

THE Hebrew Christian Witness

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THE ACTS OF APOSTLES DURING THE LAST TWELVE MONTHS.

No season of the year brings us so tangibly—if we may use the term—together with the apostolic times, as does the month which has just closed. Year by year, as that month comes round, the faithful from the different provinces of this kingdom, come up to town, in order to join the Christians of the metropolis in listening to the discourses in our churches, and to the addresses in public halls, respecting the work which God has accomplished, by the instrumentality of English Missionary Societies, amongst Jews and Gentiles. As we sit and listen to the different reports and speeches, detailing the versatility of operations in the various missionary fields, we cannot help thinking that the Book of the Acts of the Apostles is still in a state of progression and formation. Every year adds a number of new chapters to it, and will continue to do so till the Gospel of the kingdom shall have been preached in all the world for a witness unto all nations. Until then we shall look upon every year's missionary reports as a new volume added to the great work begun in the days of the apostles: and we consider the Acts of the

APOSTLES in the light of the first Missionary Report. We recommend to every one, interested in promoting the testimony of the Gospel of the kingdom, to study those reports carefully and prayerfully. We promise them to rise from their studies better and wiser individuals. Besides the direct Missionary information which the reports furnish, they incidentally supply much useful knowledge on a variety of subjects.

Bearing in mind the special testimony with which we charged ourselves, as THE HEBREW CHRISTIAN WITNESS, we intend to give, in this our monthly issue, a bird's-eye view of the reports read and addresses delivered in connexion with missions to the Jews.

THE THREEFOLD SITUATION OCCUPIED BY THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

BY THE REV. JOHN RICHARDSON, M.A.,
VICAR OF ST. MARY'S, BURY ST. EDMUNDS.

[By the courtesy of the Author, we are enabled to place before our readers a full report of his admirable paper, read by him before the Clergy and Members of the London Jews' Society, after breakfast, at Exeter Hall, on the 3rd ult., previous to the meeting in celebration of the SIXTY-FOURTH Anniversary of that Society. We are sure that our readers will peruse this with the same interest and pleasure that we have listened to its delivery.—EDITOR H. C. W.]

To avoid the topics more suited to the public meeting, and yet to turn attention to one or two practical points, it may be well to attend to these three things,

I. The situation of the Society in presence of the church at home. II. The situation of the subject, in presence of the questions of the day. And III. The situation of the work in presence of the people amongst whom it is carried on.

Upon the first topic it is well to remember that this is a crucial society, one which in an especial manner is testing men at this present time. A man may make choice between the Church Missionary and the Propagation Society; between the Pastoral Aid, and the Curates' Aid Societies; between the Bible Society, and the Christian Knowledge Society, and ground his particular preference upon some minor matters. He does the work, but selects the instrument which suits him best. But the Jews' Society tests deeper principles. It is the only Church Society for promoting Christianity amongst the Jews; and men who re-

cognise the need of the work, and refuse the agency of the Society, have to give reason which touches a deeper fact. Many who value the cause disparage the Society, and the evangelical principles on which it is based and administered are the real reasons why many men stand aloof. A few years ago it was not so; and this noble institution, so firm to the old faith, so fixed on the old foundations, has become a mark by which we may read off the degree in which the current of Church opinion has fallen back, and turned aside during recent times. True men, thoroughly sound on the good old principles of a full Gospel, are more and more attached to a Society which has never given an uncertain sound; but in the presence of the advanced sections of the home church, in the direction both of sacerdotal and latitudinarian error, the Society has become coldly, suspiciously, hostilely received. Such men, if they have not loved the cause less, seem to have disliked the Society more. The effect is, that though God enables their friends to do more; access to many parishes is no longer given, and the lines are narrowed which define the situation in the presence of the Church at home.

What is to be our action, if it be as has thus been said? Must we employ collusion, and try to make it appear that we are not what we are? Are we to consent to compromise; and lower our terms of union, so that less decided men may join? Is it right for us to make concession; and throw over our opinions which are disliked in the hope of gaining more friends? Or shall we live in a condition of conflict, raising controversy, and introducing contention into parishes into which we are not allowed to enter? By no means. The old course is the wise course still; and the feature in the Society's home work must continue to be—a calm, clear, candid exhibition of its thorough and undisguised evangelicalism, a love of order, a love of all good men, but before all and above all, a dominant love of truth.

In this day, the things which are to float are not the things made to sail before the wind. The surging of religious thought, and the current of popular opinion, are too strong and too decided for that. Nothing now can exist upon sufferance, and whatever lives must show that it has within

itself the principles and the powers of being. The very existence of our Society is an honour to our national Christianity, one of the very clearest evidences of what the preaching of the gospel was out of which the revived life and energy of the Church at home has sprung. We are the representatives of our fathers: our system is the same as theirs, and this Society proves it. Never let that proof be weakened, and we need never be ashamed, for we stand in the old ways. Other men have changed, not we. Let us pass to our second topic, and that is,

II. The situation of the subject in presence of the questions of the day.

It holds now, what the ministry of St. Peter held in relation to the ministry of St. Paul. "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in Paul toward the Gentiles." The one is the complement of the other; and whenever an individual or a church has suffered this subject to drop out of sight, there has been a curtailment of the inspired description of Christian duty and relationship: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." The Jewish subject, in every Christian community, ought to have an equal prominence and importance with that of the Gospel for the heathen, and the full truth for the people of God. The presence in the early Church was to make man feel their duty to the Gentiles; in our day it is to make men understand their obligation to the Jew. We are not to be less Pauline; but we may be more Petrine. The Gospel of the uncircumcision must not put the Gospel of the circumcision into the shade, or into the background in this or in any other day of God's Gospel grace.

But there is a peculiar corrective influence in this subject of preaching Jesus to the Jew, which has special value amongst questions which are now engaging and agitating human thought. The sacerdotal element which is doing so much mischief now, is that which the Jewish question and ministry cannot bear. The Jew has "the form of knowledge and of the truth in the law," and any system which cannot be fitted on to that mould or mode, the Jewish mind rejects. He has suffered under a false Christianity, and he has been shocked and startled at what he feels to be an idolatrous worship under the apparent sanction of what is called the Gospel; and all his healthiest instincts tell him that such a religion cannot be right. He is not comfortable in his own creed; and if you set the Saviour before him, and put the simple Gospel of grace within his reach, there is enough of man about him, enough of the unsatisfied sinner about him, to make him attend, and by God's grace accept. His own Messiah—the hope of Israel—may become to him prophet, and priest, and King. But send him to an earthly priest—teach him to accept a human guide—require him

to bow to the decisions of a kingdom which is of this world, and you only harden him, insult him, estrange him, shaking his faith, perhaps, in his own system, but effectually shutting his mind, and heart, and conscience against yours. Mutilate the Gospel by cutting off any part which you should exhibit, dislocate the Gospel by stretching any part by unnatural forcing it beyond its healthy proportion, and you make your ministry barren and blighted anywhere. The Gentiles may take the false thing because they have known no better, and the Church of God may sicken under it because it cannot cast it out. It is dead matter amongst living tissues, cancerous fibres penetrating to the inner springs of life—tuberculous mischief which can only end in suppuration and disgust. But the Jew resists the very entrance of the falsehood into his mind. His old history, his old documents, his old hold upon the truth which his own system has in it, will make him both despise the false teacher, and drive the foolish teaching far away. Prove that you deem Jesus to be Emmanuel, show him that you would bring his soul in contact with God in Christ, and you give him a grand idea which squares with all his notions of the divine majesty. But put a man-made priest, or a church-made sacrifice, or a creature-honouring ceremonial between him and heaven, and you only vex him and do him harm. The full Gospel—the finished salvation—the free grace—the ever fresh forgiveness—are things to be everywhere insisted on; but in promoting Christianity amongst the Jews, they are the primary essentials, without which work is not only a failure but a miserable collapse.

There is a further importance attaching to this subject, because of the complementary character of this Jewish work. Christianity has a relation to Judaism which it has to no other religion, and the Christian advocate would lose a whole set of arguments, illustrations, proofs, if he had no opportunity given for working in the Jewish field. Christian gratitude, for instance, can never reach its higher growths if this truth is forgotten. "If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree: boast not against the branches. But, if thou boast, thou bearest not the root, but the root thee." The riches of the Gentiles came out of the fall and diminishing of the Jew: and the fulness of the Gentiles is to merge into the fulness of the Jew. And if the subject of the Jew filled the past, and is to fill the future of Christian thought and effort, it must not be left out in the present consideration of earnest and grateful men.

Besides, the Gospel has not lost any of its peculiar power. It was to be preached among all nations, and in every nation it contends with and overcomes special difficulties. The whole field, over which the

incorruptible seed is sown, will yield some harvest, and the acre of the Jewish brethren must not be left untilled. The many-sided truth reflects the many coloured light, and the many minded men will take each some peculiar colour, which tells of individual variety, and general unity as to all that can come only from light given. In matters of evidence, the Gospel has its very foundation-facts buttressed and bound together by the Jew. In matters of doctrine, the Christian teacher has a helper when the Jew deciphers the symbols and ceremonies of his faith, because each and all are but preachers of Jesus Christ. And in matters of evangelistic effort, it is the Jew, with his tongues of all nations, his wandering propensities amongst all people, his ready adaptability to all climates, and his wonderful self-assertion and self-extension, among all the races of the world, who seems to have every attribute of a missionary, except the love of the truth as it is in Jesus. Let that enter into his soul, and it will be a message and a mission which will urge him forth.

The situation of this Jewish question amongst the subjects of modern thought is far too low, too dim, too indefinite. And the friends of Israel are required to speak out, and stand out, so that the public mind shall have no excuse of ignorance, if this particular department of Christian duty and enterprise be neglected or despised.

The third topic for our consideration may be thus described.

III. The situation of the Society's work in the presence of the people amongst whom it is carried on.

This work needs to be more the work of the Society. Every man who gives must pray, and every man who prays must work. The Christian public cannot commit its duty to committees, or secretaries, or missionaries. Each of these latter has his own responsibility; but the Society's work falls upon the Society. For this we need a healthier, deeper, and richer tone of thought, and purpose, and faith, and prayer, in the universal Church of God. We live in a restless age—in which men are active and ambitious of large results. It is the more needful that we all cultivate quiet communion with God, clear perception that He does the real work, and claims the real honour, and so while we cannot deal less with man for his benefit, we must deal more with God for His blessing.

The society's work is to be directed to the one great end of bringing souls into saving relation to the Lord Jesus Christ. It must select missionaries who have the love of Jesus in their hearts, and the spirit of Jesus in their souls. Learned men, able men, active men are needful; but every man selected is to be a man alive toward God,—a man in whom the word of God dwells richly,—a man who has first given himself to the Lord, and then to us.

It must accept converts not to Christianity so much as to Christ. It must

reckon not by number, but by weight, and value the few grains of real, ripened wheat rather than the whole heap of bodiless, worthless chaff. To give higher spirituality, to raise a loftier standard of truth, and faith, and fervour is to be a special feature in the work which the society is to contemplate at a time and in an age like this.

But the work is not only to be deepened; it must be widened too; and in order to do that, there must be expansion in our hearts, in our purposes, in our appliances.

The primitive model given us in the Acts of the Apostles is that of strengthening the work at the great centres—centres of population—centres of influence—centres even of opposition. The political centre was Rome; the commercial centre, Corinth; the intellectual centre, Athens; the ecclesiastical centre, Jerusalem; the idolatrous centre, Ephesus; and in each of these, the apostles made a strong representation of Christian faith, and work, and organisation. The society has done much in the like direction, specially in foreign fields; but more may be attempted still. Let me hint at what I desire.

In every English town in which Jews are found to dwell, a special effort ought to be made to interest and instruct them. Aim at the parish church in every such community, and propose a special service for the evangelising of the Jews. The time, the language in which to make your appeal must be wisely and carefully settled. Raise a special fund, and endow special lectures for this one special work. A Saturday lecture, with its guaranteed fund, say of £100 or £200 a year, undertaken by men who have given their mind and heart to this great work of lovingly offering Christ to their Jewish fellow men, might become a delightful feature in this work in any great town or parish where the people of Israel dwell.

