

THE Hebrew Christian Witness AND PROPHETIC NEWS.

אָתָם עֵדֵי. "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.

No. 5. NEW SERIES.

MAY, 1872.

PRICE TWOPENCE.
POST FREE, 3s. 6d. PER ANNUM.

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JUDAISM IN ITS MODERN ASPECT.

BY THE REV. M. WOLKENBERG.

Among the various forms of modern opposition to Christianity, that of English Judaism has recently attracted considerable notice by its unusual boldness and virulence. Oppressed for centuries, despised and nearly crushed by triumphant Romanism, it dared not raise its head even long after that tyrannous system had lost its hold upon the English people, and had become, in its turn, the proscribed religion of a small minority. Till a comparatively recent period, all the aspirations of the Jews went no higher than mere toleration; they desired nothing more than to be allowed to follow the dictates of Judaism, and to live in undisturbed seclusion from the political, social, and religious changes, which agitated their Christian neighbours around them. Wrapt up in their inveterate hatred of Christianity, which had been intensified by ages of severe persecution, they remained indifferent spectators of the

struggles of the Reformation. To their mind, Christianity had entered upon a new, though softer phase, hardly less objectionable, from a religious point of view, than Romanism itself; and they were only so far interested in its development as it promised to introduce an era of toleration for down-trodden Judaism.

If, however, the light of the Reformation did not directly penetrate Jewish darkness, it was impossible for the latter not to be affected by it in an *indirect* manner. As a matter of fact, the synagogue could not stand its ground before the irresistible advance of the intellectual enlightenment and social progress, which followed in the wake of the Reformation. Its foundations were imperceptibly undermined, and, before they were aware of it, the Jews, in Protestant countries, were, to a considerable and ever-increasing extent, emancipated from the trammels of Rabbini-ism. With the dawn of intellectual light upon the mind of the Jew, his faith was brought into irreconcilable antagonism with reason, and the contest unfortunately threatens to overthrow all belief in inspiration.

Perhaps no more striking proof can be adduced of the divine origin of Christianity, and the hollowness of Judaism, than the fact that, whilst belief in the former has been, and still is, found compatible with the highest literary and scientific attainments, faith in Judaism is *invariably* eclipsed in proportion as the mind of the Jew is enlightened by secular knowledge derived from any other source than the Talmud. In my ten years' missionary experience among the Jews, both in England and on the Continent, I have *not met a single Jew*, at all acquainted with modern literature, who did not secretly despise the Talmud, and, what is more remarkable, who did not *disbelieve the Scriptures*.

But how are we to solve this enigma?

Granted, that Talmudic darkness must vanish before the light of truth, in whatever way conveyed, how is it that educated Jews cease also to believe in Moses and the prophets? The explanation usually given is, that the Jew, having been accustomed to identify Rabbini-ism with the Oracles of God, naturally repudiates both as soon as he is relieved from the pressure of the former. This answer is evidently unsatisfactory, and does not sufficiently account for the phenomenon. The real solution of the difficulty lies in the fact, that a *thinking Jew cannot possibly bring himself to admit, without great limitations, the credibility of Moses and the Prophets*. It may be difficult for a Christian to put himself in the position of such a Jew. Accustomed as he is to look upon the Old Testament as preparatory to the Christian economy, the Gentile believer can easily account for the extraordinary display of supernatural power during the Levitical dispensation. *He* can point out its necessity and the grand purpose—the redemption from sin and ruin, and the regeneration of the whole world—which it was intended to serve, and which, in great part, has also been accomplished. Taught by his Saviour, he discovers a deeper significance and a universal application in the law of Moses. The Prophets stand before him in all their moral grandeur and sublimity, and the flood of light thus thrown by the Gospel upon the Mosaic dispensation is so overwhelming, as to hide completely from view the darkness which still hovers over such incidents as the total extermination of the Canaanites and other features of the Old Testament, which form the butt of the infidels' attacks.

But how entirely different is the point of view in which Moses and the Prophets must appear to the reflecting Israelite! *His* difficulties are simply insurmountable. To his mind there is not only nothing that

is striking and worthy of a divine Revelation in the morality of the Old Testament, but much that is positively repugnant to the principles of common justice. However flattered, for instance, he may feel by the national election of his people, he cannot conceal from himself the fact, that, as from a Jewish point of view, which regards Christianity in the light of an aberration from Judaism, that election has been attended with no benefits to the world at large, it is altogether at variance with the universal goodness attributed to God by reason and Scripture. His perplexity increases as he fails to discover the realisation of its objects, if, indeed, he can find any object at all in the election of his people, who, in everything that constitutes the happiness of a nation, have always been, and still are, left far behind by the Gentiles, who were not so favoured. Nay, more: the only object which can justify any supernatural manifestation of the Deity, and even render it an imperative necessity, is altogether wanting. There are but few references to a future state in the Old Testament, and they have been disputed even by Jewish commentators. The promises and penalties attached to the law are all of a temporal kind, and even the reign of the Messiah is, according to Jewish belief, to introduce an era of earthly prosperity to Israel, and nothing else.

Thus the position of the thinking Jew is even more untenable than that of the Gentile Unitarian, who admits that "never man spake as Jesus did," and who may, at least, rest the necessity of revelation on the ground that Christ "brought life and immortality to light through the Gospel," as the final development and completion of the Old Testament, and that He raised the standard of holiness and universal morality and benevolence to a height never contemplated by human philosophy, certainly not by Judaism, nay, not even by pure Mosaism as understood by modern Jews.

To escape from his dilemma, two ways were open to the Jew. He must either embrace Christianity, as offering the most perfect solution of his difficulties; or he must declare open war against Moses and the prophets, and denounce them as impostors. But pride of intellect, united with his inherited prejudices conspired to prevent his adopting the former alternative; and, on the other hand, his long cherished national aspirations—based upon a rooted belief in the divine origin of the Scriptures, and so much interwoven with every fibre of his being—could not be absolutely renounced without doing extreme violence to his inner consciousness. Here German rationalism interposed: it proposed a middle way; it laid down as a maxim that the Bible contained truth, but was not the truth. The Jew seized eagerly, though unawakened, upon this solution of his difficulties, which enabled him to modify at pleasure the very meaning of revelation itself. He thus started upon

the race of scepticism and infidelity; and so rapid has been his progress in this downward course, that he has far outstripped his Gentile masters in unbelief and materialism.

I have dwelt at some length upon the position of the modern Jew, because nominal Christians have unwarily conceded what the champions of Judaism have but too eagerly and adroitly seized, that Christianity has added nothing, in a moral point of view, to Biblical Judaism. This is true if the latter is to be viewed in the light which Christianity throws upon it; but it is not true if the Old Testament is placed in antagonism with the Gospel. Let it be borne in mind that all the attacks directed against the morality of the Bible have been made from the side of the Pentateuch; so that Paley, in treating of the moral evidence of Christianity, deprecates the idea of holding Christianity responsible for the Old Testament. Christians cannot, of course, decline the responsibility, as Christ Himself has stamped the Old Testament with divine authority; but then, it is only by accepting the Divine mission of Jesus that the attacks upon the Pentateuch can be successfully warded off.

It is clear, then, that, on close investigation, rationalistic Judaism will be found to rest on no other foundation than human speculation. It is a purely deistical system, in no way connected with the Old Testament, though enveloped in a cloud of Scriptural phrases, and even clothed with the garb of "orthodoxy" to hide its deformity and novel aspect. Unlike the Gentile Deist, who disowns every connection with Christianity the moment he ceases to be a believer in Revelation, the national idiosyncrasy of the Jew is such, that he cannot openly and directly renounce Moses and the Prophets without severing the only tie which binds him to his people; and thus placing himself in a most painful position of extreme social isolation. To this peculiarity in his social position is due that system of religious insincerity and that want of straightforwardness, which, more than any other vice, marks the character of the Jew whenever and wherever he is brought into contact with the effects of Christian enlightenment, but not under the direct influence of the Gospel itself. It is that religious constraint which corrupts his heart, deadens his moral insensibilities and blunts his spiritual perceptions. He feels no interest in the devotional exercises of the synagogue; religion, with its multitudinous forms and irksome ceremonies is an intolerable burden, which he shakes off whenever he can do so with impunity.

Fully alive to the rottenness of Judaism and its utter inability to maintain its ground for any length of time, especially in a country like this, where Christianity predominates in its Biblical purity, some leading spirits have manifested unusual activity and energy in their endeavours to keep up the tottering edifice of the synagogue. It is true that the fundamental difference

between "orthodox" and "reformed" Jews is at least as great as that which separates the former from the Karaites, who are notoriously looked upon as not better than Christians; but then darkness can only be opposed to light, and Christianity is the only enemy which Judaism has to dread. The means and weapons employed against the aggressive influence of the Gospel show most clearly the unscrupulous disposition of its Jewish opponents, and more particularly of the professedly "orthodox" organ of Judaism. The class represented by that organ have never so much as attempted to answer Dr. McCaul's "Old Paths;" they are even cognisant of the existence of much graver objection to Rabbinism than decency would permit that author to introduce into his work. They are fully acquainted with the deeply degraded condition of the Jews in Turkey, and North Africa, where Talmudical Judaism *pur et simple* has its full sway, and is free from every foreign influence. They know full well that the Jews rise and sink in the scale of civilisation together with the nations in whose midst they reside, and that only in proportion as they shake off their belief in Talmudism; and yet they have the hardihood to harp continually, in the face of all these facts, upon the civilising and humanising effects of Judaism. They borrow the phrases of Christianity, use the very language of the New Testament, and copy all the Christian institutions, such as Sabbath schools, Tract associations, &c., and then call upon the world to admire the wonder-working spirit of the Jewish belief! So complete has been the assimilation of rationalistic modern Judaism to Christianity, as regards its external organisation, that it has been, so far, rightly observed "that the difference between the two consisted only in a few speculative ideas." To all outward appearance the shell is the same. It just now suits the spirit of evil to assume the garb of the angel of light; but it is the absence of these "speculative ideas," the repudiation of the doctrine of the atonement by the vicarious sufferings of the Son of God, and its application to the soul by the Spirit, which renders the cry of "Peace, peace!" so delusive, and which accounts for the ever-increasing restlessness of the Jew, the aching void in his heart, and his inquietude which, in moments of sober reflection, borders almost on despair.

Under such circumstances the duty of the Church of Christ, and especially of every Hebrew Christian Witness, is clear; it is to expose the sophisms of the modern Jewish champions, in whatever garb they may present themselves before the world, to clear away the dust which they throw into the eyes of the simple and unwary; and to proclaim aloud Israel's transgressions and the iniquity of the house of Jacob, in forsaking the fountain of living water, and hewing out for themselves broken cisterns of which the last drop of water is dried up.

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[The effrontery which characterises modern English Judaism, and its organ, may be inferred from the following paragraph, which appeared in that organ of the 12th ult. :—

DUBLIN.—A correspondent informs us that at a meeting numerously and influentially attended by the citizens of Dublin, and held at the Mansion House, presided over by the Lord Mayor of Dublin, for the purpose of considering the most effectual means of relieving the distress of the sufferers from the epidemic of small pox which recently prevailed there, a Christian divine thought it expedient to descant on "Christian charity," and endeavoured to impress upon his audience the necessity of acting harmoniously together as "Christians" in the distribution of relief. Mr. Lewis Harris of Dublin took exception to those views, and regretted the introduction of such a topic. He told them that they had not met as men of any particular creed, but as Catholics, Protestants, and Jews on the broad platform of charity, bent upon alleviating the distress of all those who had been sufferers, irrespective of religious creed; and that though he could not bring his mind to share his views, that would not prevent him putting his name down for ten guineas. The Right Hon. A. Brewster, ex-Lord Chancellor of Ireland, fully concurred with Mr. Harris, and could not help saying that mentioning a particular religion at a meeting whose object was "charity," was enough to throw the apple of discord between man and his fellow man; and he could not understand the necessity of introducing such a topic. He had every confidence in the committee that the funds would be administered in the fairest and most efficient way, utterly regardless of the accident of birth by which he belonged to any particular denomination.

The next thing we may probably have to read will be of a resolution, moved by Mr. Lewis Harris, ex-Warden of the Dublin Synagogue, and seconded by the Right Hon. A. Brewster, ex-Lord Chancellor of Ireland, that the term "Christianity" should not be mentioned within the hearing, and be kept out of sight, of every Israelite. Surely, we are living in days that are evil, when professing Christian nations permit themselves to be besotted by idolatry, befooled by infidelity, and hoodwinked by a neo-judaism. If ever the apostolic exhortation was needed it is more so than ever in these evil days. (Ephes. v. 15-17.)—Editor H. C. W.]

A MODERN TERTULLUS IN THE MODERN ATHENS.

THIRD NOTICE.

WE have at long last received the orator's lectures, with which he delighted the Scotch philosophers, in the course of last November and December, under the title of *The Jews of Modern Times*. The pamphlet enjoys the advantage of the lecturer's corrections, revisions, and annotations. We gave it an attentive and careful perusal. Truth constrains us to state that we have seldom or ever read anything—in so small a brochure—so unpleasantly turgid as those

utterances. But some like that bloated sort of style! True.—But philosophers, even such as have a *penchant* for pompous verbosity, look for facts, "downright and real," in every statement submitted to them, no matter in what manner the statement is made. We feel bound to add that it has never fallen to our lot to detect in so small a publication—some fifty odd pages, printed in large type—which professes to treat of history, so many glaring apocryphal crudities, and so many daring suppressions of verities. In justice to the credit of philosophy and truth, we are proposed to put every questionable statement, hazarded in those lectures, in its true light. We have no space for the analysis in this issue; we must reserve it for the next. After which we shall republish all the articles on the subject, in a permanent form, as a contribution to *bonâ fide* history. At present, therefore, we intend to furnish the concluding notice of the reported second lecture as it appeared in the synagogue organ.

In winding up his sketch of Anglo-Jewish successful struggles for the removal of their civil disabilities, the lecturer observed :—

"In the present Parliament there are no less than eight members professing the Jewish religion. They are all Liberals, but with no leaning to extreme radicalism. They have never displayed anything like prejudice or unfriendly feeling towards Christianity or the Established Church. I could mention instances, of which I am personally cognisant, of grants of land made by them on their estates for the erection of churches and chapels. A sentiment prevails amongst Jews that it is a moral and social duty on their part to provide for the spiritual wants of their Christian tenantry."

