (the 20th) consists of Leviticus xiv. and xv. The fourth chapter contains the remarkable prescription touching the leper's saccular discharge, which long must have been a wonderful subject for con-
jecture 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 particularly states that the leprosy of sin is from the natural heart, typified by the running issue. This Saturday, being the last before the commencement of the Fasteser, and being to the Jews Eliahu Hagaddel, 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 anni-
versary of the day on which the Paschal Lamb was elected. The extraordinary coin-
cidence 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 the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should show it, that they might take Him" (John xi. 37). The Hophor, 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; we will venture on the "House of Truth," may make the subject prolific "for instruction in righteousness," and make one "who believeth on the salvation through faith which is in Christ Jesus.

* 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 prays, 'Forgive one another the trespasses which are past, and not to bear grudges against one another, and not to weep, neither with the leaves of malice and wickedness, but with the unleavened bread of sincerity and truth.'

The evening of that day every strict Jew will be seen with a lighted candle and a small bowl and brush, sweeping every corner of the house, even from the top of the chimney and from the corners of the ceiling, and finally out of the attic, and he may not go to sleep or wash in vain, he takes care to deposit a few crumbs here and there against the time of purification. Monday, the 22nd inst., the 1st day 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 spiritual comedy, an effort to futerimize the thought, and many more openly refuse compliance with the custom. Towards the afternoon there is a performance—in lieu of fasting—a certain reading and scripture passages and ceremonies, of the offering up of the Paschal Lamb. Query. Have the Roman Catholics borrowed their ceremonial notions from the Jewish ritual? or vice versa?

The most interesting ceremony is the ritual of the Dvri, as the Coptic term, having its roots in melo-dramatic performance. Every Jewish family enacts, on the two first evenings of the Passover Festival, the story of Israel in Egypt and the killing of the firstborn, all of which is to 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 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, and as if with solemnity and awe, and four prescribed cups which the ritual orders for every member at table, there is a large gobbet filled with mead, or sweet wine, which stands in connection 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 brethren, and whoever speaks first in an exclamation: '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 communal. At present we only suggest that St. Paul had respect to a custom existing in his own day, when celebrating the Supper of the Old Testament, of repeating the words: 'Blessed is He to come, the Lord of the Hosts,' as a form of consecration for the sacred communal 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?'

If not of all, however, in these papers are the scripture lessons from Moses and the Prophecy, prescribed to be read in the synagogue in the course of Sabbaths and Festivals. The Passover festival is, on Tuesday, the 23rd inst., being the first day this year of the Jewish Passover Festival, is part of the Twenty-first 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 portion, the duplicate roll is owned; after the Mephit, the appointed blessing, the Basi Keray reads Levit. xxiii, 5-8. The Hophtarah for the first day of the festival is to be found in 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 portion begins with Levit. xxvi. 22, and ends with xxix. 44. The portion of the Pentateuch read on the preceding Thursday is the same as on the first day. The Mephit chases the first twenty-five verses of the twenty-third chapter of the second book of Kings. The four days religious observances between the first two days of the Festival and the last two, are technically termed Chal Hamad, 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, 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 on the fourth day, in the second secular-festival days. On the second day of Chal Hamad, Friday, the 26th inst., will be read out of the first roll, Exodus xxii. 25-31, and on the second day will be on Saturday, the 27th inst., the lesson, which will be read out of the first roll, will begin with Exodus xxiii, 19-20. The Prophetic lesson consists of parts of Ezekiel xxvi. and xxvii. On the fourth day of Chal Hamad, which will be on Sunday, the 28th inst., lesson to be read from Ezek. xxi, 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 Ex. xxvi, 29, and ends with xvi, 11. The Hophtarah for that day consists of 2 Samuel xxii. On Tuesday, the last day of the Jewish Festival, the 30th inst., the Mosaic lesson begins with Deuteronomy xv, 19, and ends with xvi. 12. The prophet lesson begins with Isaiah x. 32, and ends with xii. 6. We represent space, and must yield room for a few remarks on those important portions of Scripture. Many are the reflections which crowded on our mind whilst we considered these portions, and who well may be adapted for this solemn season. We should also have liked to say something more than we have done in this case; but 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, Richard 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 spread abroad concerning 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 upon future remarks of this character. We would, however, observe, that should any of our readers come into contact with some of our brethren, and have an opportunity of addressing them, especially with reference to the true Paschal Lamb, it would be well to do so from the above portion, which will this month be fresh in their memories.