Prominent in the parish church—holy and hearty, as if the Christian community offered its very best to the nation whom they cannot cease to love; vigorous, as if men of thought and candour and courage had given mind and conscience to a subject which they only recommend because they are persuaded that it is good,—such a service would be a thing out of which we might fairly expect development of this work, both in the affectionate interest of our own people, and the cordial, kindly appreciation of the people for whose good it is carried out.

Only let special efforts be made in this particular direction; and if the doors open for any such special service, there will be no real difficulty about a special fund. In the hands of a few earnest men, an arrangement might soon be made for widening and strengthening the work by some such plan as this; and if the result of our coming together should be the inauguration of any healthy movement in this direction, we shall not have come together in vain.

But extension is needed not only as to means and centres and services; but in especial measure as to men. Can any thing be done to induce preparedness amongst Christian ministers for special ministry amongst the Jews? What if we were to offer exhibitions in our universities and schools of learning for proficiency in the knowledge of the Hebrew tongue? What if some course of study and subsequent examination were arranged, on the subjects of the literature, prejudice, arguments of the Jewish people? What if men were encouraged to prepare themselves for the vernacular use of the several languages spoken by this particular people in the varied countries of their present dispersion? What if some system were fixed by which our clergy should bring the Jewish question before their congregations from time to time? This world is busy in new inventions. The enemy is fertile in new appliances for propagating error and evil in the world. And we want a holy ingenuity, a happy skill, a hearty earnestness in putting the glorious old Gospel truths, in freshness and power, before more and more men, by any wise and legitimate and novel arrangement which we may prayerfully and humbly make.

We may not always succeed; but there is a sweet consciousness in having sought to do good to Zion. And the echo of one gracious promise comes down through all the ages to rouse and encourage all who can receive the holy truth it tells. "Pray for the peace of Jerusalem: they shall prosper that love thee."

But in endeavouring to do good to the Jewish people, we must not forget that the history of their fall is to be a warning to ourselves.

Their mistakes are our admonition.

(a) They were "going about to establish their own righteousness." There is a like mischief now. Doing, suffering, submitting are coming to be in the place of believing and accepting. Sensuous worshipping, gorgeous ceremonials, superstitious services, penances, prostrations, performances are put before men's minds as the chief means, and they are casting a dark shade over the religion of our day. People are growing unnatural, unsocial, uncomfortable at certain times and in certain sections; and then at other times, and in other sections, worldliness, sensationalism, extravagance, luxuriousness, are growing up into shameful and hurtful excess. A man's own righteousness is a sure forerunner of sin. And when the purifying doctrines have been laid aside, the debased morals must inevitably come in. It is in Christ's righteousness only that a man is accepted and acceptable before God.

(b) They made "the word of God of none effect through their traditions." The man came between God and the soul. Authority came to disparage inspiration. The comment explained away the text. We are in like danger now. One of the

darkest features in our time is the want of due respect for the written word. It is catholic tradition and infallibility lodged somewhere amongst teachers, or a verifying faculty found somewhere among the taught, which is drying out all the sap and marrow of religious thought, and leaving dry fuel which any spark of genius or guile may kindle into a dangerous conflagration. A charred scepticism will follow, black, fruitless, comfortless; and if we are to be saved from that, we must stand out in our multitudes, and in the fervour of our determined resolve, to give the word of God its fitting, foremost place.

(c) They made connection with a system take the place of communion with God. They said, "We be Abraham's seed." They were scrupulous about washing of hands, and tithing of mint and anise and cummin; they frequented the temple, even to make it a den of thieves; externals everything and everywhere—and the hidden man of the heart untutored and unchanged. And we have the cry of church ascendancy, church orthodoxy, church organisms, church externalisms. They all may exist together, even when there is no church life,—life of the body in vital union with Jesus. When the Jews rejected the Gospel, the high priest and they that were with him were of the sect of the Sadducees—men in the very foremost ecclesiastical position denied the fact of resurrection or angels or spirit; and the great structure crumbled because of its own internal decay. There is like danger now, and we must see to this. An hereditary religion—a traditional faith—a system which rests upon prestige, or on official representation and routine, is hollow and weak, and ready to fall. Simplicity, spirituality, individuality of life in Jesus; this must be the soul of our church fellowship if we are to continue happy, hopeful, useful, in the place to which our God has called us.

THE MEETING.

As usual, was held in the large room of that pile of buildings known as Exeter Hall. At ten o'clock, a.m., about a hundred Hebrew Christian children—boys and girls, who are being educated in the Society's schools—began to sing certain hymns and psalms in Hebrew and English. The association of solemn thoughts and emotions which the spectacle, the songs, and minstrels prompted, we dare not attempt to dwell upon. Exactly at eleven o'clock the Earl of Shaftesbury, accompanied by the officials and other friends of the Society—ascended the platform, and his Lordship, as President of the Society, took the chair. The Rev. C. H. Banning opened the proceedings by reading the hundred and second Psalm, and invoking God's blessing, by prayer, upon the meeting. The Hebrew Christian children then sang the twenty-third hymn, from the He-

brew, English, and German collection, published by the Society, under the title of "The Songs of Zion." The hymn begins, "Hosanna to the Prince of Grace."

The pathos and melody of the words an' music—often as we have listened to them—never fail to produce a solemn, serene, and unspeakable sense of gratitude upon our souls.

The Rev. F. Smith, the second Secretary of the Society, then read an abstract of the report, which began with a statement of the financial condition of the Society. We could not help noticing how the Lord God of Israel—whose is the silver and the gold, as well as the wills and affections of His people—sits over against the treasury. He watches over it that its supplies fail not, but rather increase, notwithstanding that auxiliaries now and then fall off in their support of God's work amongst His ever beloved people—for their fathers' sake—of Israel. It appears that the auxiliaries of the Society fell short the past year in their contributions, to the amount of £1,705. The enemies of the Jewish mission—especially the Jewish organ, and those papers who have Christ-hating Jews on their staffs—will most probably point to the circumstance as proof positive that men's hearts are failing the Society. Be it so. But does the Lord of Hosts, the Redeemer of Israel, fail the Society? Certainly not. He who began the good work will most assuredly foster and succour it. In this instance He rebuked apathy and distrust on the part of thousands of fickle ones, by putting it into the heart of one of His handmaidens not only to make up for the shortcomings of the auxiliaries, but moreover to give the Society an increase of £1,611. The reports of missionary work at the different stations occupied by the Society, furnished, one by one, material for grateful thought. But we must ask our readers to look for those in the publications of that Society, such as the forthcoming "Jewish Intelligence," and the *Annual Report*.

The following is the pith of the President's laconic, but richly suggestive introductory address.

I will first call your attention to this one fact which is every day acquiring greater prominence; and that is the very remarkable manner in which the Jewish people are being brought forward on the stage of public action. Look around to our statesmen, our historians, our poets, our philosophers, our men of science, our musicians, and you will find every form of art, every form of science, aided and embellished by these men. And moreover, you see them coming forward, in a crisis of great necessity, to defend the Scriptures against the ignorance or the malignity of Rationalism and Neology; you see the Jew coming forward and standing up in defence of the grand old Book, which is alike his charter and ours. And I hope and trust that this may be, in some measure, an indication to us that the time is not far distant when that wonderful people will resume their rightful position, and become hereafter, as they were formerly, the missionaries to the whole world. There is one subject more on which I wish to appeal to the Meeting. You have read, and I

trust you have read with disgust, an account of those abominable persecutions which have been instituted against the Jews in Roumania. And instituted by whom? Why, by wretched creatures calling themselves Christians, defiling the name they bear, doing all that in them lies to prevent the progress of Christianity amongst the Jewish people. With what face could you go into Roumania—with what effect could you carry the Gospel of Christ amongst the people—with what effect could you tell them you bring amongst them civilisation, when they find themselves surrounded by hideous monsters who plunder them of their property and render their very existence almost intolerable. . . . You have it in your power—there is no one here who may not use his influence in producing a better result, and creating a public opinion; and I call upon you by every means in your power, in every place to which you may go, to obtain addresses and send them to Ministers of the Crown, to our Foreign Ministers, stating that the people of England—Christians in heart, are astonished and astounded at what is being done in Roumania by those who call themselves Christians; and I ask our Government to join with all the Governments of Europe in a solemn protest against the persecution of our brethren, and to say that we will stand on this grand principle that Christianity is the law of nations, and that by that law all nations ought to be bound.

We were thankful to find that we were at one with the noble President on this subject, as a reference to our April number, pages 53, 54, and 62 will show.

The President was followed by the following speakers: the Revs. Flavel S. Cook, C. W. H. Pauli, Dr. Barclay, Mr. J. Bateman, F. R. S., Revs. Dr. Tyng, G. W. Weldon, C. J. Goodhart. We shall endeavour to give an abridgment of the addresses delivered by the first and last speakers named above. Mr. Cook commenced thus:—

When our blessed Lord said, "What think you of Christ?" He put a question which was not only a question, but a test for all ages and all persons; and in like manner, following at a reverent distance in our Lord's steps, we may say, that to ask this question, "What think you of the Jew?" is a test question, second to none except the other question of our Lord's framing. It is a manifold test; it is a test of spirituality, it is a test of scriptural knowledge, it is a test as to faith in God's Word given in the past, it is a test of hope as to the future of the Church and the world, it is a test as to the living presence in the hearts of those to whom the question is put.

Take away from the Holy Scriptures the prophecies bearing on Israel's future, and the glory would be departed to a mournful extent. Those who speak of Israel must speak of Israel as her own prophets did; and they gave not a bare statement of facts,—not simply reasoning as to the councils of God,—but with bursting hearts and burning lips they spoke, as the things they saw were present to their eyes. They saw the deep shadows, and saw them with clearer eyes than our own; but they saw before those shadows the brightness of the Sun of Righteousness. And he who would speak right of Israel must have, in his heart and his face, in his eyes and on his tongue, the hopes and the sorrows of Israel's own children. There are great and glorious things told of the Gentiles of the earth, and one soul, we say sometimes, is as precious as another; but I take leave to say that one soul is not as useful as another, and I think the soul of a converted son of Abraham is of more service to the cause of God, than the soul of a converted Gentile. Take a man of the like natural gifts, of the like powerful

reason, of the like zeal and energy, like Paul and Paul's nation, but a Gentile, and tell me if he would have been as serviceable in the hand of the Lord as a converted Pharisee. I know that facts will be best appreciated by this Meeting, and those who follow me will give you those facts; but let our hearts have place for feelings as well as for facts; and if an example were needed, I may point to the hill-side of Olivet, to the Man of Sorrow, weeping not for himself, but for the sins and sorrows of those people who rejected Him. Now, there are some important facts. The Jewish mind is greatly changed in a twofold way, both as regards Judaism and as regards Christianity. A Jew does not think of the law as he used to think, nor of the Talmud as he used to think; neither does he think of our blessed Redeemer and His Gospel as he was once accustomed to think.

Another great fact I wish to put before you is that the mind of Christians is much changed as regards the Jews. Not long ago, the almost astounding belief prevailed among us, that a Jew could never be a Christian; but, my friends, your presence here testifies to a very different belief to-day, and out of doors we may find even among those who are not permitted to take part with us, testimonies many and weighty, that they do not think as they used to think, and that they do not look upon the work in which we are engaged as they used to look.

Another fact I should wish to bring before you is, that the mind of the world has also changed with regard to the Jews, and it may be, as I would venture to hope it will be, that if the tree which was once so dry, be bringing forth leaves and roots, and exhibiting so many signs of life, activity, and vigour, we may have reason to expect not long after the putting forth of those leaves, the precious fruit which the Lord looked for, and will not always look for in vain. The Jew has been for a long time a witness for God. They have been witnesses for God's justice and judgments for many an age; and shall they not also be the witnesses for His grace and goodness? Are they not to have their high as well as their low, their Summer as well their Winter?