Unfortunately, those eight gentlemen—and eight times eight like them—do not reflect the feelings or sentiments of "the Jews of modern times" towards Christianity. A sentiment prevails amongst such Jews as occupy seats "in the present parliament," that all religions are alike; just such a sentiment as prevailed amongst the ultra rationalists of ancient Rome. The sentiment which prevails amongst those highly civilised Jewish gentlemen in the present Parliament respecting their own Scriptures is, that Moses and the Prophets should be treated more as secular teachers than as divinely inspired instructors. No one can read the too much be-praised work of the talented Misses Rothschild—on "The History and Literature of the Israelites according to the Old Testament and the Apocrypha"—without perceiving the prevailing sentiment of those young ladies, so successfully instilled into their minds by their tutor, Dr. Kalisch, whose "reckless rationalism" even Mr. Marks denounces. It is that "reckless rationalism," not Jewish feeling and sentiment, which induces certain rich Jewish landlords "to provide for the spiritual wants of their Christian tenantry."

The real sentiment and feeling of "the Jews of modern times towards Christianity" can only be ascertained from the modern

synagogue organs, in this and other lands; they abound now, as their writings have done in the darkest ages, in blasphemous tirades against Christianity. This we shall verify by references in our analysis of the pamphlet.

In his laconic account of the origin of the "West London Synagogue of British Jews," Mr. Marks exhibits his pet characteristics. With apparent *naïveté* he states :—

"As in all cases when old and honest prejudices are wounded, the new movement produced bitter feelings and angry excitement. The rusty weapon of excommunication, which had long lain buried, was exhumed, and directed against the new congregation and its minister; but it proved of no avail. Time and mature reflection have now arranged all intemperate feelings: and although we continue to be divided on questions wholly ritualistic, we are drawn closely together by a common belief and by mutual sympathies, so that for all communal purposes we act as one inseparable brotherhood."

The catholic spirited reformer forgot to tell his confiding audience that when his new synagogue was opened, only a few months ago, the chief Rabbies of the "orthodox" synagogues refused invitations to be present, unless the minister repented of his apostasy from the Talmud, and subscribed to the infallibility of its popedom.* Surely, if the lecturer recollected that unpleasant episode he would not have gone on with that part of his *story*, in the following strain :—

"Not a few of our Christian countrymen regarded our movement as the precursor to our entering the church. It is not easy to account for this strange idea. Surely Judaism is no more dependent on a slavish adherence to the Talmud than Christianity is on an unconditional subscription to the divine character of the old patriotic dicta found in the Greek and Latin church chronicles. There is ample evidence in the Scriptural books to prove that long before Christianity had dawned, or the doctrine of a divine Oral Law was taught, Judaism did exist in Babylonia during three quarters of a century; and exist, too, without a temple, without an altar, without a sacrifice, and without an anointed pontiff."

Those "Christian countrymen" must have been simple minded indeed! If they had known Mr. Marks as well as we do, they would not have regarded his new move in the light they did. His ambition was to be the founder of a sect, and not to search and find the spiritual teaching of Moses and the prophets. If those Christian countrymen had known a little more than they did of the history of Judaism, and Jewish would-be deliverers, they would have shrewdly opined that Mr. Marks aimed at being a deliverer of his brethren on his own account. If they thought at all on the subject, would they, or could they, have imagined that *Bar Couchbhat*—alias *Bar Couzibha*—or the other aspirants for fame as Jewish deliverers, would ever have encouraged faith in Christ! Why, they themselves tried to ape the deliverer! He himself, who knew best his aim and aspira-

* See the last No. of THE HEBREW CHRISTIAN WITNESS, p. 57.

† THE HEBREW CHRISTIAN WITNESS, p. 29.

tions, might well indulge in the apostrophe:—"It is not easy to account for this strange idea." There he should have stopped. He lays himself open to the charge of disingenuousness by the next sentence:—"Surely Judaism is no more dependent on a slavish adherence to the Talmud than Christianity is on an unconditional subscription to the divine character of the old patriotic [patristic?] dicta found in the Greek and Latin church chroniclers." If the Edinburgh philosophers had had their wits about them, they would surely have exclaimed:—"Why, sir, you have just told us, that for holding and promulgating the sentiment, that Judaism should be independent of the Talmud, the heads of the established synagogues—that is, of Judaism—have excommunicated you and your congregation! And do you not know, sir, that the Christianity professed in the Greek and Latin churches is founded on an unconditional subscription to the divine character of the old *patristic*—that is what you mean when you say 'patriotic'—dicta found in the Greek and Latin chroniclers, just as much as the modern Judaism, professed in the 'orthodox' synagogues, is dependent on a slavish adherence to the Talmud!" Perhaps the Caledonian *savants* meant to intimate by their silence that they thought the more about the lecturer's propounded crudities.

Equally at variance with fact is the assertion contained at the close of the above quotation. There is not a tittle of evidence in the Scriptural books to prove that long before Christianity had dawned, Judaism—that is, Scriptural Judaism—existed in Babylonia during three quarters of a century, without a temple, without an altar, without a sacrifice, and without an anointed Pontiff. Scriptural Judaism was a system of religion veiled in prophecy, and illustrated by symbols and emblems, sacerdotal and sacrificial, indissolubly connected with a central sanctuary. When Israel apostatised from God, the Almighty deprived them of the bond of union—the import of the word RELIGION—between Himself and them. Judaism, instead of existing, was extinct in Babylonia; and the poor captives considered the privation a great, but a righteous chastisement. So Ezekiel told them. And the dispersed of Israel, now-a-day, over the habitable world,—as their liturgical prayers testify—own that they have no means of complying with the prescribed requirements of Scriptural Judaism. The Judaism now professed—whether in the Talmudical synagogues, or the so-called "reformed"—is not Scriptural. The Jews, therefore, who reject Christ as the Redeemer of Israel have no Scriptural religion. This is a truth too solemn to be trifled with by ingenious Jewish quibbles. The Jews in Babylonia could not brook the deprivation of Scriptural Judaism for three quarters of a century! Since their national rejection of the Saviour, the destruction of the temple,

and the great dispersion, our poor nation has had to endure the deprivation for nearly nineteen centuries.

The other assertions volunteered by the modern Tertullus, about modern Judaism having "little dogma," the perpetuity of the Mosaic law, the non-seeking of proselytism on the part of the Jews, &c., will be treated in our comprehensive analysis of the published pamphlet alluded to at the beginning of this paper.

THE OVERTHROW OF GREAT BABYLON.

BY G. B. CHALONER.

"The woman which thou sawest is the great city,—the one having a kingdom over the kings of the earth."—*Rev. xvii. 18, Rotherham's Idiomatical Translation.*

At the time the beloved Apostle received from Jesus Christ the revelation of "things to come," Rome was the mistress of the world, and reigned with absolute sway over all kingdoms of note that are known to history within the bounds of ancient empire. The definition contained in the above text, which is the closing sentence of the most remarkable interpretation of a series of symbols ever given to us,—is exactly indicative of the political and governmental position and influence of that "great city;" and the majority of expositors so understand it. No other city could claim the position thus indicated at the time the prophecy was written; and the strict present tense of the definition limits it to Rome.

Hence, in discussing briefly the doom of Great Babylon, we might be permitted to substitute the name of the modern city for its ancient prototype without fearing much adverse criticism. But there seems great propriety in adhering as much as possible to the phraseology of the prophecy, reverting to interpretative terms only as the exposition necessarily requires.

1. The whole of the eighteenth chapter of the Apocalypse is a description of Great Babylon's overthrow,—an amplification in fact of the startling announcement by an angel which is found in Rev. xiv. 8: "Fallen is Babylon the Great, because she made all nations drink of the wine of the wrath of her fornication."

2. We gather from the description that the overthrow of Great Babylon will be sudden and complete. Her plagues will come in one day; the kings lament that her judgment is come in one hour; the merchants, that in one hour her great riches is come to nought; the shipmasters and sailors, that in one hour she is made desolate; and a mighty angel finally compares her fall to the sudden and violent sinking of a millstone in the sea.

3. She will be destroyed by fire—"utterly burned with fire." The kings shall bewail her when they shall see "the smoke of her burning;" the shipmasters

and sailors will see the smoke of her burning as they stand afar off; and when the inhabitants of heaven praise God for her judgment, it is said, "Her smoke rose up for ever and ever."

4. Great Babylon will be destroyed for her sins. Fornication, or idolatry, luxury, cruelty, and pride are the sins particularly mentioned. The kings of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication. This extraordinary expression receives elucidation from some parallel passages in Jeremiah referring to Babylon and Chaldea: "The nations have drunken of her wine; therefore the nations are mad;" li. 7; "It is the land of graven images; and they are mad upon their idols," l. 38. The idolatry of ancient Israel is again and again called fornication with the surrounding nations; and without doubt it is Great Babylon's unconquerable idolatry that wins for her the Divine denunciation on her harlotry and fornication. Pagan Rome gathered the gods of the nations whom she conquered, and gave them honourable admission into her Pantheon; and Papal Rome, when she took possession of the spoils of her predecessor, baptized the hideous throng by Christian names, calling them saints, mediators, and protectors. Legends and fables, "cunningly devised," swarmed from the heated brains of debased and emasculated beings, whose vows of celibacy made them the ready tools of Rome's prurient desire for universal power and supremacy. Whatever they touched was defiled with Rome's idolatry. Painters and sculptors, poets and architects, vied with each other to clothe and drape and limn and chisel such creations of fancy as the etiolated inmates of her cloisters had for centuries laboured to bring forth, in,

"That twilight time
When sky-born Truth, by priestly hands arrayed
In vulgar vestments of the motley mime,
Played conjuror in 'dim religious' shade;—
And peasant-thrall, by bell and book dismayed,
Glanced tremblingly on corbel, niche, and pane,
Where imp, saint, angel, knight with battle-blade,
Griffin, bat, owlet, more befooled the swain,
Till, when the incense fumed, round swam his
wilder'd brain!" *T. Cooper.*

But the catalogue of Babylon's sins is wound up with the terrible sentence, "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth:" as if the great city which is the subject of the prophecy were directly or indirectly concerned in every persecution, massacre, and war that has occurred since the prophecy was uttered.

5. Notwithstanding the wickedness and unbounded cruelty of Great Babylon, there will be people of God in her until she is about to be destroyed. We may safely infer that the Divine Revealer gave to the Apostle no merely vain words when the

voice out of heaven exclaimed, "Come out of her, my people, that ye be not partakers of her sins." These words may furnish a useful moral for the preacher, but they indicate an important fact, and also lend probability to the supposition that, as angelic interference saved righteous Lot and his family from the burning of Sodom, so, by some special interference of Divine Providence, the people of God will be delivered when the Apocalyptic Babylon shall be given to the flames. Who they shall be that are designated "My people," is not stated,—whether the Lord's people of the Gentiles, or His ancient people the Jews: but it is not inconsistent with the general tenor of the prophecies which refer to the final deliverance and restoration of Israel to understand that the Jews are intended; for we find that their national salvation is closely connected with the overthrow and everlasting destruction of Babylon, the synonym if not the type of the apocalyptic city.

6. May it not be deduced from the prophecy that Rome will be greater, more glorious, and magnificent at the period of her final fall than she is at present? If not, many of the expressions in the prophecy are exaggerated and inappropriate. Some of the cities of modern Europe far exceed her in riches, commerce, and military greatness, and resemble much more correctly the description of the text: so that, if the lamentations penned by the inspired apostle be intended to depict the actual grandeur, wealth, and glory of the mystical Babylon at the time of her overthrow, there must come a great change in her condition and character. *Much must depend upon the course which Italian affairs may take when all obstacles are removed out of the way of a Peninsular confederation, with a military or political head, independent of the rest of Europe. Under an ecclesiastical head, the probability is that Rome would never become anything more than a city of priests and monks: modern society has had no experience of what Rome may become under an energetic and able temporal ruler.**

7. The prophecy seems to indicate that in the burning of Great Babylon its whole site is fired, and becomes an ever-burning lake of fire, into which the city is precipitated, and utterly disappears. From xvii. 16 we learn that the city will be burnt by the ten kings, who will give their power to the wild beast. Doubtless they little anticipate the consummate ruin their act occasions: but it is God who causes by secondary agencies her final overthrow, and sinks her into irrevocable perdition and unquenchable combustion. Her fall is to be sudden and signal as the disappearance of a "great millstone" when cast into the sea; "the

smoke of her burning" will be seen "afar off;" and she "shall be found no more at all;" although "her smoke shall rise up for ever and ever."

8. The fall of Babylon is one of the events to which the greatest prominence is given in the Apocalypse. It is to be the *first consummated* act of Divine judgment before the millennium, and the whole heavens are represented as joining in a song of triumphant gladness on account of it: holy apostles and prophets are invited by the angel to rejoice because God hath avenged them upon her; a great voice of much people in heaven ascribes salvation and glory unto God for his true and righteous judgments upon the great whore which has so long corrupted the earth; the elders and living creatures within, around, and before the throne, confirm and re-echo the exulting song: and a voice from the throne of God itself encourages the servants of God to prolong the triumphant strain. This grand climax of praise is only equalled by that which burst from every order of created intelligences, when the Lamb took the sealed book to open it; and in both cases we must regard the cause sufficient to account for so great a commotion in the heavenly world. The cause in this instance,—the perdition of the great whore,—is readily appreciable in its general features: but there is one point, one element in the abounding pride and turpitude of Rome's presumption and robbery which is not directly mentioned in the whole prophecy, but is plainly to be inferred from the contrast presented in the next portion of the text. The reflecting mind must be powerfully struck with that contrast as it places in view, next after the judgment of the shameless Babylonish prostitute, robed in scarlet and drunk with blood, the True Wife of the Lamb, "arrayed in fine linen, clean and white," resplendent with righteousness and the beauties of holiness. Great Babylon has usurped and claimed to exercise all the characteristics and privileges of "The Bride, the Lamb's Wife." Being no longer mistress of the world as a military power, she has with devilish and perverse sophistries gathered together and applied to herself all the precious promises anciently given to the woman Israel when she should be married to the Lord on her final restoration to her own land; robbed this true Wife of the Lord of all her anticipated glories with the Divine Bridegroom; and invested a figment of her own creation (the One Holy and true Roman Apostolic and Catholic Church) with all the blessed privileges and immunities appointed to the holy city the New Jerusalem. Rome has thus exhibited herself as entitled to spiritual supremacy and dominion over the whole earth as the Bride of Christ, while in reality she has been the abandoned harlot that has filled the world with spiritual fornication, and made herself drunk with the blood of the saints and

martyrs. She is to be utterly destroyed, therefore, when the True Bride is ready to be manifested.

