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. Wraped 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 Rabbinism. 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 never 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 Rabbinism 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 possible of recognition in 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, 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 culmination 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 conceived 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 unwaveringly, upon this solution, which enabled him for the first time 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 career, that he is far outstripping 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 of the latter; but to be viewed in the light in 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: Christianity 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 rational basis in 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 despous 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 intricate 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 predominate in its Biblical purity, some leading spirits have manifested unusual activity and energy in their endeavours to keep up the tawdry edition of the synagogue. It is true that the fundamental difference between "orthodox" and "reformed" Jews is at least as great as that which separates them from the Karaites, who have traditionally 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 profoundly "orthodox" organ of Judaism. The clay represented by that organ have never so much as attempted to answer Dr. M'Caul'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, without due regard of Christianity, 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 influence 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 disquietude 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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AND PROPHETIC NEWS.

[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 denounce "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 retorted the introduction of such a topic. He told the audience, not 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 forward for the promotion of the Right Hon. A. Brewster, ex-Lord Chancellor of Ireland, fully concurred with Mr. Harris, and contended that his remark was too broad, and introduced the subject 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, and not allow the accident of birth by which he belonged to any particular denomination.

The next thing we may probably have to read will be a resolution, moved by Mr. Lewis Harris, ex-Warden of the Dublin Synagogue, and seconded by the Right Hon. A. Brewster, late 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, befuddled by infidelity, and hoodwinked by a neo-Judaism. If ever the apostolic exhortation was needed it is more so than ever in these days. (Ephes. v. 15-17.)

Editor H. C. W.]

A MODERN TERTULLIUS 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 lurid as those utterances. But some like that bloated sort of style. Puns, &c. But philosophers, such as he has a penchant for using, are not accustomed to keep the prose style of his utterance. But 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 speculations, as to lead to the cause of philosophy and truth, we are purposed 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 bond fide history. At present, we intend to publish 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 commend my readers, in the same way, as myself a convert to Judaism, who 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 Christianiety. A new spirit 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 these highly civilized Jewish gentlemen in the present Parliament regarding 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 synagogues organs, in this and other lands; they abound now, as their writings have done the dark ages again in blasphemy and 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 naivete he states:—

"As in all cases when old and honest prejudices are wounded, the new movement produced bitterness, and some religious excitement. The rusty weapon of excommunication, which had long lain buried, was exhumed, and directed against the new combination and its minister; but it proved of no avail. Time and mature reflection have now arranged all inteiparate feelings: and although we continue to be divided on questions wholly rationalistic, 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 Rabbis 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 regard our movement, which this 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 not desire, in some degree, to survive the century; and exist, too, without a temple, without an altar, without a sacrifice, and without an appointed pontiff."

Those "Christian countrymen" must have been simple minded indeed! If they had known Mr. Marks as well as we, 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 shrilly opined that Mr. Marks aimed at being a deliverer of his brethren in that account. If they thought at all on the subject, would they, or could they, have imagined that Bar Cushkhah—alias Bar Cousiba—or the other aspirants for fame as Jewish deliverers, would ever have encouraged faith in Christ! Why, they themselves tried to apo the deliverer! He himself, who knew best his aim and aspira-

* See the last No. of The Hebrew Chrismtian Witness, p. 67.
† 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 insinuousness by the next sentence, that Judaism is more dependent on a slavish adherence to the Talmud than Christianity is on an unconditional subscription to the divine character of the old patristic [patristic?] dicta found in the Greek and Latin church chroniclers."

If the Edinburgh philosophers had had their wits about them, they would surely have explained:—"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 'patristic'—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 more about the lecturer’s profound 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 centuries 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, sacrificial, dotal 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 רַעיָּה—but Himself and them. Judaism, instead of existing, was extinct in Babylonia; and the poor captives considered the privation a great, but a righteous chastisement. God told Ezekiel, and God of the Israel, now-a-day, over the habitat 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 trampled with by ingenuous 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 Tertullian, about modern Judaism having fallen from grace, are as absurd in 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. 16. 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 regarded 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 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 their great riches is come to nought; the merchantmen 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," li. 88.

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 latter 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, "carefully 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 solitary 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 mine, And confessor in the dispensing line — And penniless thrall, by bell and book dismayed, Glanced tremblingly on corbel, niche, and pane, Where imp, saint, angel, knight with battle blade, Griffin, bat, owl, more befouled the swain, Till, when the incense fumed, round swam his withered brain."