Oh, the heart must be much unlike the Lord Jesus' heart that can care nothing, that can sorrow nothing, that can hope nothing, for Israel. Do we not say oftentimes, as a precious possession for ourselves, we have the mind of Christ? and though it be spoken in one particular application, we are able to enlarge the application of it to this matter before us. I venture to say that if we have the mind of Christ, let us hear that mind with regard to this matter. If He do not cast away His people, neither can we, for we have the mind of Christ. If He sorrowed over them, so must we; for we have the mind of Christ. If He spoke by His prophets of their restoration, so must we; for we have the mind of Christ. If you say, "Well, but you know not when or how He will restore," I answer, no; and it matters not, for we should say, as those children sang just now, "Blessed Lord, build speedily, build in our days Thy temple," and He who hears the children's prayer will hear ours. Let us join with them in heart and prayer, that He will build upon a broader Zion a higher Temple of living stones, which the glory of the Lord shall fill for ever. And oh! what an effect it will produce in the world when Israel shall come up by the providence of God to occupy the place for which she has been preserved. We have been quickened into fresh hope, we have been strengthened in our faith when some Assyrian mound, or some Egyptian tomb, some ancient monument or stone has been discovered that has tended to throw a light on Bible history; and when we found upon the plains of Moab a few lines engraved upon stone and coinciding with the history given to us in God's written Word, we felt what a gift the providence of God had put into our keeping

but what will it be when Judah and Israel shall be raised from the sleep of ages, and disinterred from the grave of centuries, and set before the eyes of the world as a living testimony to the living God? You will perhaps, bear with me if I tell you that my own heart fails me when I think of that future. I cannot trust myself to speak as I would of that marvellous quickening and awakening and rejoicing that will happen when God doeth this. Where, then, will be the scepticism of puny philosophers? As it is, they cannot answer the question. "What think you of the Saviour?" What will they say when we point to a converted house of Israel? What will they answer on that day when we ask them, "What think ye of the Jew?" They cannot gainsay his testimony now.

You cannot break down the testimony which it bears to the historic faith of that historic people, and with whose history is bound up the complement of history,—God's future as well as God's past. I beseech you for our sake—to put it at the commencement, on the lowest ground—to labour and pray for the restoration of Israel. What enthusiastic hopes have been raised and are resting now in men's minds as to a regenerated Greece, a reunited Italy, and a reconstituted Poland? But what is the classic fame of Greece, what is the art or the song of Italy, and what are the woes of Poland compared to Israel's history, Israel's songs of prophetic hope, and sorrow, and truth, and that which God has said and God has promised concerning this his people? When He shall regenerate Israel by the Holy Ghost, when He shall reunite Judah and Israel in His own omnipotent hand, when He shall reconstitute Israel under the only perfect government this earth can have, the absolute theocracy of Israel's Messiah, the King of kings—when Pilate's scoff shall be a truth, proclaimed first upon the cross, but made manifest on His throne,—Jesus of Nazareth, King of the Jews,—when this shall be, all the nations of the earth will sink down each into its proper place, and Israel shall then take the place which Israel's God hath assigned her.

Again, I ask you to labour and pray for their recovery for the Church's sake, for you see and know well we are not able to do what we would. We want a mighty reinforcement for the cause of God, and what band of soldiers is there that can be compared with the mighty men of Israel when they shall come to the help of the Lord against the mighty? Then shall the battle be turned; but all we can do now is to hold the field and wait for the set time when the mighty host shall come up, their God being their leader, and with His own right hand and His holy arm win Himself the victory. I ask you for the world's sake to labour and pray for Israel; for the world needs that power of which I spoke, it needs a fresh impulse to be given to it, and this would be the impulse under the blessing of God. I also ask you to pray and labour for the restoration of Israel for God's own sake. This, the last reason, is or ought to be the weightiest of all, that God may be glorified before all men, so that all should know, as His word so often says, that "I am the Lord." And now, in one word, let this saying be ours, for He hath said it, and He will make His Word good,—let us say in heart, and let us say in act, "O, Israel, thou shalt not be forgotten of me."

Mr. Goodhart in winding up the meeting observed,

That we were all of us connected with the Jews more than we were with any other people under heaven. If we had any hope this day, we had it through the Jews: if we had anything worth having, believing, or possessing as our natural inheritance, we had it entirely through Jewish instrumentality. The remembrance that the Jew was bound up in all we had, would open up a great many portions of the Word of God which we did not now under-

stand or apply. And there would be found a meaning in a great deal of Scripture which we had never seen before; and instead of diverting the Scriptures from their proper object, they would realise that the Jew was the golden thread that ran throughout the Word of God, and they would have a larger breadth of their Christian experience to deal with, and larger promises for their hope to rest upon. As through the unbelief of the Jews we obtained mercy, so through our mercy they would obtain salvation. When the Society was formed it was considered outrageously strange and romantic to entertain any idea of the conversion of Jews. The efforts of the Society, however, had already been attended with great success. Men had been raised up for the service as they were wanted. Missionaries had not been wanting, and there were no less than one hundred clergymen in the Church of England at this moment who were converted Jews, but who were now exercising the power of Christianity in the lives they led and the doctrines they taught. He believed the day was coming when they would reap the fruit of what they were doing now.

We were delighted with the closing remarks of the noble President, inasmuch as they express the very suggestion which we have ourselves made, as we have already intimated, in our impression of last April. The Chairman in acknowledging the usual vote of thanks accorded him, proceeded as follows:—

A thought occurred to me when the last speaker was on his legs, and I have put down on paper what I would suggest. My proposition is, that from this meeting there should go forth a memorial to Lord Granville, the Secretary for Foreign Affairs, and that this meeting should address him and ask him to use his friendly offices with the government of Roumania for repressing the abominable atrocities which have taken place there. I think we cannot close a meeting of this kind better than by showing that we have the deepest sympathies for the Hebrews, though they may not be converted to Christianity. The memorial I would suggest is as follows:—"To Earl Granville, K.G.,—We approach your Lordship with an earnest request that your Lordship will, in the spirit of Christian sympathy, exercise your friendly offices with the government of Roumania, in order to impress on them the duty and necessity of maintaining the civil rights of the Jewish people within their territory, and of repressing the cruel and undeserved treatment of which they have been the victims. Your petitioners regard such interposition as the unquestionable duty of a Christian country." If you adopt this memorial, it shall be signed by the chairman, and I undertake to present it.

Lord DYNEVOR moved, and the Rev. W. FREMANTLE seconded the adoption of the memorial, which was unanimously agreed to.

The doxology was then sung, and the benediction having been pronounced, the proceedings were brought to a close.

THE twenty-ninth Anniversary of the sister Jews' Missionary Society—the "British Society for the Propagation of the Gospel among the Jews," took place on the Monday evening of the 13th ult., at Freemason's Hall, Great Queen Street. Lord Alfred Spencer Churchill presided on the occasion. The proceedings were initiated by the Rev. J. Cohen offering up a prayer for the Divine presence at the meeting, and for a blessing on the work in which that important Association was engaged. The Rev. J. Gill read a very interesting report, which deserves careful perusal. The Rev. Aubrey C. Price well described it as "The wonderfully cheering record which it contains of work done for God." The income of this society has also increased during the last year by upwards of £1,000. The noble President then addressed the meeting

with considerable effect. He was followed by the Rev. Aubrey C. Price, Vicar of St. James', Clapham, who moved the first resolution about the printing of the report, &c. His address was able and to the point, and should be read, when printed, as a whole. The Rev. Theod. J. Meyer, seconded the resolution in a valuable speech—such as a Hebrew-Christian alone can make—analytical of Jewish feelings and sentiments, mind and heart. He was listened to with marked attention. The Rev. Dr. Donald Fraser moved the second resolution. He addressed some very happy as well as melancholy illustrations in the course of his clever and eloquent speech. The Rev. L. Herschell seconded the last resolution. He spoke feelingly, whilst earnestly pleading the cause of Christian missions to his brethren after the flesh. The Rev. J. Lowitz then closed the meeting by offering up a fervent and impressive prayer. We cordially appreciate the arrangement that such proceedings as these be conducted by an equal number of Gentile and Hebrew Christians. This feature in the meeting will give the public a more practical idea of the progress of the Gospel amongst the Jews than many an impassioned oration could do. We earnestly plead for the attentive perusal of the reports when published; and if our plea be acted upon, then we shall be sure that the cause over which the Redeemer never ceases to watch, will be espoused by all those who have experienced the teaching of the grace of God that bringeth salvation. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

WHAT IS CHRISTIANITY?

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CHAPTER I.

The Divine Origin of Christianity.

"BEFORE Abraham was I AM."* This is the grand declaration by which the true Messiah introduces His origin and defends his claim to the Godhead. In that assertion our Lord does not merely state His pre-existence in the counsels of God, but His identity with Him who revealed Himself to Abraham, Isaac, and Jacob as אלהים, the Almighty God, the all powerful, and afterwards to Moses † by that title to which Jesus now lays claim, viz., "I AM." The combined nature—the humanity and divinity—of the Messiah is the very foundation on which the whole structure, the Church of Christ, rests.

When St. Peter acknowledges our Lord as the true Messiah, and says, "Thou art the Christ, the Son of the living God," ‡ Jesus answers by saying: "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven," &c. § Then our Lord goes on to tell Peter that that declaration of the humanity and divinity of the Messiah is the very Rock on which the Church is to be built. When Nathaniel is brought to acknowledge the Messiahship of Jesus, he also acknowledges His divine and human nature by saying, || "Rabbi, Thou art the Son of God, Thou art t'v King of Israel." St. John, following the footsteps of his divine Master, makes the

* John viii. 58. † Exod. iii. 14. ‡ Matt. xvi. 16. § Matt. xvi. 17. || John i. 49.

twofold nature of Christ the basis of his teaching, and the subject of both his gospel and epistles. The twofold nature of the Messiah is the key which opens to us the mysteries of the Kingdom of God. With this key all Scripture presents a united harmonious scheme of man's redemption; without it, the Book of God must remain a sealed book; yea, more, an enigma, which neither history nor prophecy can unravel. Without this key—the twofold nature of Christ—Scripture must indeed cease to be what the mouth of the Lord has expressly declared it to be, “a lamp to our feet and a light to our path.”*

This twofold nature of the Messiah was and is the great subject at issue between Judaism and Christianity. Hence it was that in our Lord's time those Jews only could recognise in Him the true Messiah who diligently searched Moses and the Prophets. But all who were merely guided by human traditions looked not for a Messiah to expiate sin, but for a political hero to restore the temporal power of Israel, and hence failed to discern the very cause and object of Messiah's mission, of whom the Son of God truly says: “making the word of God of none effect by your tradition.” †

Perplexed with the great difficulty how to reconcile the various prophetic declarations touching the humility and exaltation of the Messiah, thus pointing to His human and divine nature, numerous Jewish commentators have invented the novel doctrine of a *double Messiah*; to the one, which they style *בן יוסף*, *i.e.*, Messiah the Son of Joseph, whom they also name the Son of Ephraim, they attribute all those Messianic passages which mention His low estate; to the other, whom they style *בן דוד*, *i.e.*, Messiah Son of David, they attribute all such passages in the Messianic prophecies which speak of His power and glory. ‡

Finding this mode of interpretation unsatisfactory, Jewish commentators of a later date have resorted to a totally different mode of interpreting Messianic prophecies. I will just cite from one of these commentators, Rabbi Joseph Albo, an orthodox commentator of the beginning of the fifteenth century: §

“The belief in the coming of the Messiah is not a fundamental doctrine of religion; and whosoever denies His coming cannot be called an *infidel* on that account, because this faith in the Messiah is grounded only upon a tradition that has been delivered to us by our forefathers. And there is neither in the law nor in the prophets any prediction that must necessarily involve the appearance of a Messiah; for all those pas-

* Psalm cxix. 105. † Mark vii. 13.
‡ The Targum, or Chaldee Paraphrase on Canticles iv. 5: “Thy two breasts are like two young roes,” has the following comment. “Two are thy Redeemers, Messiah the Son of David, and Messiah the Son of Ephraim.” Also many others treat on the same subject of a dual Messiah.

§ Sopher Ikkarim, Orat. iv. chap. 42.

sages can be interpreted according to the respective places they are taken from as belonging to the times they refer to. There are also many of the Talmudists who entertain the opinion that all the prophecies have already been accomplished in the days of Hezekiah, King of Judah, in the time of the second temple, and of the Hasmoneans; and this doctrine is founded on the Cabbalah.”