This last consideration throws considerable light upon the whole description of the doom of Babylon, and accounts in great measure for the importance attached to her judgment in the prophecy. It is the wine or doctrine of her fornications (idolatries), and the sorceries of her ordinances, which have deceived the nations, corrupted the truth of Scripture, and so blinded the human mind that few even of those who have most loudly and energetically protested against her enormities have been able to free themselves entirely from the effects of that wine, which they have tasted in common with all Christendom.

THE VICAR OF ST. SAVIOUR'S, FOREST HILL, AND SOME OF THE EVANGELICAL MISSIONARY SOCIETIES.

THE Rev. Dr. Rosenthal seems never at peace but when he is fighting "the good fight of faith." Whatever the outsiders of the Forest Hill suburb may think of him or his work, his own people, of the parish of St. Saviour's, must own, and do own, that he is one of the most active, energetic, and zealous clergymen of the Church of England; never in his element except when engaged in his Master's work. In the course of the month of March he had a series of daily services in his church, and a course of stirring sermons—preached by different clergymen—for missionary purposes at Home, for the benefit of his own flock, as well for straying sheep of neighbouring parishes. At the very beginning of last month he began to make arrangements for a meeting, in aid of missions amongst "peoples and nations" afar off. The result was a very successful meeting indeed, which took place on Friday evening, the 12th ult., to help forward evangelical missions,—such as the Bible Society, Church Missionary Society, the Irish Church Society, and the London Society for Promoting Christianity amongst the Jews,—in their noble and hallowed efforts.

Some of the particulars connected with that meeting are sufficiently interesting to be deserving of a record in the columns of the HEBREW CHRISTIAN WITNESS; and this short sketch of the meeting and proceedings is therefore furnished. It ought to be premised that hitherto very little, if anything, had been done in that suburb for missionary operations. When Dr. Rosenthal succeeded to the Vicarage of St. Saviour's, Brockley Road, he found the absence of interest in Christian missions in the neighbourhood a cause of great anxiety to him. He felt, as every faithful minister of Christ must feel, especially when he happens to be "a Hebrew of the Hebrews"—that the indifference

* The whole of the above paragraph was written in December 1848, and for obvious reasons is retained with scarcely an altered word, except the omission of part of a phrase referring to the dethronement of the Pope which had then occurred.

to the Saviour's, command, touching the preaching "the gospel of the kingdom unto all nations," was not only wrong, but highly culpable. He determined, therefore, to attempt to infuse some of the missionary spirit, which animated his own soul, into the hearts of his people. The attempt was crowned with success. The fervent zeal which pervades his own thoughts, words, and works has kindled a kindred sympathy amongst his flock; the proposal of a meeting, on a larger scale than was ever held heretofore was gratefully hailed by his congregation.

As there is not at present a room in St. Saviour's parish large enough for a meeting of the kind, Dr. Rosenthal applied for the loan of the National Schools, in the neighbouring parish of Christ's Church, which was readily granted. The room was crowded by a respectable and intelligent audience. Dr. Martin Hirschfeld, a Hebrew Christian, presided. After a hymn was heartily sung by the assembly, and a prayer offered up by the Vicar for a divine blessing upon the meeting and speakers, the President made a few appropriate remarks upon the importance of the subjects and objects for which the meeting had been convened. He then called upon the Rev. J. B. Owen, of Chelsea, to give some account of the operation of the Irish Church mission. Unfortunately, the reverend gentleman, who always speaks well and to the purpose, was suffering from a severe cold, and could only speak for about twenty minutes, and that much under the pressure of great exertion. For all that, Mr. Owen produced an unmistakable conviction that much good is being done by the Scripture readers, and other agencies in connection with the Irish Church Mission. The next speaker was the Rev. Mr. Taylor, a missionary from China. He gave a melancholy description of the moral condition of that vast empire, and the incipient efforts now put forth for its spiritual regeneration. Mr. Taylor was followed by the Rev. H. A. Stern, another Hebrew Christian, Principal of the London Jews' Society Home Mission. Mr. Stern being well known on account of his sufferings in Abyssinia, and his extensive evangelistic labours amongst the scattered sons of Abraham in Turkey, Persia, and Arabia, carried, as it were by storm, the sympathies of the audience. He spoke for about an hour; and if the attention with which his address was listened to indicated the appreciation of the cause which he advocated, there is every reason to believe that the Jews' Society will ere long have a flourishing auxiliary at Forest Hill. The thoughtful whispered to one another at the meeting, and homewards after the meeting, as a remarkable circumstance, that out of the five gentlemen who took part in the affairs of that most interesting meeting ever held at Forest Hill, or its neighbourhood, three were Hebrew Christians.

C. L.

THE HOPE OF THE LORD'S COMING THE CONSOLATION OF BEREAVED CHRISTIANS.

1 Thess. iv. 16-18.

READER, there is such a thing as hopeless sorrow!

1. The heathen have no hope. They mourn over the death of their friends, they shave the head, or pluck out the hair; they put on sackcloth and ashes, and commit the body to the dust, or carry it to the funeral pile with loud and bitter lamentations. Their sorrow for the dead is great, because hopeless.

2. Christians have no hope in reference to their relatives who die impenitent. Their hope is buried with the poor body. The parent on the death of his unconverted child sorrows as those that have no hope—no hope of reunion in the resurrection. "I looked," says one, "on my child in infancy, and expected much from him. I prayed for him; I watched his opening character, and saw the dangers to which he was exposed. I redoubled my efforts, renewed my prayers, and hoped, and hoped. But, alas! I saw his heart was set to go wrong; and now it is all over. And where is he?" The father paces the room in agony. The mother bursts into tears and thinks of her lost son. And they both cry, "O Absalom, my son! O Absalom, my son! Would God I had died for thee!"

But that the Thessalonian Christians should sorrow for their brethren after the manner of those that have no hope troubled the apostle, and he sought to instruct them in the truth respecting them. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." He does not prohibit mourning over departed Christians. Christianity does not deaden our natural sensibilities and sympathies. It quickens and purifies them. It permits us to weep when dear ones in the flesh and in the Lord are separated from us. When the ashes of a brother in the faith are let down into their lowly resting place we may weep as did Jesus at the grave; not in weakness, in perplexity, or in despair; but in sorrow for our loss, and in sympathy with the bereaved. But while we weep, our tears do not flow from eyes which see no comfort in the coming future—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For . . . the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Let us endeavour to derive comfort from what these passages teach.

Observe—

I. The description here given of the death of true believers.

"Them which are asleep;" "them also

which sleep in Jesus." The term sleep is frequently used in reference to the dead. In the case of the ruler's daughter, Jesus said to the weeping relatives, "The maid is not dead, but sleepeth." When a message was sent to him by the bereaved sisters of Bethany, Jesus said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." It is recorded of Stephen that "he fell asleep," and the term is constantly used by the apostles of those who die in the Lord.

How sweet and blessed the expression, "they sleep in Jesus." Their departure cannot be called dying; it is only sleeping. It has nothing of the despair of death about it. In an evil sense believers never die. To them the Lord makes good His promise: "Whosoever liveth and believeth in Me shall never die." (John xi. 16, 26.) "If a man keep my sayings he shall never see death." All that is evil in death is by Christ so removed that the believer may say: "Though I walk through the valley of the shadow of death I will fear no evil." "To die is gain." As dying Harvey said, death is put among the inventory of the Christian's treasures. "Death is yours." Well might it be said of Jesus that he "hath abolished death."

The state of the departed is one of repose. The body sleeps. The believer lays his head upon the lap of earth. The grave is the couch on which the weary body lies in silence. No sufferings, no cares, no toils disturb his slumbers; no convulsive throes, no affrighting dreams, no boding anticipations come near him. He sleeps safe in the keeping of omnipotent love. Not a particle of his dust shall perish; and his soul is in the hands of God. "Absent from the body present with the Lord."

But while assured that the pious dead are resting in Christ, their present state is not spoken of in Scripture as the *object* of the Christian's hope.

Notice, therefore,

II. The comfort presented to the heart of the mourner in the sure hope of a glorious awakening. The Saviour said to Martha, "Thy brother shall rise again;" and this is the consolation with which Jesus meets us at every stage of our sorrow concerning those who sleep in him. "Thy husband, thy father, thy brother, shall rise again;" and it is our unspeakable privilege to answer, "I know that he shall rise again, and thank thee, Lord Jesus, for the hope and consolation."

The apostle sets before us the firm basis of our hope, and the period of its realisation.

1. *The basis of this hope.* Jesus died and rose again. These positive facts form the never-to-be-shaken ground on which our hope rests. There is beyond all doubt a close connection between Christ's resurrection and that of his people. One is the cause, and the other is the consequence. Faith in the one inspires hope in the other. The logical connection between

the two events is beautifully given in another epistle, "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not then is not Christ raised. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. xv. 12, 20.) This logic is irresistible. Christ rose, and that resurrection demonstrates that the sleeping dead shall rise also. God raised Christ from the dead; and if we believe that, we can in like manner believe that all who sleep in Jesus shall be raised and brought with Him at His glorious appearing. The body as much as the soul has a title, in Christ, to an inheritance in the kingdom of heaven. One as much as the other is bought with the precious blood of Christ, and is His. He will not leave His work unfinished. He will not leave the body in ruin and desolation, but will build it again in far more than its original beauty. Our hope of the redemption of the body rests on Christ's death, and is confirmed by his resurrection.

2. *The period of its realisation.* The inspired apostle directs the bereaved and mourning Thessalonians to the second coming of Christ as the period when the sleepers shall be awakened: "Them that sleep in Jesus will God bring with Him." In writing to the Corinthians he connected the resurrection of the saints with Christ's coming: "As in Adam all die, even so in Christ shall all be made alive; but every man in his own order. Christ the first fruits, and afterward they that are Christ's at his coming." Thus the coming of the Lord in person is the grand object of the Christian's hope. "The Lord himself shall descend from heaven." His glorious descent may soon be witnessed. Ere long the voice of the archangel and the blast of the trumpet may be heard in the air. What then? Why, then the sleeping saints—who have departed in the faith of Christ, the redeemed of the Lord, whose ashes repose in the graveyards and cemeteries around us, or in the depths of the wide ocean—shall rise. They shall appear with perfect spiritual bodies; the mortal shall put on immortality, and death shall be swallowed up in victory. Then shall follow the rapture of the living saints. "We which are alive and remain shall be caught up together with them (the risen saints) in the clouds, to meet the Lord in the air." "We shall not all sleep, but we shall all be changed." And oh, what a change it will be for many of the saints then on the earth. The bent and withered saint, racked in the body of humiliation with pain, and worn with years of acute suffering, shall at the trumpet's

sound in one moment be changed, and made like to the glorified body of the descending Lord. Sick chambers and beds of languishing shall send forth their tenants at that brilliant moment in resplendent glory to ascend like Enoch and Elijah. This, indeed, is fitly called the rapture of the saints. No lark ever sprang up to meet the sun and sing its sweet morning song with such alacrity as the living saints shall spring up to meet their descending Lord.

III. Let us dwell for a moment on the *happy reunion and fellowship of the saints*. The meeting time is come; the dead are raised; the living are changed. The two classes meet and form one blessed company. But oh; how completely changed! When they last saw each other, care had furrowed their brows, thought had wrinkled their features, sickness had attenuated their frames, suffering had distorted their limbs, and death was eagerly hastening to complete his conquest over them. But now every shade of sadness, every furrow of age, every wrinkle of care, every trace of sin and disease is gone for ever. Yet, though changed, every one will have his own identity; one will not be mistaken for another, and no natural affection that God hath planted will die. Some would persuade us that we shall be so lost in the admiration and love of Jesus that every affection and thought will be absorbed in Him. This will not necessarily follow. We do not detract from the glory of the sun when we admire the flower it paints and the fruits it ripens. Nor will it rob Christ of His glory for His saints to commence with and delight in each other. Godly ministers will meet the people to whom their ministrations have been blest. "What is our joy and crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? for ye are our glory and joy."

But beyond all doubt the union of the saints with the person of the Lord will be their chief and eternal joy. "So shall we ever be with the Lord;" that is, as we then shall meet, so we shall never part; as is our meeting, so is our eternal communion. We shall see Him face to face, hear His voice, and His name shall be on our foreheads. We shall live together with Him, sit on His throne, behold His glory, survey His triumphs, perform His will, go forth on His errands; this will be the fulness of joy and our never ending delight. There will be no separation.

"For ever with the Lord!
Amen! so let it be:
Life from the dead is in that word,
'Tis immortality."

It would be much to be with Enoch, or Abraham, or Moses, or Elijah, or Paul; much to share their fellowship, to have converse with them respecting the things of their own wondrous lives; how much more to be with the Lord! With Him in His glory; with Him as the friend is with the friend. Nor will He be satisfied till His

saints are gathered around Him in glory. "Father, I pray that they also whom Thou hast given Me may be with Me." He "died for us that whether we wake or sleep we should live together with Him."

The apostle adds a very suitable exhortation: "Wherefore comfort one another with these words." These precious words were given for this very end. True, the apostle in the spirit of tenderness and love had sought to comfort them; he had also sent a brother, a minister of God, to comfort them concerning their faith. Still, it was his wish and counsel that they should comfort one another, that they should be ready to speak to one another of the assurance these words give of the Lord's coming, and of the hope they inspire of meeting their friends in His presence. "Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

A. P.

BAPTISMS OF PENITENT ISRAELITES

AT THE EPISCOPAL JEWS' CHAPEL, PALESTINE PLACE, WITHIN THE LAST TWELVE MONTHS.