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 order in religious and religious traditions, where all the Jews which had the opportunity know that I applied myself to that study. But I was also of a child, and tutor, and desired she would not let me want any education whatsoever, to qualify me for a gentleman and a scholar, and withal that I might be a master in religious traditions, as well as 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 Hamburg (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 me home, and received me with great joy, and I received some letters from my father in India. I stayed in England about a twelvemonth, and then went thither again, and took a degree called "Chlor." Which, 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 Christian love and affection, which everybody made me look more narrowly into the matter, and weigh it with great consideration. Then I read the New Testament and compared it with the Old, and found in the Messiah fulfilled, and that the time of His coming expired 1700 years since, and believed that 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 was so long at our deaf- ness, and could not rest until I embraced the truth.

"My father returned from India in the year 1721. Being at that time 19 years old, he brought with him enormous riches. I being then at Hamburg, he sent over for me, and when I was there, I was enabled to get a tutor, and 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 not be for my well-being, and for my 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 even try to kill me. I, however, resolved not to go against my conscience, and I should destroy it. 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 did not. And when my father sent for me, and when I came he told me, if I would desist from my notions and go again to Hamburg, 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 neither consent nor listen to any thing he had to say. My father would not have 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 much as I was attended. And this he did to force me to recant, and to refrain from embracing the truth.

"It was in March 1723, that I was baptized in Christ's holy church. The Jews having heard of our circumcision, especially of my father's relations, forced me that day to a tavern, and offered me with as much solemnity and persuasion as a Jew could, 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 there was a good hill, a high mountain; and if I would die the dungeon hill; and if I were not for a worthy gentleman with whom I at present live, and who has sub- sidued me under my calamities, I must unavoidable- ly have perished. And so I knew that I was brought up and educated by my father, as a gentleman and a scholar; and that all the arts and sciences I had received for the sake of pleasing myself, are 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 undoubtedly 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 Saviour Jesus Christ, and not to fear not what man can do unto me. (Ps. Ixvi. 11.) And though my father and mother should forsake me, yet the Lord will gather me up. (Ps. Cxv. 19.) I have a merciful Father, a Father of 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 following narrative, which needs no comment of ours, and is certainly a glorious testimony to the divine power of Christianity, over honest and truth-loving men, who, even in the derision and revil- lings, were not able to make him to change his mind or to change the tillage, as a corresponding sign of grace, by which he was enabled to persuade others to the same faith.

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

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

**END**

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 Saviour of our souls. At the conclusion of his work, when he had finished his arguments, he addressed his kinsmen in the following words: "Friends and countrymen of my brethren, as I find myself in duty bound as well to seek for your happiness and salvation as myself, I have offered these arguments and discourses unto your serious consideration. I have then, with the greatest caution and care searched diligently through so many of your traditions as I could possibly peruse for the rest, that you might be guided by them with the greatest care and diligence possible, as it is requisite in a matter of such great moment as this. 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 endowed with knowledge and understanding, to know the Scriptures, for it is our duty to do so, and by them to be of divine authority. You that are come to maturity of understanding, and are called to judge and examine into matters of faith, be not sojourning to seriously consider, and endeavour to attain such a satisfaction, as that you may assure yourselves you are either in the right or wrong path, but you are to be instructed. I give you but the least credit to the Scriptures, that they are inspired, then certainly the Christians have a foundation of truth; and when I have out- changed them for great troubles and afflictions; but I comfort myself in having a gracious God and Saviour Jesus Christ, and not to fear not what man can do unto me. (Ps. Ixvi. 11.) And though my father and mother should forsake me, yet the Lord will gather me up. (Ps. Cxv. 19.) I have a merciful Father, a Father of my soul; my God, I trust in Thee, let me not be confounded; let not mine enemies rejoice over me. (Ps. xxv. 2.)"