Thus we see that, by mistaking the cause, object, and origin of Messiah's mission, the Jews have to resort to various subterfuges to harmonise and expound the divine predictions; and finding the theories of one age untenable in the other, are obliged, from time to time, to change their mode of interpretation of Scripture. They are, consequently, unable either to derive comfort from “the consolation of Israel,” or to point to any definite reason for their long captivity and unanswered prayers for redemption; because, in not recognising the Messiah according to the Scriptures as the *Sin-Bearer*, they mistake the captivity so often threatened in case of apostasy, for a mere political exile, and look for a political redemption instead of a redemption in accordance with the word of God, from the curse consequent on the fall of man. And although the Jews throughout the whole world cherish the hope of the advent of a *Messiah* with a fondness which even the vicissitudes and persecutions of eighteen centuries have not effaced,—clinging to that hope with an indescribable tenacity, having it embodied in almost every prayer and every domestic ceremony,—yet in consequence of their disregard to the spirit of prophecy and rejection of the pure word of God alone as the only authority and guide, they erred. Whilst they refuse to acknowledge the Messiah of the Scriptures, they have innumerable times been misled by the deceitful pretensions of false Messiahs,* and have thus furnished to the world at large an unconscious testimony to the truth of our Lord's prediction: “I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive.” (John v. 43.)

It may perhaps help to elucidate the state of perplexity in which even the leaders and teachers of the Jewish nation

* A long list of false Messiahs is given by various Jewish writers such as “*Iggereth Hatemon*,” by Maimonides, “*Tzemach David*” and “*Shehot Jehuda*,” and “*Shalshelet Hakkabalah*.” Fifty-two years after the destruction of the second temple appeared Bar-Cocheb, *i.e.* Son of the Star, but who was afterwards styled *Bar Cozbi* (*i.e.* Son of Deceit)—had many followers, and in consequence of having led the Jews to rebel against Roman dominion, caused a great massacre. In the twelfth century false Messiahs appeared in Spain, France, Germany, Persia, Media, and Arabia, all of whom were recognised by the Jews as hopeful deliverers, and were the cause of much bloodshed. In 1666 appeared the impostor Shabthai Zebhi, who gained great popularity, and was also a source of great suffering to his deluded community. He was a native of Smyrna. See also Milman's *History of the Jews*, vol. iii. 379. Lib. Edit.

are, respecting the subject of the Messiah, when we consider that of all themes treated from the Jewish pulpit, that of the Messiah remains *obsolete*. So much uncertainty has modern Judaism reared around that event, which in reality is the Alpha and Omega of the whole of the written word, that to treat the subject from the Jewish pulpit as pertaining to the spiritual welfare of the community, has been thought a dangerous expedient; and, as a very learned and influential Jew expressed himself, “To preach about the Messiah would be stirring up the people to an inquiry which has as yet not been answered satisfactorily by any of our learned men.”

The neglect of that duty which our Lord enjoins on all who desire to know His counsels, viz.: “to search the Scriptures,” has led the Jews into innumerable errors, speculations, and disappointments. They have turned the bright and clear Messianic prophecies into a labyrinth of perplexities, and therefore fail to realise the choicest gift of God to man, that is THE MESSIAH, the great atoningsacrifice, the Mediator between God and man, the God-man Christ Jesus, whose “day Abraham saw and rejoiced,” of whom Moses in the law and the prophets bear witness. Thus it is with all who “forsake the living fountain, the word of God, and hew out to themselves broken cisterns (traditions, commands of men) which hold no water.”

In order to trace the cause, object, and origin of Christianity (Messiah's divine mission), I will in all humility attempt to imitate my great Master, and begin with the Pentateuch, and continue through the other books of the Hebrew Scriptures, and endeavour to expound some of the Messianic prophecies with which the Old Testament abounds. I must however premise that those prophecies may be divided and subdivided into *positive*, and *implied*; *designed*, and *apparently undesignated*; palpable and impalpable. The division and subdivision is suggested by the predicate in the divine syllogism, “The Testimony of Jesus is the Spirit of Prophecy.” Not only the *letter* or the *word* of prophecy, which even the natural man must discern, but also the *spirit* of prophecy, which is only discernible and palpable to the spiritual man, to whom it is given to know the things that are freely given to us of God. (Matt. xiii. 11.)

I will also in the course of this inquiry avail myself of the Jewish Liturgy, and such Jewish commentators, as are the known and recognised authorities, as helps to elucidate certain Messianic prophecies, as pointing out Messiah the *Sin-Bearer*, although the spirit of modern Judaism does not vindicate in practice their authority.

I will therefore divide my subject into
I. Explicit or direct prophecies, and
II. Implicit prophecies, including allusions, shadows, and types.

(To be continued.)

THE SERMON TO THE JEWS

AT CHRIST'S CHURCH, SPITALFIELDS, ON THE SEVENTH DAY OF THE LAST FEAST OF PASSOVER.

LET the opponents of missions to the Jews—be they antichristian Hebrews, or nominal Christians—say what they please in disparagement of the CHRIST APPOINTED WORK—incontestable facts prove that the Jews, whenever an opportunity is afforded them, come gladly within the sound of the Gospel. No matter what the “orthodox” synagogue organ, in this country, may grind out to the contrary, or what the “reformed” synagogue frenzied oracle may vituperate in contradiction of the stubborn fact. The human motives which bring our Jewish brethren within the Gospel sound we have nothing to do with. We know that all things are of God, and here we can see but darkly.

By way of illustration of the foregoing, we give a description of what took place on the evening of Monday, the 29th of last April in the above named Christian Church. That church is situated in the very heart of the East end Jewish population; the evening on which the sermon was announced to be preached to the Jews was one of the most solemn festivals in the synagogue calendar. If we were to believe the fanatic Jewish scribblers in their own voracious weekly, and in the so-called Christian prints, not a single member of the synagogue would have attended that church on that evening. But what was the real state of the case? The church was more than ever crowded by a vast congregation of attentive and well-behaved Jewish listeners.

Our readers may not be indisposed to bear with us when we proceed to give a few particulars which preceded and followed the service of that interesting and memorable evening. The Hebrew Christian children—being educated in the schools of the “London Society for Promoting Christianity amongst the Jews”—sang before the service commenced some Hebrew and Christian hymns, such as the well known sacred Passover ballad :—

“The Mighty God shall build His Temple speedily; in haste, in haste, in our days speedily, speedily; Lord, build, Lord, build Thy Temple speedily,” &c. &c.;

And the following :—

“Oh! how is Zion's glory gone,
And vengeance, like a flood,
Hath quenched her power, and not a stone
Marks where her temple stood!
How are thy streets, Jerusalem,
By careless strangers trod;
And crushed thy once proud diadem,
Before the wrath of God!

“How are thy friendless exiles sent
Through distant lands to roam?

Yet in each place of banishment
They cannot find a home.
O Lord, look down with pitying eye,
Upon Thine ancient race,
And bring Thy promised mercy nigh,
And shew Thy saving grace.

“Remove the veil that long hath hid,
The Saviour from their sight;
Subdue their prejudice, and bid
Their darkness turn to light,
O! bring Thy scattered sheep again,
And feed them as of old:
Let Christ o'er all His people reign,
One Shepherd and one fold.”

Those hymns seemed to have stirred up the very hearts of the large Jewish congregation. The glistening eyes, and the animated faces seemed to index the exuberance of feeling. When the excitement amongst the children of the House of Jacob seemed at the highest, the clergy—who were to officiate at the service—entered the church, and thus forthwith attracted the attention of the Jewish congregants to the service about to be solemnised. The Rev. H. A. Stern, the valued and worthy Principal of the Jewish Missions in England, read, in the sacred tongue, the prayers and lessons so impressively that they must have gone like a two-edged sword into the hearts of the Jewish brethren present. The fifty-third chapter of ISAIAH was properly chosen for the first lesson,—a chapter in the annals of prophecy sufficient of itself to bring reflecting minds to the foot of the cross of the suffering and bleeding Redeemer, the true PASCHAL LAMB. The preacher on the occasion was the Rev. W. Ayerst. He took for his text Isaiah xxvii. 12, 18. The discourse was a very suitable one; but unfortunately the preacher's voice was not strong enough to reach the great majority of the audience. There was unmistakable disappointment that a Hebrew Christian did not occupy the pulpit. The Jews, however, were determined to indemnify themselves for the loss of the sermon. As soon as the benediction was pronounced, and the clergy returned to the vestry, the Jews almost *en masse* followed Mr. Stern. The vestry was soon overcrowded by disputatious and contentious Israelites. A versatile discussion on the evidences of Christianity continued for some time. He, who “said not to the seed of Jacob, Seek ye Me in vain,” may ere long permit us to see the fruit of the seed then and there sown.

It is not an uncommon exclamation amongst the Jews when they leave the church, on such occasions, especially when the preacher is a Hebrew Christian:—
“When Rabbi Dr. — is announced to preach, the synagogue is almost empty, but when a *Meshoomad* is announced to preach in a certain Christian church, the whole community of the Jews seems to be drawn to that church.”

“Verily their rock is not as our Rock,
Even our enemies themselves being judges.”
Deut. xxxii. 31.

שׁוּבִי

WHO ARE THE ACCUSERS OF THE UNBELIEVING BRETHREN, THE *BONA FIDE* JEWS, OR THEY “WHICH SAY THEY ARE JEWS, AND ARE NOT?”

We would a great deal rather record a thousand episodes in the history of our nation of a creditable character, than a single circumstance which might tend to the prejudice of our brethren after the flesh. We *bona fide* Jews—that is, believers in the whole of the Jewish religion, not only that part of it which was veiled in allegory and illustrated by symbol, in the Old Testament, but also that part which unveiled and revealed the brightness of its glory in the person of Him who declared “It is finished!”*—we *bona fide* Jews take no pleasure in holding up to scorn and reprobation the equivocal acts of individuals amongst our nation of Israel. When we are forced to do so—by the venomous rancour of tongue and pen of ill-conditioned and ignorant men—it is unmitigated pain and grief to us. This pressure is brought to bear upon us just now.

The Roumanian atrocities still continue to call forth reiterated protests against the perpetrators; the foul calumny that the Jews require Christian blood, for the ceremonial observance of the feast of Passover, has just been revived at Smyrna, and demands immediate and prompt exposure and suppression. That we *bona fide* Jews have contributed from time to time towards the subjugation of the monster persecution, which has for a long time oppressed our unbelieving brethren, is now a matter of history, and acknowledged with gratitude by every respectable nominal Jew, as we shall presently show. The genius, however, which presides over the synagogue organ in this country has not laid up much in his mental store, to enable him to appreciate the harmony of history; he has no ear for concord with his well-read and well-informed coreligionists. In his issue of the 26th of last April, he begins a leader on the Roumanian persecution, with a display of spleen which out-harries Harry himself. Here it is :—

“That most eloquent and accomplished writer on Jewish subjects, ZUNZ, has pointed out the mischief which has been inflicted in all ages upon the Jewish people by apostates. ‘Issuing from the midst of the Jewish people, and swayed by vindictiveness, or seduced by vanity and corrupted by lucre, these men brought sorrow and death upon their own kindred. “My mother's children were angry with me,” says the Song of Solomon (i. 6). Upon this TOBIAS BEN ELIEZER observes, “These are the iniquitous Israelites who harm and rob us by the help of Christianity.” BENJAMIN HALEVI heard the trumpet of salvation “when the arrogant, the idolater, and the informer crawl along in disappointment.” To this class of

* “Jewish converts;” the Gentiles style such Israelites, “forgetting in the confusion of ideas, as the author of ‘A Political Biography’ observes, that the Gentiles are the converts, and not the Jews; the latter are but the natural branches grafted in their own olive tree.” See Margoliouth's *Vestiges of the Anglo-Hebrews in East Anglia*, pp. 21, 22.

men is ascribable the invention of trumped-up charges concerning the immolation of children, or the drinking of blood, the poisoning of wells, the crucifixion of the Host."*

We feel that we owe our readers an apology for quoting such wretched twaddle as the above Jewish exegesis of certain Scripture passages; but we could not well separate the expository chaff from the tares of falsehood which our enemies are always trying to sow in sleepy minds.