To the Hebrew Christian, whose "heart's desire"—like that of St. Paul's—"and prayer to God for Israel is, that they might be saved," the Hebrew services, held on the afternoons of Sundays, at the Episcopal Jews' Chapel, possess an irresistible attraction.* The congregations then consist almost exclusively of the children of Israel, the majority of whom, once "as sheep going astray," "are now returned unto the Shepherd and Bishop of their souls." The soul-stirring prayers of the Church of England are offered up in the sacred tongue by a Hebrew Christian clergyman, the hymns are sweetly sung in the same language by a choir of about a hundred Hebrew Christian children; the sermon is generally preached by another Hebrew Christian clergyman. The interest of the believing Israelite in that sacred place becomes wonderfully enhanced on the occasion, when the sacrament of baptism happens to be administered to a penitent brother or sister. It is then that the heart and soul of the Hebrew Christian throbs and thrills with something of that enraptured joy which angels experience when the repentance of a sinner is recorded in heaven.

Such a soul-cheering event took place on the afternoon of Sunday, the 7th ult. The prayers were read with impressive solemnity by the Rev. M. Wolkenberg; the responses were chanted by the Hebrew Christian children, who are being educated in the London Jews' Society's Schools. After the second lesson two adult Jews

* For the historical feature of that chapel, see our last No., first article.

presented themselves, the spirit of humble devotion resting upon their faces, at the baptismal font, and the Rev. H. A. Stern, Principal of London Jews' Society "Home Mission," solemnised the baptismal service, with that unction which the sacrament, with all the concomitant hallowed associations, inspires.

The writer's attention was particularly attracted by one of the newly-baptized brethren. The narrator was in the habit of attending the Fieldgate Missionary meeting, where numbers of Jews used to come, for the purpose of discussion with the missionaries. Amongst them he observed a young Israelite whom he considered the Goliath of missionary opponents; the champion of unbelief waged his war against the upholders of the faith in a way of his own. He talked loud and long; so loud that no one else could be heard, and so long as seldom to afford an opportunity to the missionaries to set him right. Two Jews of that young man's admirers remarked once, with sarcastic irony, to the writer, "The missionaries had better try their strength at converting this stubborn Jew." The writer rejoined, "The Almighty made a flinty rock yield abundance of water, and that same God can, by His Spirit, move even the heart of this hardened Pharisee to repentance." And the Lord did move the stony heart of this destroyer of the faith, and brought it into submissive obedience to the gospel of the grace of God. It was the especial request of this once Rabbinical Jew that the baptismal service should be solemnised in Hebrew. The request was complied with.

Mr. Stern preached an excellent sermon on the occasion from "the last words of David." (2 Sam. xxiii. 1-6.) He demonstrated most clearly that the spirit of the last prophecy of "the sweet psalmist of Israel" was the testimony of Jesus—Jesus "the Rock of Israel," the "Just," or THE RIGHTEOUS ONE, THE LIGHT OF THE MORNING, who, by His advent, dispersed the gross darkness which covered the earth. It was a most suitable discourse, ably and lucidly treated. The number of unbelieving Jews present was unusually large, all of whom seemed to attend to the service and sermon with exemplary seriousness, and their behaviour whilst at the church was that of unexceptionable decorum. May the God of Abraham, of Isaac, and of Jacob, and the God and Father of our Lord Jesus Christ, cause the seed thus cast by one of His sowers to fructify in some of the hearts which were present at that solemn service, and bring forth fruit, in some an hundredfold, in some sixtyfold, in some thirtyfold.

It may tend to sober the mind of thoughtless nominal believers in the New Testament—who profess to admit that Jesus was the Redeemer of the world—who yet make a mock of the crowning injunction given in that Book by the Great Teacher sent from God, namely, that the Gospel of

the kingdom should be preached in all the world for a WITNESS,—mark well! for a WITNESS,—unto all nations. It may tend to sober, we say, the thoughts and words of the reckless, so-called, "Christians," who echo the silly statements made by Jews in their own organ and other prints*—evidently dictated by envenomed hatred to Christ and mortification at the extension of Christianity—when they are informed that, within the last twelve months, in the EPISCOPAL JEWS' CHAPEL *alone*, no less than TWENTY-NINE adult Jews, besides children, have been admitted into the Church of Christ by the hallowed sacrament of baptism, instituted and ordained by the Lord Jesus Himself.

אלמני.

WHERE ARE THE TEN TRIBES ?

(Concluded from page 55.)

JUDAH, or the two tribes, returned to the land: Israel never. The prophet Ezekiel visited his captive brethren in the land of Assyria, and, doubtless, the bright visions of a yet glorious future which he was permitted to unveil, comforted their weary minds while strangers in a foreign land and under the yoke of the enemy.

Thus the Old Testament canon closed with Israel, for the most part, in the country of their captivity; but that some had travelled *west*, according to God's word to Jacob at Bethel, is clear from the Scripture, if not from profane history.

At the time of our Lord's ministry, although they were *lost* as to nationality, *lost* many of them as "wanderers among the nations," so that Jesus speaks both of His own mission, and also of that of His disciples, as to the "lost sheep of the house of Israel;" they were not so lost as *not to be known as Israel*; for St. Paul expressly mentions the whole twelve tribes, Acts xxvi. 7; and we may gather from his notice of them that there were some of each tribe who remained faithful to the religion of their fathers.

The Epistle of St. James is addressed to "the twelve tribes," and it is not to be supposed that he would have addressed a Christian epistle to them if there were not some among them converted to the faith of Jesus, the antitype of all the types of the Mosaic ritual. Observe, also, he says they were *scattered abroad*, διασπορα; St. Peter also addresses his first epistle to the "*strangers scattered*" (the same Greek word) throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." This is the region now called Asia Minor, lying *west* from the land of their captivity, and in the highway to Europe from that land.

* It is generally understood that the scurrilous paragraphs against Christian Missions, which now and then disgrace some prints of the English press, are from the pens of members of a certain synagogue, "which say they are Jews and are not" (Rev. ii. 9), who happen now-a-day to be on the staff of many a journal.

There is yet a third passage where this word occurs, John vii. 35. It is the question of the Jews concerning our Lord. "Will He go to the *dispersed* among the Gentiles, and teach the Gentiles?"

In the first passage we have the *twelve tribes scattered abroad*; in the second *strangers scattered* throughout Asia Minor; in the third, the *dispersed* among the Gentiles, and in each case the same word occurs in the Greek to express these scattered nations as foreigners.

These are the last historical notices we have of Israel in the sacred writings, assuredly teaching us that some among Israel were Christians, and travelling *westward* from the land of their captivity.

Profane history, as it is called, gives no further light. Josephus puts a speech into the mouth of King Agrippa, the same who is mentioned Acts xxvi. by way of expostulating with the Jews in order to prevent them from making war with the Romans, wherein he says, "Unless any of you extend his hopes as far as beyond the Euphrates, and suppose that *those of your own nation that dwell in Adiabene* will come to your assistance; but certainly these will not embarrass themselves with an unjustifiable war; nor, if they should follow such ill advice, will the Parthians permit them so to do, for it is their concern to maintain the truce that is between them and the Romans, and they will be supposed to break the covenant between them, if any under their government march against the Romans."*

Again, in the discourse of Titus to the Jews, this sentence occurs, "You sent embassies to *them of your nation that are beyond Euphrates* to assist you in your raising disturbances."†

The last historical mention of the ten tribes is by Jerome in his commentary on Hosea, where he says, "The ten tribes inherit at this day the cities and countries of the Medes." And again, "Until this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosened." Jerome was born A.D. 340, and died A.D. 420. And as he wrote towards the close of life, we may safely place this account to the beginning of the fifth century.

Thus disappear the ten tribes as such in history. But He to whom "the nations are as the small dust of the balance" has had his eye upon them in all their wanderings,—has increased them in the midst of the earth as the stars of heaven for multitude,—has given them His blessing, and has caused them to receive the gospel message as revealed in and by His Son Jesus Christ. It must be so—or, and with reverence we say it,—He has broken His covenant which He made with Abraham, Isaac, and Jacob.

What was God's purpose or plan with

* Wars of the Jews, vol. ii. book ii. Adiabene is another name for Parthia.

† Ibid. vol. iv. p. 257.

the human race from the beginning? Has He not again and again placed them in circumstances of probation? Adam was so placed and fell. The immediate descendants of Noah were so placed, and failure again was the result at Babel. God then chose Abraham as the head of a race with whom he made a covenant, irrespective of any future failure. The terms of that covenant we have seen were unchanging faithfulness in God, and an innumerable posterity for Abraham; and as time rolled on the Hebrew nation was divided into two kingdoms, each with a special promise attached to it, which was to be evolved in the course of time. The *one seed*, the Man Christ Jesus, was to come of the royal house of David, of the tribe of Judah: the multitudinous seed, the *fulness of nations*, was to come of Ephraim, *i.e.* fruitful, son of Joseph, or increase.

The history of our race has seen the promise fulfilled with respect to Judah; it has become an historic fact and an article of our religious belief, upon which our hopes of eternal salvation are founded. And are we to suppose that God has not been true to His oath and His word with regard to Ephraim, because (still in accordance with the mysterious purpose of His Providence) we have been blind to the fact as accomplished? "Let God be true, but every man a liar." It is not the first time, nor the second, that Israel has been blind to his state before God. When Isaiah was sent to prophesy, blindness (smeared eyes) on the part of Israel made his message of no effect. (Is. vi. 10.)

Israel was blinded again when God, faithful to His covenant, sent His Son from heaven, and the One Seed, the Messiah, stood in their midst. (Matt. xiii. 14, 15.) And Israel is blinded now (Rom. xi. 25), when God is making of him, not a great nation only, but a company of nations, which goes on increasing, progressing, and dominating in the earth; for God has blessed, and man cannot reverse it: His purpose shall stand fast: Abraham is and will be THE HEIR OF THE WORLD (Rom. iv. 13), and those nations of the earth which are not of Abraham will melt away before that race which God has decreed shall blossom, and bud, and fill the face of the world with fruit. (Is. xxvii. 6.)

So that as the last dispensation ended with the fulfilment of the promise to Judah with respect to the One Seed, Christ Jesus, at the same time accompanied with the dispersion of Israel, so this dispensation will in all probability close when the other promise, that of the multitudinous seed to come of Ephraim, shall have been accomplished, and the fulness of nations come in,—a similar dispersion having meanwhile fallen to Judah: and this fulness will probably be ready to inherit the "desolate heritages" when they who corrupt the earth are destroyed before the face of Him who is King of kings and Lord of lords,

and who shall reign over the house of Jacob for ever.

But what is the present state of the nations of the earth? and how far does this state prove the truth of what is here advanced? A rapid glance is all that can be attempted on this part of the subject; but that will be sufficient for the purpose. Europe, with the exception of Turkey, is peopled with the Teutonic, Celtic, and Slavonic races. "Jutes, Angles, and Saxons," says Sharon Turner, "seem to have been coeval twigs of the same Teutonic branch of the great Scythian or Gothic race."

Take the Teutons, and of these the Anglo-Saxon branch alone, and see how large a portion of the earth has fallen to them. They have become possessed of the whole of North America; our Queen reigns over a territory in India as large in geographical extent as the continent of Europe, Russia excepted. And, to say nothing of smaller colonies, Australia, New Zealand, South, Eastern, and Western Africa, they have colonised; and wherever they have settled, the aboriginal tribes have melted away before them as snow before a summer's sun.* India alone is an exception; and why? May it not be that the Indian populations are for the more part descendants of Abraham by Keturah? These were sent eastward during the patriarch's lifetime (see Gen. xxv. 1-6). The population of Great Britain increases at the rate of one thousand a day. Queen Victoria, during her reign, has had an increase of subjects in these isles which amounts to the population of Holland. And our race takes the lead not in population alone, but in power, commerce, and literature. England is also the first maritime power; and, blessed be God! is the one nation above all others which has been privileged to send the word of God and the Gospel to all the tribes of the earth. How is all this to be explained, except in that short sentence, "Ephraim is my firstborn." Sonship, or religion, and leadership, or pre-eminence, is contained in that word.

We have traced the ten tribes down to the fifth century, as dwelling between the Black and Caspian Seas. The Gothic and

* "The present position of the islands of New Zealand is such as to excite the solicitude of all who desire the real welfare of the natives. The country is in a transitive state, from a savage to a civilised condition, and the fearful experiment is being made whether the change can be effected without the extermination of the aboriginal race. In every instance hitherto where colonists from Great Britain have taken possession of the soil of any country, the unhappy inhabitants have gradually diminished in number, and have in many instances wholly disappeared. While the Maories are steadily decreasing in number, the English population of New Zealand is rapidly increasing. When the English first colonised New Zealand the northern island had nearly 100,000 Maori inhabitants. Now the number in both the northern and the middle islands is below 40,000, while the British population, including of course women and children, is upwards of 220,000."—*Missionary Register*, Nov. 1840.

Scythian nations can be traced back to about the same time, and, moreover, to the same locality. They left the country which had become too narrow for them, migrated westwards, and overwhelmed Europe in two streams; and whether these races are studied as to language, government, customs, or the geography of the countries through which they passed, or where they settled (and the consideration of each of these would form a treatise in itself); all goes to favour the conclusion that the invasion of these races was neither more nor less than the overflowing of the number of the children of Israel from the land of their captivity.

There is no doubt that a remnant was left in that land, and therefore we find to this day Nestorians, Affghans, Armenians, &c., all claiming a descent from Israel; and able advocates have supported this claim as well founded.

According to 2 Esdras xiii. 40, &c., some of the tribes of Israel migrated westward before the Christian era, and the account there given looks very like that of the Celtic nations as described in their triads. Verse 41 reads: "They took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a foreign country where never mankind dwelt." Verse 45: "Through that country there was a great way to go, namely, of a year and a half." The Welsh triads say that "when they, the Cymri, came to Britain, *there was no man alive in it.*"

If these statements are truth, and no fiction, how great is the privilege, and how deep the responsibility of Britain! "Europe has for centuries been the centre of action, around which the rest of the world has been revolving; and the great Teutonic family, in all its various branches, Gothic, Franconian, Saxon, Anglo-Saxon, and Scandinavian, has for several centuries been the centre of action and life to the other nations of Europe. But this great family is like the last reserve of an army brought into the field of battle in a moment of emergency; for on looking round the world for new races equally capable of taking no higher elements, equally susceptible of religious impressions, and able to communicate them to others, no such new and religious races are to be found: and, therefore, the battle of Christianity and irreligion is now to be won or lost for ever: God's work on earth will be left undone if they cannot do it." ISRAEL.