I. 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.

6. 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 anglican interference saved righteous Lot and his family from the burning of Sodom, so, by some special intercession 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 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 magnified 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 soon become more of 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. 18 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 consummation ruine 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 seal 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 Babylonian prostitute, robbed in scarlet and drunk with blood, the True Wife of the Lamb, "arrayed in fine linen, clean and white," "spotted with blood and fire and brimstone," "having the testimony of Jesus Christ," "and the name and the tabernacle of her father, the city of the living God," "the holy city, New Jerusalem, which comes down out of heaven from God, prepared as a bride adorned for her husband."

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

The Rev. Dr. Rosenthall seems never at peace but when he is fighting "the good fight of faith." Whether 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 Rome, for the benefit of his own flock, as well as 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 Hoxnaw Christian Writings; 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. Rosenthall succeeded to the Vicarage of St. Saviour's, Brookley 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 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 impatient. 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 prayed, 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 the heathen, 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 not our hearts to be consumed 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 lovely 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 asleep.” When a passage was dit 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. 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.”

Weep no more, ye dying. (Rev. xiv. 13.) 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 consumptive terrors, no affrighting dreams, no bodging 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 unanswerable 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 Christian 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 also is vain. For if the dead rise not at all, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith also is vain. For if 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 to His glorious triumph. They shall have 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: "Then the sleep in Jesus will God bring with Him."

In writing to the Corinthians be 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, as to His throne, and receive their resplendent crown.

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 figures, and fear of impending doom 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. "We will be glad together of 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! " Then; 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 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 and abundantly good hope through grace, comfort your hearts, and establish 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 there 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 are thrilled with something of that enaptured 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 union which the sacrament, with its concomitant holy moments, 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 Israeliite whom he considered the Goliath of missionary opponents; the champion of unbelief. 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 admiral 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 rocky 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 submission to 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, that “he was the foundation of Jacob, the chief of the tent of Israel,” “the Rock of Israel,” the “Just,” or “The Righteous One,” the Light of the Morning, who, by His advent, dispersed the 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 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 a sixtyfold, in some a fiftyfold.

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 organs 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.

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 nation, and also of that “His disciples, as to the last abode 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, eisapoge; 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 scrupulous paragraphs against Christian Missions, which now and then disgrace some prints of the English press, are from the pens of members of a certain congregation who 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. 55. 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 the land 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." *


† 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 posteriority 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 increases. .

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 acontevting? "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 root of the world (Rom. iv. 18), 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 fullfilment 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 when true, that 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 why 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 formed the original stock of the Teutonic branch of the great Syrian 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; 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 races were scattered by the Lord's patriarch's lifetime (see Gen. xxv. 1-8). 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 islands 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 alone in the world's political position; and blessed be God! is the prayer of nearly every 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

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, Afghans, Armenians, &c., all claiming a descent from Israel; and able advocates have supported this claim as well founded.

The evidence here 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 true, and no fiction, how great is the privilege, and how deep the responsibility of Britain! "Europe has for centuries been the centre of the nations, 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 to them 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 incomplete, 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.
The Mosaic lesson for the first Saturday in this month (the 4th) comprises three chapters, namely, Leviticus xvi., xvii., and xviii. The first is devoted to 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 atonement is the most important of the principles of his religion. When the modern Jew is brought face to face with the literal words of the text of the law, in order to obey the law 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," that believing, believing that he believes himself, (Rom. iv. 4.) We shall say more on this important subject, if we are spared, in the month when the anniversary of the Day of Atonement, 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 certain animals is, "for it being unclean," (ver. 12.) should be prominently upheld to the mind of the Jew. The instruction given to the children of Israel in their obligations, whether as individuals or families; also in the observance of purity in every relation of life. For this reason, it is the second half of the xxiv. and xxv. chapters. It may be pointed out how our forefathers, according to the denunciation of the seraphical Prophet, (Isa. xxxv.), upon which they read in the first lesson; hence the Babylonian captivity. An argument may be advanced from Israel's prostrated captivity, which most strongly rebukes the rejection of God by the people. Some 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 worshipers 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 generation having religious, and religious, may be advantageously compared with 1 Timothy iv. 1, 2. The second lesson—"The Haphtaroth—is taken from the Book of Joel, ch. ii. 18-27. It is a most suggestive chapter for much and earnest searching of heart to modern Israel. The Ashkenazic read for the Haphtaroth, the last nine verses of Joel, by the Asherites. 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 16th inst.) commences with the twenty-first chapter of Leviticus, and is the twelfth of the same Book. The whole lesson is peculiarly instructive in righteousness, and Christians as well as Jews should study it diligently and prayerfully; and in so doing, we note that great will be the spiritual advantages they may reap from this portion of the Mosaic law. 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 the Christian. Let us not let it 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 for all. From the tenth verse to the sixteenth, the personal duties of the high priest are described. An apodictic application of the high priest's duties for the first time. We need hardly mention that this was one of the most important types of Christ—our Great High Priest. There is room for an appendix for the last verses of this chapter," observes Mr. Bonar, "five motives are strung on their path, to constrain them to close obedience:—1. I am the Lord. This is the line, the only line, the line which leads down to the Messianic kingdom. 2. I will be hol- amonged among the children of Israel. This is His holiness, and His desire to diffuse awe of His holy name. 3. I am out, the Lord which halluc yew. 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 out your Egyptian classes 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. 3. We claim as Father, Shepherd, King, and whatever else there is that tender in relationship, or benevolence towards you. All is summed up in Your God! "Who would not fear thee?" (Jer. xiii.)"