Now, we absolutely and utterly deny that a single instance can be adduced of a *bona fide* Jew, i.e., a Hebrew Christian, having ever wantonly, or wittingly, brought any such charges as enumerated in the malicious paragraph, quoted above, against his brethren after the flesh. We fearlessly challenge the quotation and sustentation even of an exceptional case in justification of the vile aspersion. But we can, without difficulty, produce instances, which would fill volume upon volume, of calumnies brought against the Jewish communities by those "which say they are Jews, and are not." We would rather not rake up those instances, unless we be goaded to do so; but we feel bound to give a specimen, and that from the Jewish annals in this country. We quote from "The History of the Jews in Great Britain." †

"An incident which occurred about this time [circa 1235, A.D.], of a most awful nature, furnishes us with some idea of the great animosity which the Jews manifested towards the religion of their Gentile neighbours. We will not call it Christianity; image worship is its proper appellation. It would seem that the Jews displayed their hatred of that religion by treating the dumb Christian idols with contempt; and any care taken of such an idol by their friends inspired them with wondrous rage even against their nearest and dearest relations, as the following narrative shows. The style is altogether Monkish.

"There was a certain rich Jew, having his abode and house at Berkhamsted and Wallingford, Abraham by name, but not in faith, who was very dear to Earl Richard, who had a very beautiful wife, Flora by name. This Jew, that he might accumulate more disgrace to Christ, caused the image of the Virgin Mary, decently carved and painted, as the manner is, holding her Son in her bosom, to be put in an indecent place, . . . blaspheming the image as if it had been the very Virgin herself, threw all sorts of dirt upon her, days and nights, and commanded his wife to do the like. But Flora's delicate feelings so revolted at the injunction, that she not only refused to be partner in the indecent act, but secretly removed the filth from the image as often as it was befouled. Which, when the Jew her husband had fully found out, he therefore privily and impiously strangled the woman herself, though his wife. But when these wicked deeds were discovered, and made apparent, and proved by the conviction, although other causes of death were not wanting, he was thrust into the most loathsome cell of the Tower of London. Whence, to

* The foot-note informs us that the above choice morsel is "From an unpublished translation by the Rev. A. Löwy." The Rev. A. Löwy is evidently wiser in his generation than his ministerial chief at the "reformed" synagogue in Berkeley Street. If he cared ought for our advice, we would counsel him to keep his translation unpublished for aye and a day. By taking our advice the reverend translator will, in various ways, save his reputation.

† By Margoliouth, Vol. i., pp. 183-7.

get his freedom, he most certainly promised that he would prove all the Jews of England to have been most wicked traitors.

"Accordingly, as soon as he was set free, a royal search was made for all the Jewish estates, and was conducted in the most barbarous manner, inasmuch as that unprincipled Abraham went along with the commissioners appointed for that purpose, and urged them to make diligent search, and threatened them, if at all lax, to inform against them to the king. This man proved to them a source of immense trouble. It is a gratifying fact that no Jewish convert caused them willingly any trouble whatever."

As to the barefaced assertion that Hebrew Christians are responsible for "the invention of trumped-up charges concerning the immolation of children, or the drinking of blood," &c., let facts shame the scribbler, if anything can shame so reckless an individual. When the Jews in Damascus were accused, in 1840, of having immolated a Christian boy for the sake of his blood, the late Dr. McCaul published an exhaustive vindication of the accused under the title, *Reasons for Believing that the Charge lately revived against the Jewish people is a baseless Falsehood*. The pamphlet was "dedicated by permission to Her Most Gracious Majesty the Queen." In the course of which the learned author published the following:

"We the undersigned, by nation Jews, and having lived to the years of maturity in the faith and practice of modern Judaism, but now by the grace of God members of the Church of Christ, do solemnly protest that we have never directly nor indirectly heard of, much less known amongst the Jews, of the practice of killing Christians or using Christian blood, and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood." This protest was signed by about sixty Hebrew Christians. * Dr. McCaul, after giving the signatures, adds, "Here are persons neither afraid nor ashamed to give their names and the place of their birth, some of whom command respect [a good many of those who signed that document are still alive, twelve of whom are clergymen of the Church of England], by the offices which they now fill, many of whom have been rabbies, readers in synagogues, Jewish schoolmasters, candidates for the rabbinate,—all of whom are ready, if it were necessary, to give evidence on oath,—men born in Judaism, and educated in various parts of the world, who declare their ignorance of the crime here imputed to the Jewish people,—witnesses who gain nothing by giving this testimony, and would lose nothing by testifying the contrary, if their consciences allowed them," &c.

If the scribbler of the article in the synagogue paper had been conversant with the persecutions which the early believers in Christ experienced from the hands of the Jews, he would have known the origin of the Satanic falsehood, and would restrain his tongue and his pen from over indulgence on the painful theme. We conclude this, to us, irksome paper, with one more quotation from a work already referred to.

"The enlightened, better educated, and liberal-minded Jews do not treat those calumniators as oracles of truth—they feel an irresistible shrinking from the touch of such bigots, though they, now and then, hold out a reluctant hand to the slanderers. The enlightened, well-informed Jew is no bigot, no railer, no false accuser. There are noble and impartial spirits

* See pp. 45-47, 57, 58.

amongst the Jews everywhere, who, with praiseworthy liberality, do justice to such of their brethren as have seen reason to recognise the Divine authority of the New Testament.

"I will illustrate this by a couple of quotations from Jewish works of this present century.

"The late Rabbi Isaac Beer Levinsohn, of Kremnitz, in Russia, in his well-written Hebrew work *Ephes Damim*, purporting to be a series of conversations, at Jerusalem, between a patriarch of the Greek Church, Simmias by name, and a chief rabbi of the Jews, Abraham Maimonides by name, concerning the foul charge against the Jews, of using Christian blood, which was then revived. Rabbi I. B. Levinsohn puts the following candid confession into the mouth of Maimonides:—

"The majority of converts now-a-day are from the nobles of the children of Israel; and are generally learned in various languages and sciences, or wonderfully wealthy. . . . And with difficulty can now-a-day a convert be found, who is either unlearned, or uninformed."

"That northern rabbi's sentiment found an echo in the mind of a rabbi in the east, in the very place where anti-christian Jews were so fearfully branded, at Smyrna. (Rev. ii. 8-10.) I happened to be, in 1848, in 'the queen of the cities of Anatolia'—known in the days of yore as 'the crown of Ionia,' 'the ornament of Asia.' I found the Jews numerous there, learned, and generally well-to-do. I paid a visit to their chief, and really great, Rabbi Chayim Palagi. That master in Israel received me cordially. In the course of a long interview, we conversed on various subjects touching the state of parties, and their respective conditions, amongst the Jews in Europe. I particularly dwelt on the three classes into which the Anglo-Hebrews are ranged, Talmudical, "Reformed," and Christian. I asked the venerable man whether he had heard of the interest which the Anglo-Hebrew Christians took in the sufferings of their anti-christian brethren at Damascus, when the latter were accused, a few years ago, of murdering a Roman Catholic priest, in order to secure his blood for the Passover festival? The question put the rabbi in the very best of humours, for he had an opportunity of referring to a work of his, which he had published on the subject, in the shape of a sermon. He spoke in the same breath of Sir Moses Montefiore, and of Mr. Pieritz—now Rector of Hardwicke, diocese of Ely—the Anglo-Hebrew Christian who personally pleaded the cause of the persecuted Jews before the pacha. The rabbi owned that the latter did more than the former for the exculpation of the Hebrews from the foul calumny. He went up to one of his bookshelves, and took down a volume—it was his published sermon, which he dedicated to Sir Moses Montefiore—and read out the following passage:—

"And even the many of our wise men who have changed their religion, does any one of them believe in this thing?" &c. &c.

"This will convince you," said R. Chayim Palagi to me, "that I have great respect for Jewish Christians. I do not deny that many wise and many learned are to be found amongst them. May I ask you to accept this volume as a memento of sincere friendship on my part? Of course I accepted the book.

"The late Sir J. L. Goldamid, a Jewish baronet, when addressing a meeting, on the 28th of May, 1844, respecting the Jewish Literary and Scientific Institution, said, 'I will just mention a fact which has just come to my knowledge, that out of one hundred and forty-two professors in the Berlin University, fourteen of them are Jews,—certainly converted ones, but still Jews.' The candid Jew everywhere acknowledges that the change of sentiment, for the better, amongst Gentile Christians, towards the Jewish community, is owing, in a great measure, to the pleadings of Hebrew Christians in its behalf."*

* "Vestiges of the Historic Anglo-Hebrews in East Anglia," pp. 100-3.

CONFERENCE OF HEBREW
CHRISTIANS.

An interesting meeting of Jewish believers in Christ, was convened, early last month, at the residence of the Rev. H. A. Stern, —Principal of the London Jews' Society's Home Mission—by the following pithy circular note:—

“London, May 1st, 1872.

“Dear Sir,—The favour of your company is requested on Monday evening, May 6th, 1872, at 8, Palestine Place, Cambridge Heath Road, for a friendly conversation on the present condition of Christian Israelites,” &c. &c.

The invitation was accepted by about thirty believing brethren, amongst whom were several clergymen of the Church of England, as well as some ordained ministers of other Christian denominations. A good many expressed their regret at being unavoidably prevented attending the Conference. Mr. Stern presided on the occasion; he opened the proceedings by reading a portion of Scripture, and with prayer. After which he stated, in a very interesting address, the principal object of the meeting, namely, to devise ways and means to give testimony—to “the unbelieving Jews who stir up the Gentiles, and make their minds evil affected against the brethren” (Acts xiv. 2)—unto the word of God's grace, Christ in us the hope of glory. In the course of which the President remarked that it was very desirable, on our part, to search out, the few professing Jewish believers, who are not yet well grounded in THE FAITH, and therefore continue to lead inconsistent lives, if by any means we can be made instrumental in expounding to them “the way of God more perfectly.” We might, by so doing, prevent their giving occasion to the enemies of Christ—amongst Jews and Gentiles—to hold up to derision the faith of all believers.

Mr. Stern truly remarked there were thousands of Jewish believers who lead unimpeachable consistent Christian lives, but they never come to the surface; they are known and esteemed by the good and true in their respective circles. Neither antichristian Jews nor Gentiles care to quote the honoured names of those Hebrew Christians; the very mention would sound as a testimony against themselves. But let a single baptized Jew compromise his profession of faith, he, like the scum, soon appears on the surface, and they who delight to rage and imagine vain things against the Lord and His Messiah, instantly and frantically point to the exceptional instance of defection, as a type of the thousands whom to know is to admire and respect. Now, it was our duty, Mr. Stern maintained, to endeavour to reform any spiritual delinquent, so that one and all of our believing brethren may give testimony unto the word of God's grace.

Various means for compassing so desirable an end were proposed, but the one sug-

gested by Brother H. Liebstein, barrister-at-law, commended itself to the Conference as the most practical. It was to the following effect:—that certain brethren residing in different parts of the metropolis, or country, should form themselves as centres, and endeavour to find out all the believing Israelites within their reach, and invite them at regular intervals to their—centres'—respective houses for the reading of the Word of God, prayer, and friendly conversation. Once or twice a year, all the centres, with their respective congregants, to meet together at some large central hall in the city, and thereby effect a bond of sympathy between the brethren, and an enforcement of the Lord's command, “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” The suggestion so commended itself to all present that it was resolved, without a dissentient voice, to act upon it.

The next thing mooted was that the brethren should form themselves into an organised corporation, under the title of “Union,” or “Alliance.” But the proposition did not meet with many sympathisers. The Rev. Dr. Rosenthal, Vicar of St. Saviour's, Forest Hill, briefly but comprehensively reviewed former attempts and failures in that direction; and cogently argued that it is God's will that, under the present dispensation, we be content to be members of the existing churches to which God, in His merciful providence has led us to become attached. The centre meetings for reading the Word of God and prayer, already resolved upon, were sufficient to produce and foster a bond of spiritual union amongst us, and that is all that we should aim at in this parenthetical dispensation.