[The foregoing article is necessarily inconclusive, because of the impossibility of connecting, by historical testimony that can be relied upon, the migrations of the Teutonic hordes with "the children of the captivity." There is no historical evidence whatever of such a connection. Supposition must not be allowed to usurp the place of facts on a subject like this:

* *Jewish Intelligencer*.

nor is our faith in the final fulfilment of the promise to be dependent upon the likelihood or unlikelihood of any theory, however plausible or attractive. Though all theories fail, the prophecy is sure of fulfilment. Should it not be borne in mind that "the children of Israel shall abide many days *without a king and without a prince,*" as well as "without a sacrifice," and "afterward return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days?" (Hosca iii. 45.) The *kings and princes* of the Teutonic races are innumerable.—Eps.]*

THE LESSONS FROM MOSES AND THE PROPHETS

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

We regret that it is out of our power to comply with the wishes of many of our readers to "comment more extensively on the lessons from Moses and the Prophets, as read in the Jewish Synagogues." Our space does not allow of any such thing. We are aware that a great deal more might be said, on each lesson, than we ever said; but we also know that to do justice to those lessons, would be to write such an exposition on those portions of Scripture as has never yet made its appearance in this realm,—the *Speaker's Bible* as specimened in the *Commentary of the Pentateuch*, notwithstanding,—and for this—we once more say it—our room at present is not sufficient. Our object in introducing these articles was, simply, to point out to some of the genuine friends of Israel, who are unaffectedly anxious to make the children of the "House of Jacob" acquainted with Him, whom to know is life eternal, the best mode of calling the attention of the Jew to the Redeemer, the Holy One of Israel. We thought, and still think, that the best mode was and is by means of those portions of Scriptures which, at the time being, are read in the synagogues. Those portions of Holy Writ being then fresh in the memory of the Jew may, by a judicious application, make a lasting impression on his soul, and by God's grace, produce fruit unto repentance. For this purpose do we furnish, in each number, references to the Pentateuch and the Prophets, and now and then add brief suggestions and remarks, tending to facilitate the refutation of the modern Jewish comments palmed upon some passages which speak of the things belonging to the second Person in the Triune God; and so far we have more than redeemed our pledge.

* In the first part of this article, page 54, middle 19th line from the bottom, the word "brothers" should be omitted.

The Mosaic lesson for the first Saturday in this month (the 4th) comprises three chapters, namely, Leviticus xvi. xvii. and xviii. The sixteenth chapter contains an account of the solemn institution of the Day of Atonement. The dual sacrifice may be dwelt upon at some length with the Jew who professes to believe that the Pentateuch contains the fundamental principles of his religion. When the modern Jew is brought face to face with the literal letter of the law of Moses, he is obliged to own that according to that law, he has neither a religion, nor an atonement, as long as he does not own Him, who is the "end of the law for righteousness to every one that believeth." (Rom. x. 4.) We shall say more on this important subject, if we are spared, in the month when the anniversary of the Mosaic day of atonement shall occur, which will be this year in that of October. The seventeenth chapter begins with some rules respecting the private morality and secret devotions of the Jews: hence, some call it the SECOND SECTION of the Levitical code. The use of animal food is regulated in this chapter. The reason for the strong prohibition to eat blood, namely, "for it is blood that maketh an atonement for the soul," (ver. 12.) should be prominently upheld to the mind of the Jew. The eighteenth chapter instructs the children of Israel in their obligations, whether as individuals or families; also in the observance of purity in every relation of life. The second lesson consists of Ezekiel xxii. 1—16. It may be pointed out how our forefathers, according to the denunciation of the sacerdotal Prophet, set at nought the very laws which they read in the first lesson; hence the Babylonish captivity. An *a fortiori* argument may be advanced from Israel's protracted captivity amongst all nations, since the national rejection of Him who came in fulness of time, as Moses and the Prophets have written, to be the ATONEMENT and THE MEDIATOR in the nation's behalf.

The Mosaic lesson for the second Saturday (the 11th inst.) consists of Leviticus xix. and xx. Both chapters point out the duties incumbent upon the people, who are the worshippers of a holy God. Purity in every relation of life is enjoined; and impurity,—as well as "giving heed to seducing spirits, and doctrines of devils,"—which in these last days goes by the euphonic appellation of *spiritualism*—are fearfully denounced. This feature in the present morality and credulity of professing religionists may be advantageously compared with 1 Timothy iv. 1. 2. The second lesson—the *Haphtorah*—is taken, by the *Sephardim*, from Ezekiel xx. 2—20. A most suggestive chapter for much and earnest searching of heart to modern Israel. The *Ashkenazin* read for the *Haphtorah*, the last nine verses of the prophet Amos. The sifting of the house of Israel, the promised raising of the tabernacle of David, and what is to follow the accomplishment of that promise, might be profitably connected with the celebrated sentence of the first Bishop of Jerusalem, delivered at the first general council of the Church of Christ, which was held in the Holy city. (Acts xv. 13—19.)

The Mosaic lesson for the third Saturday (the 18th inst.) commences with the twenty-first chapter of Leviticus, and ends with the twenty-fourth of the same Book. The whole of this lesson is peculiarly instructive in righteousness, and Christians as well as Jews should study it diligently and prayerfully; and in so doing, we doubt not that great will be the spiritual advantages they may reap from this portion of the Mosaic records.

Chapter xxi. is devoted to the directions of the personal duties of the priests. This chapter has therefore, great claim upon the prayerful attention of Christian ministers. Let us not be misunderstood; we do by no means espouse the idea that Christian ministers are in the least degree *priests* in the sense of offering sacrifices, or acting as mediators between God and man; they are now ministers and stewards of God's

holy mysteries, and their calling is to turn the hearts of the disobedient to the wisdom of the Just One; and are ordained of God to point the people to the Sacrifice already offered, *once for all*. From the tenth verse to the sixteenth, the personal duties of the high priest are described. The appellation *High Priest* occurs here for the first time. We need hardly mention that this official was one of the most important types of Christ—our Great High Priest. There is remarkable beauty in these few verses, if we bear in mind that Christ is called the Bridegroom, and the Church of God—i.e. AMMI and RUHAMAH of Hosea ii. 1; BEULAH and HEPHZI-BAH of Isaiah lxii. 4—is designated His Bride.

Chapter xxii. contains instructions both for priest and people, respecting their dealings with holy things at home. "On the last five verses of this chapter," observes Mr. Bonar, "five motives are strewn on their path, to constrain them to close obedience:—1. 'I am the Lord.' This is authority employed. 2. 'I will be hallowed among the children of Israel.' This is His holiness, and His desire to diffuse awe of His holy name. 3. 'I am one, the Lord which hallow you.' Here is an appeal to their privileges as Israelites. Do you not feel that you are set apart for me? 4. 'I am the Lord which brought you out of Egypt.' Here is His claim as Redeemer, who paid the price and set free the captives. Is there gratitude in your souls? Is there sense of thankfulness for favours done? 5. 'Your God'—as well as your Lord; His claim as Father, Shepherd, King, and whatever else there is that is tender in relationship, or beneficial in office, or sweet in character—all is summed up in 'YOUR GOD!' 'Who would not fear thee?' (Jer. x. 7)."

Chapter xxiii. contains a succinct account of Israel's public festivals, which are the following: the Sabbath, the Passover, the Sheaf of the First Fruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles. To do justice to the typical character of all the feasts mentioned in this portion of the Mosaic code would require too large a volume. The Jew, however, who can be brought to think of those memorable institutions in connexion with the required sacrifices, may be able to behold more wonderful things in them than Gentile Christians could point out to them. Some of the Rabbies expounded the typical character of those feasts in a most spiritual way; and Gentile Christian divines appear to have drunk deeply from those Jewish springs.

Chapter xxiv. begins with the duties incumbent upon the priests in the holy place, viz. in regard to the golden candlestick, which was a type of the church of God, standing in the Messiah; in regard to the "shew-bread," or rather, as the words *לחם הפנים*, literally signify, the PRESENCE-BREAD, another most beautiful type of Him, who said—"I am the bread of life." This chapter contains also an account of Shelomith's son's blasphemy—an event which solemnly confirmed the authority of the laws, both in reference to the children of Israel, and to the strangers amongst them. Oh, the heinousness of the crime of blasphemy! Alas! for some of our Jewish brethren, who indulge in blaspheming Him, who shall one day be hailed by Israel with the joyful acclamation—"Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation;"† when He shall have fulfilled the prediction—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon ME whom they have pierced, and they shall mourn for Him, as one mourneth for his holy son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."‡

The prophetic lesson begins with the fif-

* "A commentary on the Book of Leviticus," in loco.

† Isaiah, xxv. 9.

‡ Zechariah, xii. 10.

teenth verse of Ezekiel xlv. and ends with that chapter. This portion of Scripture describes the character of the Priests and the Levites, who are to minister before God in the Temple, which the prophet Ezekiel sketched with the pencil of inspiration, and is to take place when the Messiah shall return and build again the tabernacle of David, which is fallen down; and shall build again the ruins thereof, and will set it up.* Then will be fulfilled the words spoken by Malachi the Prophet:—"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."†

The Mosaic lesson for the last Saturday, (the 25th), of this month, consists of the xxvth chapter of the book of Leviticus, and the two first verses of the xxvth chapter. The instructions transmitted unto us in this lesson are transcendently interesting and important. Chapter xxv. contains the ordinance of the Sabbath year, and the year of Jubilee. This institution was one of the grandest types of the redemption of the creation from the bondage of sin and Satan, and of its restoration to its original owner, who is to be the KING of the whole earth, viz., the Messiah, the second person in the ever-blessed Godhead—"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created BY HIM, AND FOR HIM."‡ This Jubilee season, on account of the mercies and immunities which it brought along with it, was celebrated by the Israelites, when they were established in their land, with every demonstration of national rejoicing. It was regarded with peculiar interest, especially by the poor and oppressed, who looked forward to it as the time when they should be relieved from their burdens, and led back in triumph to the homes and the heritages of their fathers. The years, the months, the days, the moments, till its arrival were anxiously calculated, and carefully remembered by the multitudes who were pining in poverty and captivity; and, as it drew nigh, the aged hoped they might live to see it, the young were impatient till they came to enjoy it, and all anticipated with eagerness the approach of a period that was to spread happiness throughout the land. And when at length the auspicious day wore gradually round—when the first rays of the Jubilee morning streaked the summit of the mountains, the roar of trumpets bursting from every hill and valley of Judea, announced the welcome event.—At that thrilling signal the slave was set loose from his bondage; the prisoner was led forth from his confinement; the weary labourer was released from his toils; and the reduced debtor was raised from his poverty, and reinstated in his forfeited inheritance; the joy of this universal emancipation—"Every man returned unto his own possession, and every man unto his own family." The antitype has partly been fulfilled, when the Messiah first visited the land of Judea, and in the synagogue of Nazareth He read out of the book of the Prophet Isaiah—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."§ But we, according to the Old and New Testaments, look for a more ample fulfilment of that type, when the Messiah shall return as KING OF KINGS AND LORD OF LORDS. Compare the following few passages of Holy Writ:—Isaiah xxvii. 13; Matthew xxiv. 31; 1 Cor. xv. 51, 52; 1 Thess. iv. 15—17; Rev. xi. 15.

* Acts xv. 16.

† Malachi iii. 2, 3.

‡ Col. i. 16.

§ Isaiah lxi. 1, 2.

¶ The following prayer is daily offered up by

The prophetic lesson consists of Jeremiah xxxii. 6—27. "The right of inheritance," and "the right of redemption," the sealed title-deeds of the same, as given in the second lesson, are in exquisite harmony with the spiritual intent of the Jubilee institution. Its unmistakable typical import is plainly set forth in Rev. v., in which chapter we have that part of the Apocalyptic vision, which describes the anxiety of the "Beloved Disciple" as to the worthiness of the celestial Claimant "to open the Book and to loose the seals thereof." This sealed Book evidently represented the Saviour's title-deeds to the "right of inheritance," and "the right of redemption," of this earth. The lessons are wonderfully prolific in divine suggestions for thought, word, and work.

CONVERSIONS TO CHRISTIANITY

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

III. JONAH BEN JACOB XERES.

THIS Jewish brother, as we shall presently see, gives us very little of his history previous to his conversion, although he has written a volume of some considerable extent. His object seems to have been not so much to speak of himself, as to state the reasons and motives which have induced him to come over to England, and here publicly to embrace Christianity. It is a grand and touching sight to see a young man of considerable abilities and attainments voluntarily exiling himself from his country and kindred for the sake of that divine truth, which makes man free from early imbibed prejudices and dangerous religious errors. Such a penitent Jew is a more worthy son of our glorious ancestor Abraham, who left his country and kindred in obedience to the divine command, than those impenitent Jews are who leave their countries and go into distant regions of the earth in search after material wealth, forgetting the solemn warning of the prophet. Neither their silver nor their gold shall be able to deliver them in the day of the "Lord's wrath." (Zeph. i. 18.) Ever since our ill-disposed and misguided forefathers have rejected their legitimate and only True King and Messiah, and delivered Him into the hands of unbelieving Gentiles to be nailed on the cross, their unhappy children have to be in search after Him among those believing Gentiles, who have heartily and sincerely accepted Him. If they have the misfortune to be born in countries, where either false philosophy has to a large extent poisoned the minds of those who, with all their unbelief, still bear the name of Christ, or where the religion of Christ is entirely misrepresented by Romish superstition, their awakened conscience will compel them to leave their native land, and betake themselves to a country where Christ is known and His holy religion honestly practised. A disturbed or awakened conscience cannot dwell with proud complacency, wrapped in the garments of pharisaical self-righteousness, nor will it be quieted by the strictest observance of obsolete religious ceremonies, nor can it possibly be satisfied with false, unscriptural theories of pardon and forgiveness of sin. It is not to be expected of impenitent Jews, that they should have the faintest idea of the reality and existence of such awakened or disturbed consciences, longing and yearning after peace and acceptance with God through Him who is our peace—but every sincere, penitent Jew has experienced it and thanks God for the experience, for it is He who

our Jewish brethren: "Blow with the great trumpet for our freedom, and lift up a standard for the ingathering of our exiled ones, and assemble us together from the four corners of the earth. Blessed art Thou, O Lord, who gatherest the outcast of thy people Israel."

awakens us, and it is also He who gives us peace in and through Christ. "Thou" (O God), says Augustine, in his Confessions, "arouseth (man), that he may take pleasure in praising Thee, for Thou hast created us for Thee, and our heart is disquieted till it finds rest in Thee." (*Te excitat, ut laudare te delectet; quia fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te.*) When God shall pour on the Jews the spirit of grace and supplication, then they will realise the pangs of an awakened conscience, and in the sincerity of their repentance they will believe in Him whom their forefathers crucified, and the peace of God which passeth all understanding will be their portion in time and eternity.