Chapter xxii. contains a succinct account of Israel's public festivals, which follow the Sabbath, the Passover, the Sheaf of the First Fruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement, and 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 connection with the required sacrifices, may be able to behold more wonderful things in them than the Jew can think of them. Some of the Rabbis expounded the typical character of those feasts in a most spiritual manner; Gentiles, who appear to have drunk deeply from those Jewish springs. Chapter xxv. begins with the duties incumbent upon the priests in the holy place. This is the last lesson in Leviticus, which was a type of the church of God, standing in the Messiah; in regard to the "shew-bread," or, rather, as the words דֶּבֶשׁ תֵּן, literally signify, the phænix-breast, another most beautiful type of Him, who said—"I am the bread of life." This chapter contains also an account of the animal's slain—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, Christians! Remember who has taken away your enemy! Alas! for some of our Jewish brethren, who indulge in blaspheming Him, who shall one day be hailed by Israel with the joyful acclamation of messianic joy. Oh, how we hope 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 supplication; and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one is in bitterest sorrow for his only son."

The prophetic lesson begins with the fifth

• A commentary on the Book of Leviticus, in loco.

† Isaiah, xxxv. 9.
‡ Zechariah, xii. 10.
teenth verse of Ezekiel xliiv. and ends with that chapter. This portion of Scripture describes the character of the Priest and the Levite who later under the direction of Moses built the Tabernacle of the Temple, which the prophet Ezekiel sketched with the pencil of inspiration, and is to take place again the last days of Daniel's prophecy and before the return of Jesus under the dragon's scepter, and 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 word of the Prophet Isaiah, who says: "They 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 fullers' soap; and he shall purify the sons of Levi, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord the acceptable sacrifice."  

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 xxviith chapter. The instructions transmitted unto us in this lesson are transcendentally interesting and important. Chapter xxv, contains the rules for the purification of lepers, and every man was to be purified every seven years. This Jubilee season, on account of the mercies and immunities which it brought along with it, was celebrated by the Israelites, when they were set at liberty, and were set free from the burden of national rejoining. 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 poorness and wretchedness; 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 approbation of their families. It was a universal rejoicing throughout the land. And when at length the auspicious day wore gradually round—when the first rays of the Jubilee morning streaked the summer beams of the setting sun—erupting from every hill and valley of Judea, announced the welcome event—At that thrilling moment of joy to a man, he was set free from his bondage; the prisoner was led forth from his confinement; the weary labourer was released from its toils; and the reduced debtor was raised from his poverty, and every man was set free from his forfeited inheritance; the joy of this universal emancipation—Every man returned unto his own land, to inherit that land, which was his father's 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 Isaiah the prophecy of his anointing: "Thou hast anointed Me before the face of My adversaries, to exalt Me above My brethren. Isaiah xxvii. 13; Matthew xxii. 31; 1 Corinthians xv. 52, 53; 1 Thessalonians iv. 16-17; Revelation xi. 15,16.]  