After mature consideration and reflection we agree *in toto* with our valued brother Dr. Rosenthal. If our blessed Lord thought an outward distinct organised union amongst His Jewish believers requisite, He would have stated the same in His usual unmistakable terms; if His blessed Apostles thought such an organisation expedient, they would not only have intimated the expediency, but would themselves have acted upon it. But our Lord and His holy Apostles, by their silence on the subject, warn us against persistency in organising a corporation, every attempt to effect which has hitherto proved impracticable. One or two sanguine spirits seemed disposed to discuss the subject in a controversial tone; the Rev. Joseph Mayers, by his presence of mind, obviated the undesirable debate; he moved that the meetings be adjourned to some day in June, of which notice would be given. Dr. Hirschfeld seconded the motion, which was at once adopted. The Chairman then called upon the Rev. Dr. Margoliouth to close the Conference with prayer. The brethren seemed, on leaving, greatly gratified at the opportunity of

meeting and exchanging thoughts and ideas on the things which belong to their own spiritual peace, as well as to those which concern their nation at large.

מבנה

THE BANISHED ONES FETCHED
HOME.

BY AN INTIMATE FRIEND OF THE FAMILY.

CHAPTER I.

“SISTER! we have fairly got into long nights; I wish you would remind the ‘Governor’ of his promise to begin to tell us the history of the remnant of our dispersed people in this country, especially since the Reformation.”

Thus, whilst examining a brilliantly illuminated Hebrew manuscript of the Prophets, Asher Paltiel apostrophised his sister Salome. It was on an early October evening, in the midst of a small circle, seated in a spacious drawing room, tastefully furnished in a peculiarly charming antique style, that Asher, all of a sudden, appealed to his only sister in the above terms.

“A very happy thought, my son.” “ASHER, means *happy*,” the lady of the house told her friends, who had been dining that evening at THE TOLEDO, as the Paltiels' villa, or rather mansion, is called, and were now sipping their tea. “ASHER means *happy*; it was a very happy day at Toledo Villa when our son was born, and we named our child ASHER, because of the happiness with which God had blest us.”

“This is a very happy thought,” chimed in an elderly gentleman, one of the guests, Mr. Nathan Da Costa, “whether the thinker's name was Asher or Benedict. I confess that I should not mind sitting up till midnight, if you will let me, to listen to a chapter or two of that tale. I know no one, either in the United Kingdom, or out of it, who can do such ample justice to the subject as my venerable friend Abraham Paltiel. I sincerely hope that Salome will accede to her brother's wishes.”

Salome shook her exquisitely formed head dubiously, whilst she removed her playmate's second knight from the chess-board, saying, as she did so, “Check!”

“To whom do you address this ominous monosyllable?” inquired another lovely girl; “to cousin Asher, or to cousin Dave?”

“To both, if you like, cousin Thirzah.”

“Why! Pet!” remonstrated the mother, “don't you care for the history of our people, because the poor people do not see the drift of the Old Testament as clearly as we do?”

“Mate! cousin Dave.”

“It was that bother about the history of our people that put me out!”

The explanation was, of course, followed by a laughing chorus at the expense of

cousin Dave Mocatta. Asher, however, added insult to the injury by saying,

"No, no, cousin Dave, that won't do; the same game has been going on for the last three evenings, when you had sister all to yourself, to my great discomfiture. When I looked at the board this morning, through its glass shade, the pieces on either side were but few and far between; and I saw, moreover, that three moves would finish you; and three moves have finished you, though it took you both upwards of an hour to compass that end."

"Nevertheless, no one but Salome has ever beaten me, and shall ever beat me, in chess. I beat you twice last month," retorted David Mocatta, good-humouredly. "I wish to goodness Uncle would tell us, in his own way, the story of ISRAEL IN BRITAIN. I long to hear it; I am sure he would tell it marvellously well."

"That is right, old boy; second my appeal to Salome: you know she is all-powerful with the Governor."

As Asher said this he kissed his charming sister's beautiful forehead, reiterating his wish and adding, "I met Dr. Benamram this afternoon: I asked him to drop in this evening, after his Bible-class. I know that he would be immensely pleased to be one of our little audience. You know, sweet Lome, how he likes to 'suck the Paltiel Nestor's brains,' as he phrases listening to Father's entrancing narratives on history, literature, and science."

"I am afraid, brother, I must oppose this wish at present."

"Oppose! oppose! oppose!" was the simultaneous and indignant outcry.

"Yes, oppose it! for dear Papa promised Nora Ignota that whenever he rehearsed the vicissitudes of our people in this country she should be present; and she made me promise that I would set my face against any attempt to begin the tale when she is not here. She loves our people dearly."

"But Miss Ignota may be sent for," argued Asher; "the Hardmans' house is not far from here. I should think she would be glad of any opportunity to escape for an hour or two from the society of that abode of love and truth."

"Don't look so sombre about it. In good sooth you have made matters worse; you have asked Dr. Benamram to come, —we all like his society very much, but there is some inexplicable misunderstanding between the doctor and Nora, and I do not think that they would be natural and at their ease, just at present, in each other's company."

"Well, this is just the opportunity to set them right; they will forget their own trials in the story. Perhaps the Governor, with his skilful master hand, will touch some harmonious chord, which will vibrate bliss and peace in their hitherto chequered lives, for both are the children of trial. By the time the tale is finished," Asher continued to argue and plead, "they may

become all they wish to one another, and—"

The door was here thrown open, and an imposing looking domestic official announced, in stentorian voice, "The Reverend Dr. Benamram." The proclamation put a stop forthwith to the argument. Dr. Benamram, after receiving the cordial greetings of all in the room,—for he was more than a general favourite—settled down by the side of Miss Paltiel. She was Miss Ignota's most intimate friend, and a species of mysterious magnetism drew him to every one who knew and loved his Nora; he kept faithful to his creed that no one could possibly know Nora as he did, and not love her as he did. He believed that Miss Paltiel knew Miss Ignota as well as he did, and therefore loved her as he did.

Whilst the Doctor and Salome talked and chatted about his poor, his night-school, his Bible-classes, and other clerical matters, the same important official who ushered in Dr. Benamram entered the drawing-room with a small silver tray in his hand, which he presented to Miss Paltiel with the statement, "An answer required, Miss." She took from the tray a small, three-cornered note, perused it, and said to the butler, "Tell the messenger I will send an answer in a few minutes."

She then handed the note to Dr. Benamram. As I looked over his shoulder,—the Doctor had no secrets from me,—I can tell my readers its contents. It is the following:—

"Adamantine House,

Oct. 9, 186—

"Dearest Salome.—I am so wretched this evening; may I come and spend an hour or so with you? Your ever affectionate,

"NORA."

"Poor, precious girl!" murmured the Doctor, "what a hard life is not hers!"

"Will it disconcert you," inquired Salome of the Doctor, "if I ask Asher to go and fetch her?"

"Of course it will; but for all that I should be very sorry to miss the chance of catching a glimpse of her cherished face. As for her, I believe her to be too plucky not to be able to bear the sight of me, and even touch my hand when I offer it to her. Do, let her come. I will not force myself too obtrusively on her attention."

"Brother, here; I want to speak to you. Read this note, and go for her."

Asher, having perused the laconic note, shrugged his shoulders, and said, "You know, Sis, that I would rather go to Jericho any time than to Adamantine House; but I would go even to Hong Kong to afford your friend a pleasant hour. But mind, I shall expect to find the Governor—on my return with Miss Ignota—in the drawing room, ready to begin his tale of 'THE BANISHED ONES FETCHED HOME.'"

The brother and sister left the drawing room together, he for Adamantine House

and she for the library. I followed them on my way to the little study allotted to me, which led through the spacious library. Whilst in the hall Miss Paltiel just said to Asher, "You had better tell Nora that the Doctor is here, that she may have time to make up her mind how to deport herself."

"All right, Sis."

"May I come in, dear Papa?" Salome asked, as she tapped at the library door.

"Of course you may, my darling pet."

"Dearest, I came to remind you of a promise which you made us some time ago, even to give us the story of 'THE BANISHED ONES FETCHED HOME,' as you call the history of the expulsion of our people from, and re-admission to, this country."

"But, my precious child, I am under a promise also to Miss Ignota not to begin to tell it unless she is present to hear it."

"Brother has just gone to fetch her."

"Then help me to find a few documents, which I shall require for illustrating my eventful narrative."

While father and daughter are in search of the required parchments, I will retire to my study, and impart to my readers a few particulars about the constituent members of the audience, their collateral, &c. &c.

(To be continued.)

THE LESSONS FROM MOSES AND THE PROPHETS

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

THE residuary—that is the Jewish people who remain in a state of ignorance as to "God's righteousness," and that "Christ is the end of the law for righteousness to every one that believeth"—commemorate this month one of the most important events in their annals, and God's dealings with them. The subject is a theme of vast importance to instructors in righteousness. The event to which we allude is the giving of the law—"a shadow of good things to come"—by Moses, the teacher of the rudiments of the law of "grace and truth which came by Jesus Christ." (John i. 17.) It is a prolific subject for converse with well-informed sons of Jacob. We shall presently advert to the festival and to the portion of Scriptures appointed for the same. We begin, as usual, with the first Saturday in the month into which Gentile converts to Christianity thought proper to divide the year. It occurs on the very first day of this month.

The lesson from the Pentateuch on this Saturday begins with Leviticus xxvi. 3, and ends with xxvii., the last of the third book of Moses. The burden of the first of these chapters is a digest of the temporal blessings held out to Israel in case of obedience, and the curses denounced against them in case of disobedience. It is a fearful thing to disobey the voice of the living God: He is not a man that He should lie, nor a son of man that He should repent. Whilst He is abundant in mercy and compassion, He is nevertheless untainted in His holiness, unbending in His justice, and unchanging in

His truth. Alas! what sufferings have not our nation endured by reason of their repeated apostasies, especially by the last and most fatal one—the rejection of the prophet like unto Moses. (Deut. xviii. 15-19; Acts iii. 19-23.) *

The twenty-seventh chapter teaches—by a variety of symbolic institutions—the duty of owning that what we are, from our very birth, all that we have, are “of Him, and through Him, and to Him: to whom be glory for ever.” In short, that men were not their own, was a truth inculcated by the different institutions recorded in the Third Book of Moses.

The prophetic lesson for this Saturday begins with Jeremiah xvi. 19, and ends with the fourteenth verse of the following chapter. Israel's sins and Israel's hopes are briefly but thrillingly told. May Israel's God speedily answer the pathetic petition which is offered up daily in the Jewish synagogues, and with which the prophetic lesson concludes, namely, “Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise.”

The Mosaic lesson for the second Saturday (the 8th inst.) begins with the first chapter of the Book of Numbers, and concludes with the twentieth verse of the fourth chapter. The first chapter consists of an account of the second census amongst “Israel in the Desert,” and of the principle on which it was taken. The second chapter furnishes a minute delineation of the encampment of the tribes, which was in the form of a square, with their standards. In the same order that they encamped, the tribes were commanded to set forward. Were we not pressed for space we should have ventured to furnish some hints on the successive progression of God's church on earth, on the same principle, which shall attain its full development when the tabernacle of God shall be for ever and ever with men, under the universally acknowledged dominion of Jesus Christ, the Lord our Righteousness. (Rev. xx.—xxii.) The third chapter contains an account of the separate census of the tribe of Levi, as well as the immunities and privileges to which that tribe was entitled. The first twenty verses of the fourth chapter contains some important rules and regulations respecting the eligible age for the Levitical office, touching the sanctity of the consecrated vessels, and every thing which appertained to them.

The *Haphtorah*, or prophetic lesson, for that Saturday consists of the first twenty-two verses of the second chapter of Hosea, according to the Hebrew text. In the English version the lesson begins with the tenth verse of the first chapter, and ends with the twentieth verse of the second chapter. It is a very suitable portion of Scripture from which to point out to individual Jews the cause of the nation's sorrows, and what is in store for the people at large, when they shall own, in penitence and mourning, Him whom our forefathers have pierced, as their Lord and their God.

On Wednesday and Thursday, the 12th and 13th of this month, will be celebrated the feast of Pentecost, on which days particular lessons are appointed to be read in the synagogues. The proper Mosaic lesson appointed for the first day consists of Exodus xix. and xx.; which contains an account of the event which will be commemorated at this season, viz., the giving of the law. What we have suggested on this portion of Scripture on a former occasion (see our Feb. No.) may be reproduced here. The prophetic lesson is Ezekiel i. Before the lesson from Moses is read, a Chaldee hymn is sung, the purport of which is an attempt at a description of the attributes of God. It contains some beautiful passages; as a specimen we give the following four lines:—

גבור עלמין ליה ולא ספק פרישותא:
גויל אלו רקיע קני כל חורשותא:
דיו אלו ימי וכל מי כנישותא:
דירי ארעא ספרי ורשמי רשותא:

Of which the following lines are a strictly literal translation:—

“Could we with ink the ocean fill,*
And were the heavens of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.”