Having made these preliminary observations which we deemed necessary, we now proceed with our subject. As we have already remarked, our brother Xeres tells us very little of his past history, but enough for our purpose. He published a work entitled: "An Address to the Jews, by John Xeres, containing his reasons for leaving the Jewish and embracing the Christian religion; London, 1710, in 8vo," and all our information about him we have culled from this work. We prefer, as usual, to give the penitent's statement in his own words, but before we do so we may state that his name, prior to his baptism, was Jonah Ben Jacob, and he received at his baptism the name John.

"I am descended of a family which has been settled at Saphia, a seaport town of Barbary, in Africa, ever since the Jews were driven out of Spain. And I was born there of a father so zealous for his religion, that, being able to support the charge of such an education, he designed to make me a Rabbi. Accordingly, I have been brought up under the most famous of our doctors, and, though I have not yet been raised to that degree, many of you have had the opportunity of knowing that I have applied myself to study with some diligence, and that I have made no small progress in all those parts of learning which are necessary to qualify a person for that honourable title. I have been very well versed in the Scriptures from my earliest youth; and for several years have been engaged in the study of the Talmud and of the Gemara, and I am sufficient master of that learning to pass a true judgment upon it. I have, for a long time, been disturbed with several difficulties, and having had in my own country opportunities of conversing with Papists of Spain, and with Protestants of the Church of England, I have been desirous of learning from both of them their opinions, with respect to those doubts which perplexed me. I have been twice in Spain, and three times in Portugal, but the Inquisition, under the protection of which I have been, was such a method of convincing and satisfying the mind I could never approve of. The severity of that tribunal was, in my mind, directly opposite to the spirit of religion; and I could not see but that those doctors allow as little liberty of examination to the mind as our Rabbins, who require their scholars to pay so blind, but entire a respect to their word and authority, as to believe their right hand is their left, if they please to affirm it.

"The barbarous proceedings of the inquisition being so unfit to work upon my mind, I came over to England, hoping I might here meet with satisfaction with respect to the great difficulties which disturbed my mind. And by the kind help of some of my friends, who have known me almost from infancy, and who are able to give an account of my manners and conduct, as they have been pleased to do, by the certificate that is prefixed to this address; I have been directed to a Divine of this church, from whom I have happily received a solution of those doubts, and an explication of those difficulties, which for so many years had taken up my mind. One thing, which in a very particular manner engaged my attention to him, was, that having been always offended with

this maxim of our masters': 'My son, have more regard to the words of the Rabbins than to the words of the law,' he began with an exhortation to use my own judgment, and to consider seriously the force of these objections we make to the Christians, and to weigh impartially the answers which he proposed. For this purpose he spent near four hours in convincing me of the absurdity of the pretended oral law, which is so much talked of by our Rabbins, &c. I was extremely pleased with three particulars in the method the Divine took, and by which I was thoroughly convinced of his sincerity. 1st. A third person, who assisted at our conferences, gave me the next day after every conversation we had together during almost three months, a short recapitulation of what had been said on both sides, that so I might carefully inquire whether I was fully satisfied with his answers, and propose afresh those difficulties which were not cleared up. 2nd. According to his promise he made use of no argument in the dispute, but according to the original, explained by the parallel places where the same subject is handled. 3rd. He offered to supply me with all Jewish books, such as the Talmud, the ancient Midrashim, the Jewish commentaries on Scripture, and principally those which treat of the controversy with the Christians, such as the Chisouk Emouna, and Abarbanel, who is most esteemed by our nation. Now before our conversation began he lent me such as I desired to consult. After this, he easily convinced me that I ought to read the New Testament, which is the only rule of the Christian faith, and that I might read it with the greater ease, he gave me a version of it in Hebrew. I applied myself closely to the reading of the gospel and have found the following effects of it. 1st. I understood the plan of the Christian religion better than I had done from what I had heard of it in my own country. 2nd. Hereupon I found myself in a much fairer way to receive satisfaction with respect to my difficulties than I had been before. 3rd. Hereby I found an exact conformity between the books of Moses and of the Prophets, and those of the New Testament, though your doctors, prepossessed as they are with prejudices, do all they can to make them contradict one another."

Thus far our Penitent's own unvarnished, truthful narrative about God's dealings with him. Reference is made in it to some of his friends, who had known him from infancy, when in his own country, and who gave him a certificate as to his good character. These were seven English merchants, who formerly lived, for several years, in his native place, and who certified that his Hebrew parents were "reputed to be honest and substantial people," and he, the said Jonah, lived in that country a professed Jew, till the age of five and twenty, or thereabouts, and always behaved himself soberly in his conversation, and no less just in his dealing, as some of us have experienced, having had occasion to employ him on several accounts." These Christian gentlemen introduced Xeres to the learned and well known Rev. Dr. Peter Allix (b. 1641, d. 1717), Canon of Windsor, that he might give him religious instruction. He could not possibly have had a more learned and able teacher. Would to God that Christians would in our times be more judicious in their choice of a teacher for inquiring Jews. Unfortunately, many well-meaning Christians labour under the great mistake, when thinking that any ignorant or uneducated man may successfully be employed in Jewish missionary work, provided such a man is reputed to be very pious. As we said, Xeres was very fortunate in getting such a highly qualified teacher, and as we have seen, the inquirer thankfully acknowledged the Divine's exertions on his behalf. Dr. Allix, on the other hand, praises the high attainments and the anxious desire of his Jewish inquirer to have his doubts removed, and Christian truth implanted into his heart. The certificate the learned doctor gave to his Jewish inquirer well deserves a place here in the his-

tory of Jonah's repentance, as it was evidently written for the purpose of recommending the catechumen as a fit candidate for baptism. It runs thus: "These are to certify, that upon several discourses had with the aforementioned Jonah Ben Jacob Xeres, I have found him very well acquainted with the Holy Scriptures of the Old Testament, and all other Jewish (particularly the Talmudic) learning; so that he was very ready upon the chief objections the Jews make to the doctrine, divinity, and office of our Saviour. But, as he is endowed with very good natural and acquired parts, I was the more able to satisfy and convince him of the truth; so that, after having examined by Scripture all the most material controversies, he hath freely declared to myself and his other friends, his desire to renounce the errors and prejudices of his education in the Jewish religion, and to embrace and profess the Christian faith. Witness my hand, this 30th day of July, 1709. Peter Allix, D.D."

When, where, and by whom Xeres was baptized is not stated, but we may safely conjecture that he was baptized very soon after this certificate was written, and probably by Dr. Allix himself. His address to the Jews is dedicated to the then Archbishop John of York, who was present at his baptism, and in this dedication he again solemnly vows sincerely to follow his Saviour, and endeavour to become a blessing to his unconverted brethren. "I earnestly desire your Grace," he says, "to do me the justice to believe and be persuaded, that, by the grace of God, I entered into this Church with a full and entire resolution to practise all the duties which the Christian religion requires of me; that I will endeavour by a blameless and harmless conversation to edify the members of it and make use of those talents which God has been pleased to bless me with, to the advancement of my Saviour's kingdom. This being the only design I proposed to myself, when I embraced the Christian religion, and publicly received the holy sacrament of baptism. . . . May the great God and my crucified Saviour so bless my weak but honest endeavours, that they may have some influence upon my brethren the Jews, and help to free them from those prejudices which they have so long entertained against my blessed Saviour, and at length see the things that belong unto their salvation."

Xeres' address to the Jews is interesting as well as instructive. With some of his views we could not well agree, but we are of opinion, that on the whole this address might even in our own time be read by inquiring Talmudical or Cabbalistic Jews with advantage. The warm, affectionate love the author manifests throughout towards his impenitent brethren, would certainly have a great attraction to them. In a quiet and yet impressive manner he sets forth his arguments, which he is very anxious his readers should clearly comprehend, inasmuch as they concern their eternal well-being. He never forgets to entreat them carefully to study the divine Oracles for themselves, that they might also, like him, find Him of whom Moses and the Prophets wrote. "I earnestly wish," he addresses the Jews, "you would read those books (the N. T.) as I have done, for I doubt not but you would then see with admiration, that Jesus Christ, during His ministry, was taken up in the following affairs: I. In reforming the corruptions which were crept in among our fathers, with respect to several parts of that moral doctrine which God had prescribed by Moses; of which corruptions several are at this time found in your Talmud authors by your doctors. And this He could not do without stirring up the fury of those persons on whom He charged those corruptions so home. And this was certainly the principal cause of His death; for He tells them plainly enough, that they knew He was the Messiah, but that they were afraid they should lose their own authority if they submitted. (Matt. xxi. 33, &c.) II. In establishing such pure and perfect rules of morality and piety, as above all others are fitted to raise

human nature to the highest degree of perfection. III. In teaching the Jews the true sense of some prophecies respecting the Messiah to which they had not given sufficient attention. IV. You would find in His discourses he had interwoven several illustrious prophecies concerning those things He came to suffer from the Jews; concerning what should happen to his disciples; concerning the fate of the Jews who should crucify him; concerning the false Messiahs who should abuse the credulity of our nation; concerning those things which after His death should befall His Church, which His disciples should form; concerning the persecutions it was to suffer, and its prodigious increase unto that greatness in which you see it now appear. Can you read such relations without being moved thereby; and without concluding that since the Christian religion was opposed for several ages, both by the Jews and the heathens, there is no more room to doubt of the miracles which were wrought by Christ and His apostles, than those of Moses and the Prophets that came after him? . . . I pray to the Almighty with all my might, that He would be pleased to enlighten your minds, and deliver you from those prejudices you labour under, that so the great and fundamental truths here laid before you may make a deep and lively impression upon your hearts, and be an effectual means to bring about your conversion to the Christian religion, and not rather serve to increase your condemnation."

A. FURST.

Signs of our Times.

"And there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations, with perplexity; and the sea and the waves roaring; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. "And then shall they see the Son of man coming in a cloud with power and great glory. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luce xxi. 25, 26, 27, 28.

TERRIBLE EARTHQUAKES.—Two earthquakes have been reported in the papers, one in California, a serious one, and one at Antioch, Asia Minor; half the latter town was destroyed on April 3rd, and 1500 persons killed. Despatches dated San Francisco, March 29, state that the earthquake there had been felt with terrific force. At Long Pine 23 people were killed. The shocks were felt at intervals for thirty hours, creating immense consternation. Fifty houses were wholly demolished, and the town is in ruins. Camp Independence, Indigo County, California, is in complete ruins, not a single abode is standing from Bishop's Creek to Independence. Stage passengers report several fissures miles in length, and fifty to two hundred feet wide, and twenty feet deep, opened along the eastern base of the Sierra Nevada.

THE ERUPTIVE period of Vesuvius, says the *Official Gazette* of Italy, which began in the first days of the year, is now manifested with more intensity. The noises are more frequent, and the lava bursts out with greater force. [The mountain has since broken out with terrific violence; the volumes of lava are "the most brilliant that have been seen for years," and are doing immense hurt to property and to life. This is the sixth great eruption within little more than thirty years.]

The commotion amongst trade societies has been greater than was perhaps ever known. In one paper, the "*Scotsman*," no less than eighteen trade disputes were reported, extending to nearly a dozen branches of commerce. In London the printers and bookbinders have been all in motion, and wages have been increased and work hours reduced.

The strike amongst the agricultural labourers every one commends; they have been too low in the scale of society for many years. They will rise, as they deserve, to a higher level.

How varied are the changes taking place on

the earth's surface. Old roads are being again renewed and utilised; the Tiber, at Rome, is to be cleansed, and search made for many hid treasures; the Campagna is to be drained and planted; and, as we are at Rome here, we may add, that the Pope has refused the aid offered to him by Italy, resolving to depend only on the "gifts of the faithful."

THE EUPHRATES RAILWAY.—"It is full time that both France and Italy should become aware that the tide of human progress waits for no man. Our own shortest overland route to India lies through Germany, Austria, Turkey to the Bosphorus, and thence along the Valley of the Euphrates to the Persian Gulf. There is nothing in these world-wide schemes, whether they come soon or late to maturity, which need put nations bordering on the Mediterranean out of conceit with the signal advantages attached to their position on that sea, which has now again become what it was in ancient times: the great centre of the world. . . . It is wonderful to think how the natural advancement of the human race has been, is, and will be, almost unconsciously bringing back the ancient traffic to those original channels which had run dry, and been forsaken since ancient and mediæval times. Equally wonderful is it to see how harmoniously political events shape themselves to scientific achievements, so that the opening of these new channels of Eastern trade finds the countries most interested in their development in the position which best enables them to secure its advantages."—From *The Times*, of Jan. 12, 1872.

Correspondence.

May Fair, April 3, 1872.

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

DEAR SIR,—Please will you be so good as to publish in your next paper the following. You see, I have at first intended to send it, as addressed, to the spiteful Jewish paper; but I was laughed out of my intention by my father and another Hebrew Christian gentleman, when I read to them my composition. The latter said, in the midst of laughter, that the editor of the Jewish paper was too great a bigot, and would only abuse me in his "Notice to Correspondents," and then throw my letter into his waste paper basket. My father followed up his friend's remark with a decided "Just so."

I then said that I should send the letter to you, and my father and his friend laughed again very heartily, and then said that you would not accept a letter from a boy in your paper, that you are on the look out for higher game. I then came into my school room, and write this from my own dictation: my tutor is away for his Easter holidays. If you do not print this, please not to do as the other paper would have done, abuse me in his "Notice to Correspondents," and please also not to throw either this note or the enclosure into your waste paper basket; but please to return both to me, and here is a postage stamp in case you reject the letters.