The prophetic lesson consists of Jeremiah xxxii. 6-27. "The right of inheritance," and "the right of redemption," the sealed title-deeds to the land, were brought before the Lord, and renewed as in the glorious institution in Revelation v., in which chapter we have that part of the Apocalypse vision, which describes the anxiety of the "beloved disciple" as to the worthiness of the book and of its being allowed to lose the seals thereof." This sealed Book evidently represented the Saviour's title-deeds to the "right of inheritance," and "the right of redemption." These reasons are not so pleasantly wonderful 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, was perhaps the most considerable to give to his conversion, although he has written a volume of some considerable extent. His object has been to have as much as possible of himself, to state the real 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 he now holds and proclaims, and which he knows is the judgment of an ungodly and dangerous religious errors. Such a penitent Jew is a more worthy son of our glorious nation, who left his country and kindred in obedience to the divine command, than those impetuous 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 make them close to 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, according to the spirit of unbelief, Gentiles to be nailed on the cross, their unhappy children have to be in search after Him among those believing Gentiles, who have been delivered from the wrath of God, 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 and 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. It is the lot of all important Jews that they should have the frightful idea of the reality and existence of such awakened or disturbed consciences, longing for a mode of salvation with the 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, by the grace of God, is our Jewish brethren: "Blow with the great trumpet for our freedom, and lift up a standard for the gathering 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."
The Hebrew Christian Witness May, 1872.

this maxim of our masters: 'My son, have more regard to the words of the Rabbins than to the words of the Tanach, for they offer you no prophecies; but they presuppose to use my own judgment, and to consider seriously the force of these objections which we make to them: hence I desire, and all my Rabbis agree with me, that you should seriously consider 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 the form which our Rabbins have given to this subject. I was extremely pleased with three particulars in the method the Divine took, and by which I was convinced of the evidence of his truth. 1st. A third person, who assisted at our conferences, gave me the next day after every conversation we had together during almost three months to be hours and substantial peoples; and been said on both sides, that so I might carefully inquire whether I was fully satisfied with his answers, and propose a few 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, examined by the rabbis where the subject is handled. 3rd. He offered to supply me with all Jewish books, such as the Talmud, the ancient Midrashim, the Jewish commentaries, and principally the treatises of the controversy with the Christians, such as the Chizous Emanous, and Abarbanel, who had written in a nation. 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 greatest care, he gave me a version of it in Hebrew. I read myself in the exact conformity by which the books of the Prophets and of the Prophets, and those of the New Testament, though your doctors, possessed as they are with prejudices, do not allow they can make them contradict one another."

Thus far our Penitent's own unvarnished, truthful narrative about God's dealings with him. In its dissertation in it to his friends, who had known him from infancy, when in his own country, and who knew that he was the only one in his native place, and who certified that his Hebrew parents were "reprobate," and that he had once been an English merchant, who resided several years in the country, and who certified that he had heard of him in his 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 myself in a much stronger way to receive satisfaction with respect to my difficulties than I had been before. 3rd. Hereby I found myself in a much stronger way to receive satisfaction with respect to my difficulties than I had been before. 3rd. Hereby I found myself in a much stronger way to receive satisfaction with respect to my difficulties than I had been before.

The history of the prophet, as given 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 expressed that he had no wish to be a teacher or to be able to teach. To God that Christians would in our times be more judicious in their charges of each other than we were. Fortunately, many well-meaning Christians labour under the great mistake, when thinking that any ignorant or uneducated man may succumb to their arguments. This work, provided such a man is reputed to be very pious. As we said, Xeres was very fortunate in getting such a highly qualified scholar, and as we have already seen, most thankful to acknowledge the Divine's exertions on his behalf. Dr. Allix, on the other hand, praises the high and holy character of his own Jewish inquirer to have 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 history of Jonah's repentance, as it was evidently written for the purpose of recommending the New Testament. He reproves the Xeres, when he runs thus: "These are certainties, that upon several discourses had with the aforementioned prophet, in which he made him very well acquainted with the Holy Scriptures of the Old Testament, and all other Jewish (particularly the Talmudic) learning; so that when he had arrived by increasing discsourses with the Jews to make to the doctrine, divinity, and office of our Saviour. But, as he is condemned to be guilted by none, and I was the more able to satisfy and convince him of the truth; so that, having examined by Scripture all the most material contrivances in his effort, he is freely given, my self and my 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, the 30th day of July, 1709. Peter Allix, D.D."