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

**END**
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 the Spirit; not to look for that in God 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 Democritea against Tithonius, who was a Greek sculptor at 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 not have many new dogmatists, but the immaculate conception and papal infallibility: of whose permutations, as there is no necessity all, so either no human authority.

When any doctrine is novel, and the law of Rome establishes new opinions, new idols, then we ought to appeal to Scripture. Pro. xxvi. 25: "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, says Paul: "Pericu morum quoque rerum est. All our care therefore is to inquire diligently. What is the true foundation of the faith? What is the foundation 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. Pro. xxvi. 20, 21: "Have I not written thee excellent things in consens and knowledge: that I might make thee know the certainty of the words of my mouth, and the things that thou mightest answer in the truth to them that send unto thee?"—The Hebrew word for excellent things, shalishim, commonly signifies three, and in the Greek and Old Latin, is rendered suitably to shalishim, and the three books of Solomon are to be understood here. It is observable that wisdom is divided by the Jews into three parts, natural, and theological; and that Solomon wrote them all. (1 Kings iv. 32, 33.)

Some rabbis find in these shalishim, the three persons of the Trinity, the Father, Son, and Holy Spirit, allegorical. Most interpreters apply the term to the Scriptures, and the excellent doctrines therein contained; for דבוי moans also excellent, princely things, words fit for a prince and great man, as distinguished from the mean. Those excellent principles, words fit for a prince and great man, must have been taught by the Holy Spirit being thine inestimable instrutor through the word of God; which reveals excellent truths respecting the sacred mysteries of the Trinity. Deut. iv. 4. "Hear, O Israel, Jehovah is our God. Jehovah alone:" compared with Prov. xxx. 4, 5, 6. Prov. viii. 30. Joseph B. McCAUL.

St. Michael Bassiahaw, Feb. 28, 1872.

I am. &c.,

JOSPEH B. McCAUL.

THE WORD OF GOD OUR GUIDE.

NEERING.

When the righteous shall have stretched forth his hands, and the Judge shall have given, will not the righteous receive mercy? And when the Lord shall have cleansed his people, will he not have compassion on his servants? Isaiah xliii. 5, 6. "The Lord is my strength and my song, and he is become my salvation; he is my God, and I will exalt him, and I will praise his name for ever. The Lord shall be my strength and my glory; and he shall be my salvation; he is my God, and I will exalt him, and I will praise his name for ever." Psalm xlv. 8. 'The Lord is my shepherd, I shall want no lack, he maketh me to lie down in green pastures, he leadeth me by the waters of rest, he restoreth my soul; he leadeth me by the waters of rest. The Lord is my shepherd: I shall want no lack. He maketh me to lie down in green pastures; he leadeth me by the waters of rest; he restoreth my soul; he leadeth me by the waters of rest; he leadeth me by the waters of rest. The Lord is my shepherd: I shall want no lack. He maketh me to lie down in green pastures.'—St. Ps. 23. 1, 2. 3. 4. 5.

* "The Council sat in Moses' son, 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 the Jewish antiquity immemorially feeble."—The Duke of Somerset. Pp. 91, 92.
THE REDEEMER'S SPEEDY PERSONAL RETURN.

COME, then, and, added to thy many crowns, Receive ye on 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, Overpaid its value with thy blood, Thy saints proclain Thee King! and in their hearts Thy title is en waven with a pen Dipped in the fountain of eternal love. Thy saints proclain Thee King! and Thy'delay Gives courage to their foes, who, could they see The dawn of Thy last Adven, love 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 infatuated style adopted by the Jewish press and pulpits. 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 unsanctified 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 its 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 synagogal tenets, like the titles of the Rabbis, have undergone a complete metamorphosis. No longer does one hear of rabbis—all are reverends, or collectively the Jewish clergy. "Tracts 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 visits, 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 unbroken 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 rabbis 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 shabby brag of its disciples, 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 walked with a firm and steady step; yet, notwithstanding all the oppressive measures that were adopted against the former, nothing could stifle that germ of intellectual progress, which is inerably 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 unhallowed effects of a creed that entails, whatever 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, certain of the precepts which he made he spurned; the pens of the scribes he in vain, the wise saw it not, the understanding men are ashamed, 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 18th.