I have got a blank card upon which I write my name and address in full. Please not to print it, as the Jewish paper is sure to get into a rage with my father when our name and address is published.—I am, sir, yours, &c.,

A SMALL HEBREW CHRISTIAN BOY.

ENCLOSURE.

May Fair, March 23, 1872.

To the Editor of "*The Jewish Chronicle*."

Sir,—My father was reading out last night, in the library, to another Hebrew Christian gentleman, your quotations, in your yesterday's paper, from an article called "The Conversionists at Bristol." When my father had finished

the first paragraph, which contains the following "polite remark," as you call it, of one of the speakers: "How is it that a Jew who can get his living by working only five days a week can't do so when he has six days a week? The reason was this: When a Jew was a Jew he got his living amongst rogues, liars, thieves, and Jews; but when he became a Christian he had to give up such society and seek his associates amongst Christians." Here the other gentleman said, "It is just in effect what Angel said before the School Commission;" and my father rejoined with an emphatic "Exactly," and went on reading; and I began to think. After a while I said, "Father!" and he said, "Well, my boy!" I said, "It was not an angel who said the same dreadful things that the Hebrew Christian gentleman said at Bristol; but also Asaph, and Isaiah;" and I quoted in Hebrew—which I am obliged to do whenever I quote from the Old Testament—Ps. l. 18 and Isaiah i. 23. The other gentleman laughed, and said that you, sir, were "not so well acquainted with the Old Testament as to know that modern Hebrew Christians are forced sometimes to testify the same things against some of our unbelieving brethren just as the holy men amongst our people had to do in olden times." I could not understand that. I got to thinking again, and once more said "Father!" "Well, dear boy, what do you wish to know now?" "I will write and ask the Editor of the *Jewish Chronicle* whether he knows those sayings of Asaph and Isaiah." My father and the other gentleman laughed till they cried again. When they gave over laughing, both of them said, "Catch the polite editor to print your communication in his paper." I said, "I will try; and if he does not, I will then send it to a gentleman who edits a Jewish Christian paper, and he may put it in." Do, sir, print this in your next paper. I should so much like to surprise my father and the other Hebrew Christian gentleman.—I am, sir, yours, &c.

A SMALL HEBREW CHRISTIAN BOY.

[We cannot resist our young correspondent's appeal. We add, however, a copy of a letter from the speaker—censured by the Jewish paper—which throws more light on the subject, and is not unlike, up to a certain point, Mr. Angel's explanatory letter to the "Jewish Board of Guardians."

To the Editors of "*The Western Daily Press*."

CONVERSION OF THE JEWS.

GENTLEMEN,—Will you allow me, through the medium of your widely-circulated paper, to calm the evil spirit of a "Jew that is a Jew," and to assure him that I love my brethren too much to say or do anything which may annoy or calumniate them? They are too dear to my heart to degrade them in any way. My daily prayer to God for them is that they might be led to that Redeemer who shed his most precious blood for them. When I said that a Jew, as a Jew, gets his living among rogues, liars, and thieves, I did not mean the rich, but the poor Jews, who, in general, live among the lowest of the Gentiles, and are more or less dependent on their richer brethren. But when they become Christians their conscience will not allow them to have any dealings with the former, while a "Jew that is a Jew" knows when one of our brethren acknowledges Jesus as his Christ, he is cut off by his father, who once rejoiced at his birth, and he becomes a stranger to the home of his childhood, for no place is allowed him any longer there.*

My Jewish brother is perhaps not aware that we who believe in the Lord Jesus Christ as our

* Since the above was in type we have received an account of a flagrant instance of Jewish persecution against a Hebrew Christian of unblemished life and character. See second of Notes, p. 78.—Editor H. C. W.

Saviour feel ourselves in the sight of God worse than rogues, thieves, and liars, for "the Lord Jesus did not come to call the righteous but sinners to repentance." I can assure my Jewish friend that he is misinformed when he says that thousands of pounds are wasted by this society every year. I am happy to tell him that not a penny is wasted, that the Lord God of Abraham has richly blessed the efforts of this and other societies in the conversion of hundreds of Jews to the faith of Christ, both among the rich and poor, the learned and the ignorant—and I am proud to say there are in this city several Hebrew Christians, some of whom have served the Lord Jesus Christ for more than thirty years, and they are not yet tired of His blessed service.—I remain, Gentlemen, yours respectfully,

J. P. COHEN,

Missionary to the Jews in Bristol.
March 20, 1872. EDITOR H. C. W.]

SIR,—The words of 1 Sam. ii. 35, "And he shall walk before mine anointed for ever," are not uncommonly supposed to contain a prophetic allusion to the Messiah. I venture to suggest that the context utterly forbids such an interpretation. I understand these words to contain an intimation to the effect that the High Priest would thenceforward be subordinated to a king. He should no longer be the supreme civil governor, as Eli was; at least in the later years of his high priesthood. It may be worth while to propound my interpretation for the discussion of Biblical scholars. I cannot help feeling assured that the subsequent history of Israel justifies such an exposition.—I am, sir, yours very truly,

JOSEPH B. M'CAUL.

St. Michael Bassishaw, April 2, 1872.

DEAR SIR,—I hope you will not, on consideration, close entirely your interesting columns after the next number, as you seem to intimate, to the subject of the identification of the English with the lost ten tribes of Israel; not, at least, until some who reject the view shall have ventured on Scriptural or historical or other reasonable grounds to try and reply to it. I conceive that the view is too closely connected with the work of promoting Christianity among the Jews, to render it undesirable that it should be ignored by any really independent-minded advocate of that work like yourself. For if the Christian church is at present merely Gentile, what possible expectation can she have of influencing to any extent an acknowledged remnant of God's literal Israel? What fearful and unscriptural obstacles are put thereby in their way when the Jewish people are invited to lose their divine nationality, and on conversion to Christianity to become absorbed into a mere Gentile church and community!

It is only when we see and act upon such prophecies as Micah v. 3: "Therefore will He give them (Jews) up, until the time that she which travaileth" (viz., ten tribes; compare Is. liv. 1) "hath brought forth: then the remnant of His brethren" (the brethren of the ruler to rise out of Bethlehem, i.e., those who belonged to His particular tribe, Judah, viz., the Jews) "shall return unto the children of Israel" (and not merely to the true faith of their fathers). It is only then that we can hope for an extensive blessing upon our endeavours.—Yours truly,

J. G. TIPPER.

35, Regent Square, W.C., April 16, 1872.

[We shall give an opportunity of a hearing to the representatives of those who reject the view here propounded. The representatives of those who espouse it have made their opinions sufficiently clear not to require any repetition of in our limited space.—Editor H. C. W.]

Notes.

GOOD NEWS FOR

THE JEWS SOJOURNING IN POLAND.

ANOTHER chance is given to British Christians to tender the invitation prescribed by the Spirit of God—"O house of Jacob, come ye, and let us walk in the light of the LORD"—to the remnant of God's ancient people sojourning in Poland. The following draft of a circular which has reached us, intimates the chance in no uncertain way.

"THE WARSAW CHAPLAINCY FUND.

"PATRON:—THE RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF LONDON.

"The English residents in Warsaw, feeling their need of Christian ministrations for themselves and their families, have addressed a Memorial to the Bishop of London on that subject; and His Lordship, in favouring their object, allows the publication of the following Statement and Appeal on their behalf, with his name as Patron.

"The case may be best understood from the words of the Memorial itself.

"About the year 1826, the London Society for promoting Christianity amongst the Jews sent their missionaries, the Rev. Dr. M'Caul (then Mr. M'Caul) and Mr. Becker, to Warsaw; they and their successors officiated also as Chaplains to the British Colony in Poland."

"[That Mission was broken up by the Russian War of 1853, and never resumed.]

"After this a Consular Chaplain was appointed, and up to the year 1862 (with considerable intermissions) the English in Poland had a Pastor. Since that year, however, they have had no spiritual care from their own country, but have joined themselves to the Lutheran or Reformed (Calvinistic) congregations, or to no congregation whatever. There are in Warsaw about sixty and in Poland about perhaps two hundred and fifty of their fellow citizens of the Church of England."

"Such is their own statement. A layman from England, however, has lately taken up his residence for a time in that neighbourhood, who collects a congregation on Sundays for holding Divine service in the City, and finds the people not only attentive and reverent, but anxious for the restoration of a Chaplaincy among them: they have voluntarily entered their names as Subscribers towards a Salary to the utmost of their means, yet are unable to raise sufficient contributions for that object: we therefore now solicit aid from the benevolence of our fellow Countrymen and Christians at home, as our Government has now ceased to afford assistance for the support or establishment of Chaplains abroad.

"A painful evidence of spiritual destitution is contained in a representation sent home of the condition of English Orphans, and other English Children, who are so much neglected that they attend no church, and have almost forgotten their parents' native language.

"The requisite most urgent at present is to guarantee a salary on which a Clergyman may proceed to the place before the heat of summer comes on, and be there in time for celebration of the Sacred Festival of Whitsuntide, now that Easter has passed by. For this an annual stipend of at least £200 should be secured for a term of two years, with £50 for incidental church expenses.

"The next step will be to provide a Permanent Fund, the proceeds of which shall supply a fixed income for the future, and serve to erect an English Church in so conspicuous and important a station as Warsaw.

"The nomination will be in the hands of the Bishop of London.

"A Committee in England is in progress of formation.

"Honorary Secretary, *pro tem.*: Jas. Finn, Esq.

"Bankers: Messrs. Drummond & Co., Charing Cross, s.w.

"Subscriptions and Donations in favour of the Chaplain's Salary, or for the Permanent Fund, will be thankfully received by the Committee, or may be paid to the Bankers."

What a glorious opportunity for the London Society for Promoting Christianity amongst the Jews to resume their vigorous Mission, of their younger days, amongst the dispersed of Judah in that part of the world! What an opportunity, moreover, to do justice to the memory of one of the greatest Evangelists to the Jews of this century that that Society was instrumental in sending to that land: even the late Dr. M'Caul. A name which sheds a halo of lustre on the annals of the Society! a name which will be ever precious to the memory of the present generation of Hebrew Christians, and will be transmitted—embalmed with love and affection—to generations of Jewish believers yet unborn. That ever cherished name is ALEXANDER M'CAUL!!!

THE DEMON OF PERSECUTION AMONGST THE CHRIST-REJECTING JEWS AGAINST HEBREW CHRISTIANS AS RAMPANT AS EVER.

I HAVE read with sympathetic interest in the current No. of THE HEBREW CHRISTIAN WITNESS, yours and Mr. Alexander's protests against the cruel persecutions of the Roumanian "Christians"—*sit tenia verbo*, as Mr. Alexander apostrophises the use of that hallowed appellation in such conjunction—against your unbelieving brethren who have had the misfortune to settle amongst those bloodthirsty Gentiles. I must confess, however, that I feel strongly disposed to raise a cry of protest amongst my countrymen, British Christians, against the heartless persecution of English Jews against Hebrew Christians in this our day. Let me give you an instance:—

A certain company in the City, whose business is principally connected with the Continent had in their employ a talented clerk, who acted partly as translator of the "Foreign Correspondence" of the London House. His amiable and obliging disposition enlisted for him, at first, the good will of almost every one in the establishment. It so happens that the majority of the directors of that company are rich and influential Jews; a good many clerks are, therefore, of their "religious persuasion"—whatever that may mean. One of those clerks, a young turbulent Jew, made the discovery that the favourite, the new clerk, was a Hebrew Christian, when he began to annoy the believer in every possible way by setting the other clerks against him, addressing him constantly by such opprobrious names as ill-conditioned and ill-bred Jews know how to employ when they speak of Christ, Christians, and Christianity; by altering in the absence of the object of persecution his entry of the time of his coming and leaving, and in various other ways. The victim of this heartless persecution bethought himself of appealing to the arch instigator's father—who to outward appearance seemed a gentleman—but he found the elder Israelite to be the very "block" of which his persecutor was the "chip." The old Jew became abusive, and charged the appellant with hypocrisy and sordid views by embracing Christianity. When he, the believer, remonstrated to the frenzied Christian-hater that he was a great loser by his profession of Christianity, inasmuch as his knowledge of business and of languages would have secured for him a far more lucrative position amongst the Jews than he now occupied; "Then," the furious bigot exclaimed, "you are a fool. You will find in me an infuriated wasp nest, I will sting you till you shall be obliged

to flee from your post." The cruel and wicked man kept his word: he and his son managed, by various cunning artifices, to set even the Jewish gentlemen on the Board of Directors against the defenceless Hebrew Christian. His life was embittered, and he was obliged to resign. The poor man—with a wife and child depending upon him—is now utterly destitute. *Ex uno disce omnes.*

When will retribution teach the Christ-rejecting Jews to cease to persecute their brethren who believe in the Redeemer of Israel?

The publication of this note in your valuable and timely magazine may incline some charitable Christians to help the poor sufferers.

I enclose my card, as well as the name and address of the victim of Antichristian Jewish persecution, and subscribe myself.

AN ADVOCATE OF EVEN HANDED TOLERATION.

COMMITTEES OF MISSIONARY SOCIETIES.

AFTER the principal May meetings shall have taken place, I intend to send you a rather long analytical note on the composition of some of the Committees of Missionary Societies, point out the gold and the alloy, &c. At present I write a short note only, to state that it came to my knowledge that a certain committee of a certain Missionary Society has just passed an extraordinary resolution of dismissal of one of its society's missionaries—the most able, tried, faithful, and of long standing—with less compunction than a gentleman's butler discharges a drunken footman, or a lady's housekeeper a pilfering scullery maid. Moreover, couched in terms which are difficult to describe.

A LOVER OF MISSIONS TO THE JEWS, AND AN EX-COMMITTEE MAN.

DR. STROUSBERG.

It may interest the readers of the HEBREW CHRISTIAN WITNESS to learn that our Hebrew Christian broker, the great philanthropist of Berlin, to whom thousands of Jews and Christians have cause to be beholden for help in their time of need, the famous Herr Dr. Strousberg is about to open a bank in London, in which the son of an English diplomatist, formerly accredited at a great German court, will enter as clerk or secretary.