When, where, and by whom Xeres was baptised is not known, but it is certain that he was baptised very soon after this certificate was written, and probably by Dr. Allix himself. His address to the Jews is dedicated especially to those who were then present at his baptism, and in this dedication he again solemnly vows sincerely to follow his Saviour, and that he will take upon himself 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 enter into this Church, which is established with a full and entire resolution to practise all the duties which the Christian religion require of me; the last end by a blameless and harmless conversation, which is the end of it and make use of those talents which God has been pleased to bless me with, to the advancement of the Saviour's kingdom."

"But the great God and my crucified Saviour so bless me 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."

"This" is written not only as in instructive. With some of his views we could not well agree, but we are of opinion, that his views, however small may be that, to which our time is to be read by inquiring Talmudical or Cabbalistic Jews with advantage. The warm affectionate love the author manifests throughout this book is so full of capacity and so convincing, as to be fraught with much in the 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 alluvial hill remaining from Bishop's Creek to Independence. Stage passengers report several funerals miles in length, and fifty to two hundred feet wide, and twenty feet deep, opened along the eastern bar of the Sierra Nevada.

The 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 from a Franciscan on March 29 state that the earthquake there had been felt with terrific force. At Long Fine 23 people were killed. The shocks were violent and were followed by immense consternation, Fifty houses were wholly demolished, and the town is in ruins.

The Eruptive period of Vesuvius, says the official Gazette of Italy, which began on 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 latter is now completely surrounded by sea; 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 we have no certain information. It is 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 a dozen branches, and which was certainly the principal cause of His death; for He tells them plainly enough, that they knew He was among them, and if they should lose their own authority if they submitted. (Matt. xxiii. 33, 35.) It. 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 and only way to salvation, the Messiah, to which they had not given sufficient attention. IV. You would find in His discourses he had written many such passages as those which concerned those things He came to suffer from the Jews; concerning what should happen to his disciples; concerning the fate of the Jews who should not believe Him; concerning these Messiahs who should abuse the credulity of our nation; concerning those things which after the destruction of the Temple, the Church, which His disciples should form; concerning the excursions it was to suffer, and its prodigies increase unto that greatness in which you see it now in near which you seem to 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 more room to doubt of the miracles which were wrought by Christ and His apostles, than those of Moses and the Prophets.

A. FCBST.

Signs of our Times.

"And there shall be signs in the sun, and in the moon, and in the stars, for the whole world shall be perturbed with perplexity; and the sea and the waves roaring; and the winds shall be rising after those things which are coming on the earth: for the powers of the heavens 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 take up, and lift up your heads; for your redemption draweth nigh."

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 from a Franciscan on March 29 state that the earthquake there had been felt with terrific force. At Long Fine 23 people were killed. The shocks were violent and were followed by 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 alluvial hill remaining from Bishop's Creek to Independence. Stage passengers report several funerals miles in length, and fifty to two hundred feet wide, and twenty feet deep, opened along the eastern bar of the Sierra Nevada.
Correspondence.

May Fair, April 3, 1872.

to the Editor of the "The Hebrew Christian Witness.

Dear Sir,—I shall be very much obliged if you will publish in your next number the following letter. You see, I have at first intended to send it, as addressed, to the editor of the Jewish papers; but I was laughed out of my intention by my father and another Hebrew Christian gentleman, when I read the composition, and the last sentence, and the nature of the letter, etc. I then asked my father to write it down for me. The composition is as follows:—

"I am 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. G. W. E. G.'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 appeal to the Jews, 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 classes. I do not mean that they are dependent on their richer brethren. But when they become Christians their conscience will not allow them to have any dealings with these persons, while a "Jew that is a Jew" knows when one of their brethren acknowledges Jesus as his Christ, he is cut off by his father, who once rejoiced at his birth, and becomes a stranger to the home of his childhood, for no place is allowed him any longer there.*

My Jewish brethren are perhaps not aware that we who believe in the Lord Jesus Christ as our 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 you that a Jewish friend that he is misinformed when he says that thousands of pounds are wasted by the Jews, because he has not been taught that he that is not a penniless 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 that there are in this very United 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,

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 signify that while the sons of the High Priest would thenceforward be subordinate to a king, he should no longer be the supreme civil governor, as Elisha was; at least in the early days of his reign he may be worth while to propound my interpretation for the discussion of Biblical scholars. I cannot resist the belief that the present interest of Israel justifies such an exposition.—I am, sir, yours very truly,

Joseph B. McAul.