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 the countries of Western and Central Europe the Jews now enjoy the same political and social rights as the Christians, and have no fear of being forbidden to engage in any occupation, even in Russia the existing restrictions are being gradually relaxed, the legislature of the Danubian principalities has for several years been laboring to make the Jews, as a class, amenable to every official preference against the Jews; nay, even debarring them by legal enactments from plying any manual trade or exercising any liberal profession. Not satisfied with being thus deprived of the obvious advantages of their Jewish neighbours, the Christian population (sit vena vera) have from time to time inflicted upon these most sanguinary persecutions, and perpetrated the foulest deeds of murder, robbery, and rape; thus rendering life absolutely insupportable to the Hebrews in that country. The latest item of intelligence of this kind comes to us from Iași, in Roumanian Bessarabia. Of the seven thousand inhabitants of this town, about one thousand were Jews, and a few days ago appeared an advertisement stating that in this month these were suddenly set upon by their fellow-townsmen, and for three successive days were robbed, ransacked, 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 dollars.

Now, sir, the means of counteracting such barbarities, and of providing for the simplest protection, is obvious. In 1840, when similar outrages were perpetrated on the Jews of Damascus, both England and France interfered, and induced the Turkish government to enjoin upon them, on pain of the consequences, a security of their persons by the intervention of our fellow-Christian at Beirut, and in the Lebanon, suffered persecutions at the hand of the Druzes, in 1860, the whole population of Europe stepped in, French troops were despatched to Syria, and the perpetrators were severely punished; 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 Roumanian state stands in relation of guardians to the Danubian principalities, which are indebted to the joint efforts of France, Great Britain, and Sardinia; not merely independent, but independent in some degree for the increase of their territory. The scene of the latest outrage is situated precisely in that part of the country which was ceded to Roumania 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 mediations and baronies were committed precisely in a district gained for the Roumanians by English and French blood and treasure.

It is true that the state of things is not to be endured, either on humane or political grounds. Should the British government forbear to interfere in this case, it is with the consent of the public punishment of the perpetrators of the outrages alluded to, it would, in point of equity, become actually privy to these, and its non-interference would constitute an unfaithful and unchristian piece 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 been freely voiced in our times. Long since I hoped I am not unduly imposing upon your kindness in requesting the insertion of the above, but I have no doubt that it will aid in the promotion of humanity, which is synonymous with true Christianity. —I remain, sir, your obedient servant and brother in Christ,

J. ALIU REUTER.

March 20th, 1872, Oakfield Park, Croydon.

BATTLE OF ARMAGGEDON.

Thur., Berna, 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 twelfth article I would suggest that it is a mistake to describe the "Battle of Armageddon" at the end of all. In Rev. xvi. 16, the devil gathers his hosts up "in the name of Armageddon." —This is just previous to the destruction of Babylon; and in chap. xiv. at the descent of our Lord, who destroys the Antichristian army with "the brightness of His coming," and "the billowing smoke of fire and dust, and the sea turned into blood," for 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, 23). 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, and Peter said to all other Christians are (1 Pet. i. 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, nor did not found His Church upon a man, but upon his truth. What, therefore, means 'upon This Rock' upon the confession contained in his words." (Serm. liv. upon Matt. compared.) Christ calls not the Church boulder, or στήλη, a convention of lords and statesmen, but Ισραήλ, an assembly of the people, young, old, male, and female. (1 Cor. i. 26, Luke i. 46.) "He hath regarded the lowly of his handmaidens." Compare Acts xx. 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 lawful or unlawful 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 esteeem 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 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 be observed, allowing purification to Paul, &c.; the pope is called "tied by the interdict," and loosed by the permission (see Acts v.; 1 Cor. v. 5.; 1 Tim. i. 20). The Papists wring 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 one hand, it may be turned 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 turned, 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. iv. 6), a steward round, the chariot 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 covenant, and leading them by the hand." 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). St. Peter is the 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 dog. Is the pope at all like Peter? Peter bore noble testimony to the Messiahship and Deity of Christ. Pio Nono magnifies Mary, and vain gloriousness presents himself vice-king, vice-priest, and infallible lord, and minister of this office is intransmissible. (Heb. vii. 21.) Christ needeth no successor. He continued ever.