The same poem, however, contains some gross absurdities, founded on some superstitious traditions respecting Behemoth and Leviathan, which are represented as having a fight, before they are killed for the grand entertainment which the Lord is said to give to the righteous in the latter days.

The Mosaic lesson for the second day of Pentecost begins with Deuteronomy xiv. 22, and ends with chapter xvi. The prophetic lesson is Habakkuk iii. Before the reading of Moses and the prophets, on the second day of this festival, the Book of Ruth is recited.

The Mosaic lesson for the third Saturday in this month (the 15th) begins with Numbers iv. 21, and ends with chapter vii. The census of the tribe of Levi is concluded by taking the sum of the sons of Gershon, in the latter half of the fourth chapter. The fifth chapter is occupied with ordinances respecting the exclusion of lepers and otherwise unclean persons from the camp of Israel, in the midst whereof God Himself dwelt—with directions respecting sins, confession,—no priest is mentioned in connection with the latter,—and the trespass offering, one of the priest's perquisites. It also treats of connubial unfaithfulness, and the divine appointment how to discover whether there be any cause for jealousy on the part of the husband. The sixth chapter deals with the laws and regulations of Nazarites; that is, with men or women who may have taken upon themselves certain vows of abstinence, and concludes with the prescribed Aaronic benediction, which embraces such great and glorious spiritual blessings in high places. The seventh chapter furnishes an account of the sacrifices offered up by the princes of the respective tribes of Israel, after the consecration of the tabernacle, and the manifestation of God's glory between the Cherubim. The wonderfully minute details—we wish we could afford more space for them—argue, to our mind, irrefragably, the divine character and historical veracity of the Pentateuch.

The Prophetic lesson for this Saturday consists of Judges xiii., with the exception of the first verse. The burden of which is the appearance of THE ANGEL OF THE LORD to Manoah and his wife to announce to them the birth of a son—notwithstanding that the woman was hitherto “barren and bare not”—and that that son would prove a temporary deliverer in Israel. It should be pointed out to the unbelieving Jew that THE ANGEL OF THE LORD is the second person in the Triune God; and that whenever an act of deliverance in Israel's behalf was exerted, God sent His Son, in likeness of man, to announce it and to perform it, even ere the Son took man's nature upon Himself.

The Mosaic lesson for the fourth Saturday (the 22nd inst.) consists of five chapters,

* These lines are hawked about by speakers at public charity meetings, as having been inscribed, according to some, on the walls of a lunatic asylum, according to others on the walls of a prison. The truth is, Rabbi Mayir Ben Isaac is the original author in the Chaldee. Some twenty years ago the real authorship of the poetry has been discussed in several Nos. of “Notes and Queries.”

viz., beginning with Numbers viii. and ending with xii. The first of these chapters contains, first of all, directions respecting the lighting of the lamps. This subject, when fully considered, is replete with interesting instruction. The candlestick is often alluded to in the New Testament. The Jewish Rabbies maintain—and we see no reason why we should differ from them on that point—that the candlestick was so constructed as to make the lamps, or the branches of the candlestick, give their light towards the stock, or the shaft. This they infer from the words *אל מול פני המנורה* *אירו שבעת הנרות*, which should have been translated “the seven lamps should give their light towards the face (i.e., the body) of the candlestick.” The Rabbies say, three of the lamps turned towards the east, and three towards the west, so that all the seven lights appeared to be illumined from the same source. We do not think St. Jerome had any grounds for paraphrasing as he did, viz., “When thou lightest the seven lamps, let the candlestick be set up on the south side, and let the lamp look towards the north, over against the table of the Shew-bread.” We are rather surprised at the learned Bishop Patrick for adopting the same. The so-called Speaker's Bible is conspicuous by the absence of any note on this important text. What makes this subject more interesting is, that the ancient Jewish divines made the stock or shaft to represent the Son of God. In the book Zohar the following words occur: *כנרתא באמצעיאתא בניה* “The candlestick by its centre represents the Son of God,”* which harmonises with what St. John beheld in the Isle of Patmos, as he himself told us—“I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.”† Well may the Jews complain that the reading of the New Testament is the cause of so many conversions among the learned Polish Jews.‡ The remainder of the chapter is occupied with an account of the consecration of the Levites. The typical character of the Levites may be advantageously dwelt upon.

* See also “The Fundamental Principles of Modern Judaism investigated,” p. 47.

† Rev. i. 12, 13.

‡ *The Orient* for 1843, Nos. 48-49, a Jewish periodical long since defunct, contained a long article written in a most bitter tone, against the efforts of Christian missionaries—in which, however, it is admitted that the New Testament, of itself, is sufficient to induce a learned Jew to renounce modern Judaism and embrace Christianity, because it coincides so much with ancient Judaism. We give the following extract from that article, as we think it a most interesting one. The writer says:—“The result of missionary exertions leads me to trace the cause [of the many conversions] to the effects of the reading the New Testament, circulated by the missionaries. With the Polish Jew you cannot effect anything by tracts; his Talmudical learning enables him soon to discover their weak points. But in circulating the Hebrew New Testament, especially in the Hebrew translation, the missionaries calculate on captivating his susceptible oriental imagination by the peculiar dialectic to which he has been habituated by the study of the Talmud,—so faithfully portrayed in the Epistle to the Hebrews, and by the mysticism to which he has become attached by the reading of Cabbalistic works—repeatedly recalled to his memory by passages in the fourth Gospel and the Apocalypse, as well as in the epistles,—and which is, therefore, most likely to promote the success of their designs. This is then followed up by the quotation of Scripture passages, prepared so as to suit the Polish taste, and made to furnish evidence (and the greater the subtlety with which they are made to bear on the subject the

* This subject is treated at some length in an “Address to the House of Israel,” by Moses Margoliouth, when an undergraduate at Trinity College, Dublin. See his “Fundamental Principles of Modern Judaism Investigated,” pp. 193-224.

Chapter ix. contains, first, a repetition of the institution of the most important sacrament, the sacrifice of the Paschal-Lamb. The Almighty seems to have laid great stress with regard to the time of its offering—"Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it."* It was necessary that this "appointed season" should be adhered to, in order that when the true and eternal Paschal-Lamb shall present Himself for offering—which occurred on that self-same day—the children of Israel might know that the lamb which they were commanded to offer up year by year, was nothing more or less than a type of the "LAMB OF GOD, which taketh away the sins of the whole world."

A circumstance occurred, which was the means of the introduction of a new clause in the article belonging to the Paschal-Lamb, which is the following: "And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day: And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in His appointed season among the children of Israel?"† Now, those persons were not indulging in uncleanness; that which they had contracted was produced directly by the fall of the first man—they were "defiled by the dead body of a man"—a curse consequent on the first Adam's transgression. Those unclean individuals, therefore, felt experimentally the evil of sin; they saw, however—though through a glass darkly—that there was one to appear—the second Adam—who would destroy death, and him that hath the power of death, and bring life and immortality to light: and all this was prefigured in the various sacrifices, but by none so much as by the sacrifice of the Passover. Those defiled individuals, therefore, who had just then laboured under the effects of sin, were right in complaining of their peculiar exclusion from that sacrament. It is only those who feel the direful effect of original sin—which is the source of all sin—that desire to participate in the benefits of the Messiah's sacrifice, the true Paschal Lamb. The conduct of Moses on this memorable occasion furnishes a striking lesson as to what man is to do in such emergencies.—"And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you." The divine legislator did not take upon himself to decide this important question, but waited to be taught of God. Alas! how different was the procedure of the Rabbies! and how unlike was the conduct of many of the Christian fathers! The new clause, we mentioned, is the following:—"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If

better) of the doctrine and advent of their Messiah. This a kind of reading which frequently proves very acceptable to the Polish Jews, who often [rather, very seldom] are not well read in the Bible. They meet with so much that is familiar to them, that they either entirely overlook the new matter, or consider it as too irrelevant; and thus is often very suddenly the conversion effected, for which Chasidism, more especially, has greatly paved the way; we read, therefore, also, frequently in missionary reports, that through the reading of the New Testament, grace has obtained the victory in the heart of this or that rabbi, &c." The remedy proposed is an edition of the Hebrew New Testament itself, with a commentary in which the writer of the article in question thinks that it would be possible to do away with the effect produced by the text. See also, *Jewish Intelligence* for April, 1844, p. 107.

* Num. ix. 2, 3. † Ibid. 6, 7.

any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month, at even, they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it."* None who felt the evil of sin was to be excluded from the privileges of the sacraments; the Lord graciously made provision for them. The chapter concludes with an account of the Lord's manifestation to, and leading of, the children of Israel in the wilderness. Well might Balaam then have exclaimed—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."† And how pathetic must have been the Lord's remonstrance, when He gave vent to the following heart-rending rebuke:—"O Israel, thou hast destroyed thyself; but in me is thine help."‡

The *Haphtorah*, or the second lesson for that Saturday, is taken from the second, third, and fourth chapters of the book of the prophet Zechariah, beginning with the fourteenth verse (of the Hebrew text, or the tenth verse of the present authorised version) of the first-named chapter, and ending with the seventh verse of the last-named chapter. It is a glorious portion of Scripture, redolent of the sweet savour of the Gospel of the grace of God, which may be made very telling upon the heart and soul of the Jew by one who is well instructed in the mysteries of the gospel of the kingdom.

The lesson from the Pentateuch for the fifth Saturday (the 29th inst.) consists of Numbers xiii., xiv., and xv. It gives a melancholy account of another rebellion, of the oft-repeated ones, on the part of our forefathers. This feature of constant defiance on the part of our people, to the will and behests of God should always be urged. The modern Jews—especially the small remnant in this country, whose religious knowledge and religious zeal do not extend beyond hatred of Christ and malignant vituperation against their brethren who believe in Christ—strive to make believe by various gratuitous assertions and subtle insinuations that our people were always characterised by "whatsoever things are true, whatsoever things are holy, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." It is that monster delusion which blinds them to their souls' exigency, the need of an atonement, a divine intercessor. The successful intercession of Moses,—xiv. 13-20,—who was a type of the great Intercessor—might then be dwelt on with effect. The fifteenth chapter contains certain regulations touching some sacrifices. Also the example which the exigencies of the times required to be made of a certain man who set at nought the injunction respecting the Sabbath. The Jew, in this country, who professes to be a follower of the law of Moses, might be asked whether he keeps the law under notice. The chapter and lesson ends with the institution of the fringed garment. §

The *Haphtorah* consists of Joshua ii.

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

IV. JOHN JACOB.—PART I.

ALTHOUGH this learned and highly gifted brother has written a work which contains a

* Num. ix. 12. † Ibid. xxiii. 23. ‡ Hosea xiii. 9.
§ The typical character of that institution, and what the Rabbies made of it, will be found fully discussed in *Margoliouth's* "Fundamental Principles of Modern Judaism Investigated." Pp. 50-99.

confession of his faith in Christ, yet he has studiously avoided to speak much of himself, and of the ways and means which God has employed to bring him to the saving knowledge of His dear Son, the Saviour of mankind. We do know that he was a native of Poland, where he had received a good Talmudical education, and acquired a vast knowledge of rabbinical lore, which would have enabled him to become a rabbi of great renown and influence among his brethren. We further receive intimations as to his great inward struggles, his soul's yearnings after peace with God, which induced him to leave his country, where Romish superstition and idolatry prevailed, and that in the providence of God he was led to this great Protestant country, where God was known and worshipped in spirit and in truth. But we are left in utter ignorance as to when he arrived in London; nor has he told us who the kind Christians were that instructed him; nor does he give us the name of the clergyman by whom he was baptized, nor does he even specify the church where he made his public confession; but we are assured that he met with pious and zealous Christians, who made known to him the way of salvation, and that he was ultimately baptized by a clergyman of the Church of England. The sole desire of his joyful heart seems to have been to make the Christian public aware of his spiritual experience, namely, "One thing I know, that whereas I was blind, now I see." The little our brother has told us of himself and his conversion is contained in his work, "אבו לראש פנה." The Jew turned Christian, or the Corner Stone; wherein is an assertion of Christ being the true Messiah. By John Jacob, formerly a Jew, but now turned a Christian." London 1678, 4to. This work is dedicated to King Charles II., and to the then Archbishop of Canterbury, and was no doubt published very soon after the author's baptism. We give an extract from it in the penitent's own words, which contains the principal information respecting the wonderful way God led him to Himself who is THE WONDERFUL.