St. Michael Bassishaw, April 2, 1872.

Dear Sir,—I hope you will not, on consideration, lose entire your interest in writing 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 my arguments. I am far too closely connected with the work of promoting Christianity among the Jews, to render it undesirable that it should be ignored by an any reasonable person who differs from me in their views and convictions, like yourself. For if the Christian church is at present merely Gentile, what possible expectation have we of the realization of an acknowledged remnant of God's literal Israel? What fearful and unscriptural obstacles are put thereby in their way: while 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 (the Hebrew church, as compared with Je- liv. 1)" hath brought forth: then the remnant of His brethren (the brethren of the ruler of the house of David, i.e. of the house of David, as compared with 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 hope can be 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 the representatives of the Hebrew Christians, and we hope to attract a large number of Jewish representatives of those who espouse they have made their opinions sufficiently clear not to require any repetition of our limited space.—Editor H. C. W.]
GOD'S ARMS.

GOOD NEWS FOR THE JEWISH SOJOURNERS IN POLAND.

Another chance is given to British Christians to tender the invitation prescribed by the Spirit of God, to His Body, to show them the way. They may now 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 certain 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, has expressed the intention of forming a Statement and Appeal on their behalf, with his name as Patron.

"It 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 the Rev. J. Brown (now Rev. Dr. M. Mc'aul) and Mr. Becker, to Warsaw; and their successors officiated also as Chaplains to the British Colony in Poland.

""That Mission was broken up by the Russian War of 1833, 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 countrymen, 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 the Church, and are moving towards a Sabbath, 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 such calls abroad.

"A painful evidence of spiritual destitution is contained in a representation sent home by 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 procure to the place before the heat of summer comes on, and be there in time for celebration of the Sacred Festival of Whitewhite, now that Easter has passed by. For this an annual stipend of at least £200 should be secured for a term of three 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 to the Clergyman; and by that means establish 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.: J. A. Finn, Esq.

"Bankers: Messrs. Drummond & Co., Charing Cross, A.W.

"Subscriptions and Donations in favour of the Chaplain's Salaries, 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 revive the Mission of their younger days, among the dispersed of Judah in that part of the world! What an opportunity, moreover, to do justice to the memory of the Reformers, the heroes of this century that that Society was instrumental in sending to that land: even the late Dr. M. Mc'aul. A name among 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 Mc'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 protest against the cruel persecutions of the Roumanian Jews. "Christians" (so Mr. Alexander aptly 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 as to 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 entitled him to the good will of almost every one in the establishment. It was the majority of the directors of that company who were rich and influential Jews; a good many clerks are, therefore, the victims of a persecution that may be justifiable in 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 as a Hebrew, and subjecting him to much ill-natured 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 their attacks the most common sounds into the most offensive words, crying and leaving, and in various other ways. The victim of this heartless persecution bought himself of appealing to the anti-inquisitor's father—who to outward appearance seemed a gentleman—but he found the elder Israelite to be the very "block" of 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, reminded him of the frenzied Hater of Christianity that he was a greater lover by his profession of Christianity, inasmuch as his knowledge of business and of languages would have secured him a better 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 next. 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, with the assistance of 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's wife and child depending upon him—is now utterly destitute.

For this publication, I am aware that it is not a 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 on a subject that is close to my knowledge that a certain committee of a certain Missionary Society has just passed an extraordinary resolution: the cause of its society's missionaries—the most able, tried, faithful, and of long standing—with less compunction than a gentleman's butcher discharges a glutinous trotternick, and a lady's housekeeper a blistering scullery maid. Moreover, couched in terms which are difficult to describe.

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

DR. STRUZENSBERG.

It may interest the readers of The Hebrew Christian Witness to learn that our Hebrew Christian brother, 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. Struzeberg 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 describes it to the rise of a stream, and that stream "sides off the face 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., "watercourses, watercourses running on the side of the table land by different streams. One of the heads of the Tigris rises not far from Lake Van, in maps of Robinson 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 head," which rises east of Lake Van, but joins the other three near their confluence; while a main source of the Euphrates is on the northern slope of the same mountain.

Orientalia.

What language did Christ employ when on earth? I am not to ask of any of our 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. 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.