"An euruit Roman Petrus sub judice licet est, Asti ibi Simonem nemo fuisse negat." The Roman pontiff calls himself Peter, a "stone," and "Vinciris Fili Dei," in a thumatrope sense surely! He is well called "papa," and his children are amused with a toy. The popes are such men as
April, 1872.

AND PROPHETIC NEWS.

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

"Quales ex humili magna ad vestigia rerum\"

Exultations volvi fortuna jocosa.

Journal.

Gregory styled himself a "servant of God’s servants," detected the Bishop of Constantina 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 patriarch. Not Peter, but Phocas, was that righteously rock upon which the papish supremacy is founded! O thou pope! Pilate, not prelate; cavilo, not catholic; apostatic, not apostolic; biseep, not bishop; Uninfallible, not Infallible.

"Rome’s lies are like the father that beget 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.

Genius’s Hebrew Grammar, enlarged and improved by E. Rodiger, Ph.D., D.D., Professor of Oriental Literature in the University of Leipzig, in his Hebrew Phrase-Book, by R. Davies, PH.D. of the University of Leipzig. 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 yet reached the ne plus ultra standpoint. There are margins, considerably spacious, still left for aspirants in thosedepartments 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 of an ascending grade, we say, written by Geuenius. Dr. Rodiger 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 text will find this edition of Geuenius’s Grammar a pleasant help.


To beginners anxious to make rapid progress in the study of the Hebrew language in order to be able to proceed expeditiously to the more important branches of the language, we cannot recommend better works to bring about the desired result than the present pamphlets. We know their effect from personal observation. We have some young friends, of both sexes, who are pensive 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 from the origin and formation of the Talmud, based upon the most recent and approved authorities; which is appended to a tabulated statement of the Numbers of Jews in all Countries of the World. [Second Edition.] By J. Alexander. London: R. W. & J. T. Coleridge.

The title-page describes the work in faithful and precise, though concise, terms. Those who are unacquainted with Jewish history, in their present form of expression, may find the time to study large works on the subject, will find in this compact volume valuable information and statistics touching Israel’s past and present.


Even if 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 the self-willed sheep with whom he account submitt to the saving care of the good Shepherd and Bishop of our souls, but who may possibly feel inclined to be carried away by the winds of persuasion. 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 apostasy of his fellow-countrymen, exposes the fogggy dreams of this apostle of infidelity in a calm, dignified, and convincing manner 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 day." Our brother justly reminds this tempter that there is no question that there are theists among the Jews, and among other people very much whether they will join you. The Jewish religion is so blended with their nationality, the principal part of the Jewish character is so necessarily 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 Christianity, the finality of any revelation, would necessitate an anathema 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.


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

WILL DARE SERVE as a more appropriate motto for the title-page of each successive volume of the above note intolerable production, than the one from 2 Cor. xiii. 8. Had Dr. Colenso spent half the time he has devoted to the display of his skill in the study—under an efficient master—of the original of the Old Testament, instead of wasting his time, diligence, and zeal on the above—what might have been achieved? 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 one which he has raised. The works which a certain class of theologians 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 works are often briefly associated. The sands of the Egyptian desert are continually encroaching round about the mighty pyramids, obelisks, tombs, and the like, which till their bases become hid. The untutored Bednans have then an opportunity to speculate in various conjectures of 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 time and energy to the task of saving the sand away. Then the real foundations appear in all their might and beauty, which confound and silence, for some time, the idle and rash speculators. What the winds and sands of the Arabian desert do for the monuments of Egypt, certain sets of annotators—or simoniacs—do periodically for the everlasting monument reared in God’s word. They cover up its foundation, now and then, with sand and other debris; when the wind and sand begin to stabilise begin to reveal in the sand, and to discuss, in inflated verbosity, about the foundation which is hid from their sight by the thick sand—which is piled upon the sand—swept together by the windblows that lie by Spinona—that Dr. Colenso now reveals; from which he persists to make a splendid figure, because it is not his wish wherein he fires off his harmless volleys against God’s revealed truth. This illustration has always suggested itself to us when we are compelled to wade through his last bulky and dull book. We have become so accustomed to have dust thrown in our eyes—by our Rabbis, Gentile Christian Fathers, and the rest of Rome’s multitudes of scholars—of which our author is so zealous a pupil—that we can now stand firmly and unflinchingly, and face with open eyes any geological sand-storm which the authors of this work have been enticed to undertake to write, so that sound and solid learning which is absolutely required for so important a work.