Queries.

WHERE are to be found the streams of Eden? Do the Scriptures throw any light on the situation of paradise,—not its latitude and longitude, but its elevation? Gen. ii. 10-14 ascribes to it the rise of a stream, and that stream the source of a great river,—a circumstance impossible if its position had not been on a mountain or table land. "Thence (it) was parted." Thence, viz., beyond the garden, Eden, was broken, or parted by ridges of hills and spurs of the mountain into four heads; *i.e.*, "waterheads"—slopes and valleys carrying off the water of the table land by different streams. One of the heads of the Tigris rises not far from Lake Vau. In maps of Rawlinson and the *Encyclopaedia Britannica*, besides the head of the Tigris proper, two streams spring from the south side of Mount Niphates—the snowy mountain: and there is a third called "Seit," which rises east of Lake Vau, but joins the other three near their confluence; while a main source of the Euphrates is on the northern slope of the same mountain.

ORIENTALIST.

WHAT language did Christ employ when on earth? I am not the only one of your numerous readers who would feel grateful for an article from your own pen, or from that of any one of your learned staff, on the above interesting inquiry. ONE WHO LIVES TO LEARN.

Replies.

(No. 2, p. 32.)

"TOUCHING the celebration of the Holy Communion in the evenings."

I object to the celebration of the Holy Communion in the evenings, because that sacrament is intended to commemorate our Redeemer's death, and not His last supper. By the last supper which Jesus ate with His disciples He commemorated the Egyptian deliverance which took place at night,—a deliverance which Christ's death and resurrection utterly eclipsed and obliterated as regards believers in Him during this dispensation. Both the death and resurrection of our Saviour took place in the morning. St. Paul is explicit on the subject. (1 Cor. xi. 26.) Those who celebrate the Holy Communion at night do not show the Lord's death, but His last supper, His betrayal, His denial by Peter; but not His death. "This do"—said the Redeemer, i.e., eat my broken body, drink my shed blood—"in remembrance of ME;" not in remembrance of this last supper of mine, not in remembrance of Judas' betrayal of Me; but in remembrance of ME, whose body is to be broken for you, whose blood is to be shed for you; which remembrance St. Paul explained in the verse already referred to. The most proper time, therefore, for that solemn remembrance is the time of day when Christ's death had taken place.

The reference to Acts xx. 7, takes for granted that, because the Apostle "continued his speech until midnight;" the disciples must, therefore, have come "together to break bread" in the evening—an assumption wholly unsupported by the text.

M.
AN UNCOMPROMISING EVANGELICAL.

The administration of the holy communion in the evenings is an introduction into the Church of England, which, I verily believe, has been prompted by the God of love Himself. It came into general favour, amongst sound evangelical congregations, just at a time of great trial to the church; when a considerable portion of her clergy began to lead away their people from the contemplation of their God and their Saviour, to processions, parades, performances, and all sorts of new fangled practices by "priests" and choirs, never once ordered by our blessed Lord and His holy apostles. Oh, what a contrast between such ornate evening services and the simple solemn evening communion services! The effects are as different as light from darkness! I have been betrayed, in past days, to attend the former services. I well recollect the prevailing thoughts which filled my mind for the remainder of the evenings after those services; they were of the procession, the music, the intoning, the chanting, the vestments, and such like things. Now, thank God, I am a regular evening communicant, and the prevailing THOUGHT—for I have only one thought now—which fills my soul for the remainder of the evenings after the latter services, when I am a recipient of the tokens of redeeming love, is "my Lord and my God." I care not for the critical and subtle verbal arguments with which some try to darken counsel. St. Paul's declaration is sufficient for my comfort: "AS OFTEN" [be it morning, noon, or night] "as ye eat this bread and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 26.) I cannot be sufficiently grateful to my God for blessing me with the privilege of being a member of a congregation to whom the holy communion is administered twice a month, at least, in the evenings.

Brompton.

M.

(No. 3, p. 48.)

DEAR SIR,—I have been waiting in the hope that some of your learned correspondents would have supplied an answer to the first query in the March No. of THE HEBREW CHRISTIAN

WITNESS; but as none appeared, I trust you will allow me to say a few words which will help to remove doubt and uncertainty from the minds of the readers of your valuable Monthly.

But I must begin by saying that the query "Who will he (Antichrist) be, a Jew or a Gentile?" somewhat surprised me. Is it possible that the arch enemy of God and man should come from the loins of faithful Abraham? "Doth a fountain send forth at the same place sweet water and bitter?" Should the same people of whom Christ came, who is the light of the world, the truth and the life, produce also Antichrist, the deceiver of the nations, and the embodiment of all wickedness and falsehood? Surely this cannot be so. I am aware that there was a time when every thing that is cruel, wicked, and blasphemous was said to proceed from the Jews; but those days of ignorance are happily gone by, and the servants of Christ look forward with pious anticipation to the time when God shall arise and have mercy upon Zion.

Not to occupy too much of your valuable space, I will state briefly two or three reasons why I am persuaded that Antichrist will not be a Jew.

1. It outrages every Jewish thought and feeling that a man should lay claim to the attributes of divinity. Throughout the length and breadth of their history no traces of such impiety can be met with. They were, as a nation, often disobedient; they worshipped idols, killed their own prophets, ran after pretenders and false Messiahs (*as men*, whom they foolishly believed to be their kings and deliverers); but never have they deified any human being, or worshipped any man as a God. This is altogether a Gentile characteristic. The nations of the earth had their men-gods and women-goddesses. Kings and Emperors of the heathen world claimed and received divine honours. And it will be only in accordance with their old ways that another Gentile ruler, the future Antichrist, will claim and obtain divine worship.

2. Antichrist is, according to "the sure word of prophecy," to make a covenant, for a time, with the people of Israel. We can understand how a ruler of one nation may enter into an agreement, or contract an alliance, with another nation; but it is preposterous to talk of a Solomon or a David, or any Israelitish king, making an alliance with Israel. That nation forms the prop of his kingdom and the foundation of his throne. The contractor of the alliance must therefore belong to a different nation from the one with whom he enters into covenant.

3. The nations of the earth are to go up against Jerusalem under the leading of Antichrist. This evidently points to a Gentile confederacy under a Gentile head. Never has there been a combination of heathen nations, in rebellion against God, led on by a Jew; they were always under their own native rulers, from the east or from the west. We justly conclude, therefore, that, as in the past so in the future, Antichrist, the head of the rebellious nations, will be a Gentile and not a Jew.—I am, dear sir, truly yours,

J. B. GOLDBERG.

Clifton, Bristol, April 18, 1872.

Literary Notices.

History of the Karaites Jews. By William Harris Rule, D.D. London: Longmans, Green, & Co.

THE author—an industrious, diligent, and well-instructed Scribe, in the best sense of the term—has produced in the work before us, from his well-stored treasury of learning, things new and old. Such a work was a great desideratum in the English language, and must prove a grateful acquisition to the sober-minded English reader, who finds pleasure in authentic history rather than fritter away his time in fictitious sensational literature. It is impossible to

read Dr. Rule's *History of the Karaites Jews* without feeling the mind wonderfully enriched with valuable information respecting one of the most interesting remnants of God's ancient people, who have not yet attained to the election of grace. The book has been worked out, upon the whole, in an attractive style, which makes the reader hold to it with unabated interest till he has reached the last page. Such was our experience. We have read all that has been written on the self-same subject, both in sacred and secular languages. From the heading of each chapter of the work before us, we have rightly divined what was coming in detail. Yet we could not lay by the volume for another till we reached the very last page. We have met now and then with some slips in point of data, chronology, and philology; but they were trifling, and did not mar the pleasure which we felt in the main. Our space interdicts our giving extracts and specimens of style; but we feel that—as sincere sympathisers with the diffusers of useful knowledge—we are justified in strongly recommending this work to such of our readers as take an interest in the vicissitudes of the most remarkable people under heaven. We would especially direct the attention, to the work, of such of our readers as expressed to us their gratitude for our annotated translation of the Hebrew letter addressed by the Rev. I. E. Salkinson, missionary to the Jews at Pressburg, to Abraham Firkowitz, Chief Rabbi of the Karaites Jews. (See No. 2. pp. 29, 30.)

Thoughts on the Kingdom of God: with an Appendix on the Prophetic Bearing of the Recent Great Events. By Rev. W. Niven, B.D. 16mo. London: Hatchards.

THIS is the fourth edition of a small manual, sold at one shilling, the chief design of which is to show that the Second Coming of our Lord should at all times be the grand object of the hope and expectation of His people. The matter is arranged in seven short chapters, the titles of which are, the promise of a kingdom, the locality of the promised kingdom, the events which shall usher in the kingdom, the constitution of the millennial kingdom, the events which shall separate the millennial from the everlasting kingdom, the kingdom in its everlasting glory, the probable near approach of the kingdom. The appendix devoted to an examination of the prophetic bearing of recent great events will be studied with interest. One remark we cannot avoid quoting from this portion, namely, "that the temporal power of the Papacy has passed away at the very time when Archbishop Manning and others were vainly boasting that amidst the tottering of thrones, the pontifical throne was the most secure of all!"

"Why should I take any interest about the Conversion of the Jews to Christianity?"

THIS is the title of a penny tractate, in the form of a letter addressed to a Christian relative by the Rev. Robert Grant, B.C.L., Prebendary of Salisbury Cathedral, and Vicar of Bradford Abbas, Dorset. It is published by the Society, at 16, Lincoln's Inn Fields. We cordially commend it to our readers as an able defence of the important Christian duty and privilege to promote the spiritual enlightenment of the Jews.

David's Vision: With a Preliminary Dissertation showing David's Prophecy of Christ. Crown 8vo. London: Nisbet & Co.

IN the Preliminary Dissertation the author traces out the events of the life of our Lord in the Psalms of David, and illustrates them by references to other prophets and the New Testament Scriptures. He thus exhibits how great was David's knowledge of Christ. This is the best part of the book, and may be perused with profit. "David's Vision" is a poetical rhapsody in bad verse, picturing David the

shepherd boy in the plains of Bethlehem as having a vision of his own career, of the line of kings proceeding from him, and of the birth, life, sufferings, death, and resurrection of our Lord, in language culled as much as possible from the Psalms.

Joel. A Translation, in Metrical Parallelisms, according to the Hebrew Method of Punctuation; with Notes and References. By Adam Clarke Rowley, M.A., Incumbent of St. Matthias', Bristol. London: Hamilton, Adams, & Co.

SMALL though this work is in bulk, it is yet a contribution of considerable value to sacred literature. It is valuable as an aid to expositors, as a hint to critics, as a suggestion to philologists; but chiefly as a help to learners of the Hebrew language. We trust that the learned author may meet with sufficient encouragement from the studious public, to stimulate him in his learned labours, and to induce him to bring out other works after the kind of the one now before us.

The History of the Reformation. By Gilbert Burnet, D.D. Crown 8vo. London: Virtue & Co.

A WORK of such sterling worth requires only that we state where it can be obtained. For three shillings and sixpence the student may obtain the author's own abridged edition, complete, with index and several portraits. It will command a large sale.

NOTICES TO CORRESPONDENTS.

G. WILLOUGHBY.—Particulars of the *Rabbinical Hermeneutics of the Old Testament* in our next.

THOMAS CAPEL.—Under consideration.

SOLOMON HART.—Anticipated. See Notes.

JAMES WALFORD.—Your letter is too long, and too personal. We have an article on the tapis on the same grievance, and we shall endeavour to embody some of your statements.

אשר.—Reconsider your arguments.

צחוקי.—Do not hurt yourself and your good cause by impatience.

Letters Received:—אסתר; Rev. W. T. Hobson; Rev. M. J. Taylor; X. Z.; Miss Batchelor; E. W.; L. B.; נפתלי; B. N.; W. B.; &c.

BOOKS AND PUBLICATIONS RECEIVED.

היהודים באנגליה

Die Juden und die Kreuzfahrer in England unter Richard Löwenherz von Eugen Rispert (Dr. Franctm). Uebertragen in's Hebraische von Miriam Markel (geb. Wierzbolowski). Warschau.

SCHOLIEN zum babylonischen Talmud von J. Wiesner, Rabbiner des Königgrätzer Kreises. Prag.

NOTICES OF THE JEWS, and their Country, by the *Classic Writers of Antiquity*. By John Gill. (Second Edition, Revised and enlarged.) London: Longmans, Green, Reader, and Dyer.

THIS GENERATION OR THAT? or, the Time of the Signs of the Second Advent, &c. Addressed to the Right Rev. the Lord Bishop of Gloucester and Bristol. By the Rev. W. T. Hobson, M.A. London: Longmans, Green, & Co.

BEULAH: or, Eden Restored in Immanuel's Land, &c. (The first three numbers.) By George Dean Wilson. Dundee.

THE SECOND MAN; or, Lord from Heaven; being an Inquiry into the Unity of the Godhead. By Rev. M. J. Taylor, M.A., T.C.D. London.

NOTICES TO OUR READERS.

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

All Communications, and Books for Review intended for THE HEBREW CHRISTIAN WITNESS to be addressed To the Editor of the Hebrew Christian Witness, Pelham Library, 151, Fulham Road, Brompton, S.W.

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

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

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

Several articles, reviews, notes, queries, and replies, marked for insertion, are unavoidably postponed, for want of space till our next issue.

ESPECIAL NOTICE.

WE have received a great many letters from different parts of the United kingdom to the effect that our Jewish brethren, not yet in THE FAITH with us, read the HEBREW CHRISTIAN WITNESS gladly; that they prefer it to ordinary tracts. Our correspondents suggest to us to distribute gratuitously, a number amongst the Jews of Great Britain and Ireland. We are very thankful for the information: but as to the suggestion,—we should indeed feel it a privilege to act upon it if our circulation were such as to enable us to distribute, gratis, one thousand copies monthly amongst the Jews in the different places of their residence in this country. But at present we cannot act upon the valuable suggestion. We shall, however, willingly consent to receive contributions for so desirable an object.

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We have still several hundred copies of the PROPHETIC NEWS and HEBREW CHRISTIAN WITNESS, which we shall be glad to put into circulation if our friends will kindly aid us with contributions for that purpose. We gladly acknowledge the following sums received during the past month.

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