I am not for the critical and subtle verbal arguments which with 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, do ye 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.

Brempton.

M.

WITNESS; but as none appeared, I trust you will allow me to say a few words which will help to remove some of the misapprehensions which have involved the minds of the readers of your valuable Monthly.

But I must begin by saying that the query "Who are the Antichrist, also the Man of Sin, also the Damned Gentile?" somewhat surprised me. Is it possible that the arch enemy of God and man should come from the loins of faithful Abraham? 

I sometimes wonder if the scheme of the future is not a sad one, and that a future in life of the race is sweet water and bitter! Should the same people of whom Christ came, who is the light of the world, but whose light has not shone, the Antichrist, also the Man of Sin, also the Damned Gentile, be the ones who should come, and that, too, at the very time of our deliverance from the dark night which is to pass away when the nations shall hear the Saviour's voice, and the Saviour's rainbow shall appear to the world? I would like to know how our Saviour's words, "when the Son of man shall come in his own glory, and in the glory of the Father and of the holy angels," can be interpreted. It would be too bad to have the world with us, and that the Antichrist, also the Man of Sin, also the Damned Gentile, should be the ones who should come.

The reference to Acts xx. 7, takes for granted that, because the Apostles "continued his speech until midnight," the disciples must, therefore, have continued to listen to His doctrine. This is nothing less than a mockery of the most solemn commandment, and a derision to the ear of the Saviour, to the proceedings, parades, performances, and all sorts of new fangled practices by "priests" and choirs, never once ordered by our blessed Lord and Saviour. "Come not near me, I am a man of God and my service is to the Lord only." It is not for the same service that all men are connected, for these 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—"I have only one thought now—which fills my soul for the remainder of the evening 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 which with 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, do ye 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.

Brempton.

M.

Literate Notaries.


The author—an industrious, diligent, and well-instructed Scribe—has merited 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 labour, not only to the English reader, but also to the English reader, who finds pleasure in authentic history rather than in the facile employment of fictitious literature. It is impossible to read Dr. Rule's History of the Karaites without feeling the mind wonderfully en- raptured with the noble and valuable relations of the most interesting remnants of God's ancient people, who have not yet attained to the perfection of the Scriptures. 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 a book was well worth the time which has been written on the self-same subject, both in sacred and secular languages. From the head- notes 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 new and the same in the life, history, and character of the Karaites, and have not seen in the book any thing but a book that was commended with a just and proper enthusiasm. The style is excellent, and the subject is copious and interesting, and the work is a model of excellent writing. We would accordingly direct the attention, to the work, of such of our readers as are disposed to us their gratitude for our annotated translation of the Hebrew letter addressed by the Rev. F. H. G. H. to the Bishop, missionary to the Karaites, to Abraham Firkowitz, Chief Rabbi of the Karaites Jews. (See No. 2, pp. 29, 30.)


This is the fourth edition of a small manual, which, while it is the subject of the book, the editor is to show that the Second Coming of our Lord shall at all times be the grand object of the hope and expectation of His people. The master of the present chapter is engaged in seven short chapters, chapters of which titles 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, and the probable near approach of the kingdom. The appendix devoted to an examination of the prophetic bearing of recent events in the world, is a model of accurate and judicious exposition of the Bible. One mark we cannot avoid quoting from this portion, namely, "that the temporal power of the Papacy has passed away at the very time when the Church of God was established." The prophecy does not belong to a different nation from the one with whom he enters into covenant. The nations of the Gentiles are to come up against Jerusalem, the leading of Antichrist. This evidently points to a Gentile confederacy under a Gentile head. Never has the name been given to a confederacy of 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 connect them, that as in the past so in the future, Antichrist, the head of the rebellions nations, will be a Gentile and not a Jew. I am, dear sir, your obedient servant, J. R. HULBERG.

Clifton, Bristol, April 18, 1872.
THE HEBREW CHRISTIAN WITNESS AND PROPHETIC NEWS.  

NOTICES TO OUR READERS.

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

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

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

NOTICES TO CORRESPONDENTS.

G. WILLOUGHBY.—Particulars of the Rabbinic 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 topics on the same grievance, and we shall endeavour to embody some of your statements.

Letters Received:

Rev. W. T. Hobson; Rev. M. J. Taylor; X. Z.; Miss Batchelor; E. W.; L. B.; B. N.; W. B.; etc.

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