BOOKS RECEIVED.

Analytical Review of Twelve Sermons, etc. W. Murray.

Letters Received.—Rev. J. Brummer, Paris; Thoos. J. Meyer; J. B. McFall; S. A. Hebryzn, Bethius; B. Williams. Letter from D. M. coloured Truth; Arabic: Dr. A. Quraish; J. W. G.; M. E. W., &c. &c.

J. A. Shereszewski.
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, Asham Library, 151, Fathom Road, Macclesfield." The Editor will not, in any case, return rejected communications.

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

The Editor does not, as a rule, identify himself with 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 Asham Library—"I left 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 centu- ries, there would be room for another section of Jews in modern society. I suppose he or some of his Court can read English?"

FROM THE "BOOK." "The Hebrew Christian Witness, published pro Deo, conjointly with the Prophetic News (Stevenson, Paternoster Row), is the organ of Anglo-Hebrew Christians, and bids well to be an imperishable Witness for the ethics of the Gospels of Christ. It is, under the entire management of editor and contributors, from patriarchic Jewish believers. It has made its appearance, and 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 Gospel and to lead the nation back to the Flashes of Light. 7d. The Lost Chapter of the Acts of the Apostles, 1d., and Commentary on the same. 6d. Ten Sermons by Eminent Clergymen, in wrapper. 7d. The Methodist Pulpit, 4 Sermons. 14d. The New Testament, in Hebrew. 6d. Essay on Training Pupil Teachers, 6d. The Employment of the Dead, cloth, 2s. 6d. Tales of Commercial Travellers, 6d. Mrs. Palmer's Wayward Children. 6d. Mrs. Palmer's Faith and its Effects, 1s. 6d. Mrs. Palmer's Four Years in the Old World. Large thick 8vo, cloth 6s. Memorials of Bishop Ridley and Latimer at Oxford. A large folio Steel engraving, with key to the Portraits 1s. 8d.; post free 2s. Posthumous Works of Mr. Wesley, M.A. Fine Engraving, folio, proof impressions, 5s. reduced to 3s., post free. The Methodist Family. A Group of Fifteen Portraits of the Chief Members of this Eminent Family during 200 years. 3s.; carte Union, 1s.

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SUMMARY OF BOOKS.

Stevenson's Methodist Hyman-Bock and its Asso- ciations. Enlarged and bound and gilt. 6s. Stevenson's Origin of the Alphabetical Characters. 6d.

Dr. Margoliouth's Poetry of the Hebrew Penta- teuch.


Ten Sermons by Eminent Clergymen, in wrapper. 7d. The Methodist Pulpit, 4 Sermons. 14d. The New Testament, in Hebrew. 6d. Essay on Training Pupil Teachers, 6d. The Employment of the Dead, cloth, 2s. 6d. Tales of Commercial Travellers, 6d. Mrs. Palmer's Wayward Children. 6d. Mrs. Palmer's Faith and its Effects, 1s. 6d. Mrs. Palmer's Four Years in the Old World. Large thick 8vo, cloth 6s. Memorials of Bishop Ridley and Latimer at Oxford. A large folio Steel engraving, with key to the Portraits 1s. 8d.; post free 2s. Posthumous Works of Mr. Wesley, M.A. Fine Engraving, folio, proof impressions, 5s. reduced to 3s., post free. The Methodist Family. A Group of Fifteen Portraits of the Chief Members of this Eminent Family during 200 years. 3s.; carte Union, 1s.

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