"Having well considered that the chiefest good of a man is God, and that none could attain to the enjoyment of Him but by the King Messiah, which is Christ, it was high time for me to look after my salvation, and to search well what the Messiah should be if He was come, and for what He should come, and if Christ in whom Christians believed, was the true Messiah. Therefore many a time did I enter into myself as one that was abstracted from all opinions, and having rejected the veil of Moses, I did consider by what way I might obtain the salvation of my soul and body, and so take hold of that good which exceeds all things of the world. And indeed by many weighty Scriptures, and by the fulfilling of them, I was sufficiently persuaded that the promised Messiah was come and that Jesus was the same, who is the Son of God and the brightness of His glory, and the express image of His person, upholding all things by the word of His power, who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. i. 3.) Wherefore my only desire was to join with them that professed Him, and believed in His name; and albeit I saw many different opinions amongst Christians, yet considering that amongst the Jews where the Church hath been formerly, were many sects, and amongst all of them one must be true (viz.: which believed according to the promise, and did according to the law), I was steadfast in my resolution, and my only desire was to be a living member of Christ, as of a Saviour and a Prince of the world. And seeing those churches which are called Protestants did exactly believe according to the rule of Scriptures, I resolved to join them and partake of the same benefit as they. But because I could not make a public confession of my faith in Poland (where I was born), where they

are almost all papists, and hate the Protestants above the Jews, yea, above the heathens themselves; I stayed until I had a convenient occasion to embrace Jesus publicly, and to make my brethren partakers of my joy in Christ. And it so happened that, being here in London, my eyes were opened daily more and more, and I thought myself bound not to defer any longer, but to obey the calling of my God as soon as possible. Because it is a work of that great salvation (Heb. ii. 3), unto the performance of which every one is to hasten without delay. 'To-day if ye will hear His (God's) voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness.' (Ps. xc. 7.) Wherefore I rejected the Jewish superstitions and rabbinical dreams, and entered into the Church of Christ, being baptized by the name of John Jacob in the name of the Father, the Son, and the Holy Spirit (God, one in essence and three in person), to whom be glory and honour for ever. Amen."

When the sin-stricken man comes to Christ, he is overwhelmed with grief and sorrow at the heinousness of sin, and in the anguish of his soul he cries out with the publican: "God be merciful to me a sinner;" but when the burden of sin has been cast off on Calvary, and God's infinite love and mercy in Christ fills his heart with joy, he will sing songs of praise and thanksgiving to the Triune Lord. The firmer the believer is rooted and built up in God's love, the more will he abound in thanksgiving, which is the new sacrifice under the New Covenant, and of this new sacrifice even the old Jewish tradition knew something to say. An old midrash says: "All the prayers will cease in the time of the Messiah, except the prayer of thanksgiving; all the sacrifices will in the time of the Messiah cease, except the sacrifice of praise."

כל התפלות בשלות לעתיד לבוא
ההודיה אינה בשלה כל הקרבנות
בשלים לעתיד לבוא וקרבו תודה
אינו בשלה:

Our penitent, penetrated with joy at God's great love to sinful men, pours out his heart before God in praises and thanksgivings, which are truly heart-rending and heart-stirring. It is the genuine outflow of a soul conscious of having found peace and joy in Christ, and runs thus: "I will exalt thee, O Lord, for Thou hast lifted me up by the arm of Thy mercy, and hast not made my foes to rejoice over me. O Lord, Satan, hell, and death opened their mouths to devour me, and so to rejoice in that prey, but Thou, O Lord, hast showed me the way of Thy salvation, and made me to cry out: O death, where is thy sting? O grave, where is thy victory? I cried unto Thee, and Thou hast healed me; Thou, O Lord, hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit of eternal damnation. Thou by Thy favour hast made my mountain to stand strong, and madest me take hold of the horn of salvation. Sing then unto the Lord, my soul, and give thanks at the remembrance of His holiness. Bless Him, and forget not all His benefits: He forgiveth all thy iniquities, and healeth all thy diseases. Do thou, O Lord, strengthen me with Thy grace, that I may not fall from Thee and from Thy only Son, our Saviour, Jesus Christ, to whom with Thee and the Holy Spirit be praise and glory for ever. Amen."

THE RECENTLY-ORDAINED HEBREW CHRISTIAN PRIEST.

OUR dear brother, the Rev. J. C. S. Krœnig—whose admission into holy orders as Deacon we noticed in our first number, page 11—was on the morning of last Trinity Sunday, the 26th ult., ordained Priest, by His Grace the Archbishop of York. The solemn ordinance was administered at the York Minster. Bishop Cloughton, Archdeacon of London, preached a very impres-

sive sermon on the occasion, from a very appropriate text, John x. 5. Mr. Krœnig contributes, at present, to our monthly the interesting series of papers entitled "What is Christianity?" We desire to enlist the prayers of the genuine friends of Israel in his behalf, that God may bless the newly-ordained priest in his ministrations, wherever it may please the great Bishop to appoint him his sphere of labour in the Lord's vineyard.

THE LATE MRS. ALEXANDER,
WIDOW OF THE FIRST ANGLICAN BISHOP IN
JERUSALEM.
COMMUNICATED BY HER SON-IN-LAW,
REV. J. G. TIPPER.

As the editor of the HEBREW CHRISTIAN WITNESS has asked me to give some salient points in the life of my beloved mother-in-law, Mrs. Alexander, whom it pleased God to take to Himself on Monday morning, May 13th, I have much pleasure in endeavouring to do so; and would trust that, as her memory is embalmed in the hearts of those more immediately connected with her; so the quiet, holy, active, and useful walk and conversation she maintained may prove an incentive to others also to follow her as she followed Christ Jesus, and to have the same blessed and peaceful end.

Mrs. Alexander was about five years younger than her husband, and was sixty-eight years of age at the time of her death. She belonged to a much respected Jewish family, of the name of Levy, in Plymouth. Mr. Alexander was appointed reader or sub-rabbi* of the Plymouth synagogue; and soon after her marriage to him he made known his difficulties and misgivings, as to the truth of Christianity, to his superior, Dr. S. Herschell, and asked counsel and advice from him. Instead of any attempted solution of his difficulties, Herschell deposed him from his office, and launched against him the usual anathemas.

His further investigation of the truth, his reception into the Christian church, and his subsequent career it is not our province now to detail. His wife, in spite of various attempts on the part of the Jews to separate them—some of them of a very underhand character—continued to cling to him; and having a true veneration and respect for his judgment, was induced to investigate the causes which led to his renunciation of Rabbinical Judaism, and his reception of Christianity. The consequence was that six months after her husband's conversion she was herself baptized.

On Mr. Alexander becoming first Anglican Bishop in Jerusalem, Mrs. Alexander found herself in a position in which all the powers of her mind, and at that time rather enfeebled body, were taxed to the utmost; and in season and out of season she proved herself abundantly to be a help-meet for her devoted and sainted husband. Some glimpse of her character at that particular time, especially as regards the training of her children, appears in the memoirs of her eldest daughter Sarah, who died previous to their leaving Palestine Place. These memoirs, none, whether old or young, can read without great spiritual profit.

Often have I heard her describe that awful bereavement which caused her, from a happy and devoted wife, to become a desolate widow. The rough camel travelling through the desert had fatally affected a heart complaint, to which the Bishop was subject; and at midnight in their tent, after having retired to rest without the shadow of apprehension of what was in store for her, she fancied that his breathing was unusually still, and turning, found that his spirit had already taken its flight; and, more

* I understand that only one person, at all events at that time in England, had the title of Rabbi; viz., Dr. Solomon Herschell. I don't know whether this is now altered.

like a translation than a death, that he was already with that Saviour for whom on earth he had at one time suffered the loss of all things; but who afterwards, even here, had so richly bestowed mercy and unexpected honour upon him.

The Lord did not forget her in her widowhood. He caused that her husband's sainted memory as well as their affection for herself should influence many friends to comfort and assist her in her time of need; and in a retired and beautiful part of Gloucestershire she was enabled to train up her eight remaining children to follow in the footsteps of their beloved father. Her eldest and surviving daughter was soon after married to the late Rev. T. G. Hatchard; whose death in 1870, after having been, only the year previous, appointed to the bishopric of Mauritius, caused such overwhelming sorrow to all members of her family.

Her own personal affliction has been most excessive, during the last few years of her life. Bowed down by a grievous succession of illnesses, and under a cloud of partial, and latterly of complete, blindness, she was richly enabled to rest patiently, submissively, joyfully, on Him who had chosen these afflictions for her. When, at length, the summons came, and came suddenly,—when the disease from which she had so long been suffering touched a vital part, and without warning, the change came. Her children can in their sorrow resign her into the hands of Him who has all her life long given such manifestations of His love to her, and can look for a joyful reunion with her in the rest and the inheritance of God's people.

Her remains were brought from St. Leonard's on Friday the 17th: and we laid her in the quiet, peaceful churchyard of Churt, near Farnham, Surrey, of which one of her sons, Rev. A. B. Alexander, is the vicar. Her old friend, the venerable archdeacon of Surrey, having, in the earnest and impressive ritual of our church, committed her body to the earth in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

Correspondence.

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

REVEREND SIR,—Through the medium of your valuable periodical I wish to express my most sincere thanks to "An Advocate of even handed Toleration," for his letter published in the last number of THE HEBREW CHRISTIAN WITNESS, as well as to my Hebrew Christian brethren, who have given me so many tokens of their sympathy, whilst I was suffering from the effects of the persecution referred to by your correspondent. You will doubtless be glad to learn that the Lord who does not forsake them that love and fear Him, has not forsaken me, but has placed me in a position, through the instrumentality of a dear Hebrew Christian brother, to earn a living for my family.

Allow me, if I do not trespass too much upon your space, to say that every one whom I requested to recommend my services received me with uniform kindness, except . . . * Of the Secretary of the London Society for Promoting Christianity amongst the Jews, I have no reason to complain: that Christian gentleman treated me with Christian courtesy. . .

I wish to apologise for taking up so much of your valuable space, and to thank you beforehand for the insertion of this my letter,

I am, Sir,
A RECENT VICTIM OF JEWISH PERSECUTION.
May 11, 1872.

* We have omitted the allusion to a certain individual. We are determined, as much as in us lay, to avoid, if possible, personalities.—Editor of H. C. W.

Chips from Hebrew Workshops.

הַמַּגִּיד HAMAGUID. *The Tattler*, * a Continental Jewish Hebrew Magazine of some pretensions, has, in its twelfth number of the current year, a communication from a Jewish proprietor of a cook-shop at Leipsic, which furnishes an account of the conversion of a Roman Catholic tailor to Judaism by the instrumentality of the writer. The writer, who takes care to give the address of his cook-shop—asks for help from his co-religionists, who were about to visit the Leipsic Fair, in behalf of his proselyte, inasmuch as the former co-religionists of the young tailor will assuredly withdraw their custom from the newly-made member of the Leipsic synagogue. Yet *Hamaguid*, as well as the *synagogue organ* in this country, would get into a paroxysm of virtuous indignation if an appeal of the same kind were made on the part of Christians, in behalf of a Jewish penitent, who returned to the fold of Jesus Christ, the Shepherd of Israel, the Redeemer of the world.

The last number of **הַשָּׁחַר**, *The Dawn*, contains a very well written Hebrew paper entitled **הַנְּפִלְאוֹת מֵעִיר זֵידִישׁ שׁוֹבָקָא**, *The marvels from the Town Siditshuoka*, the perusal of which we earnestly recommend to all English Jews, who can read Hebrew. It will cure them of the delusion that the Judaism which is represented by the London synagogue organ is the religion professed and practised by the great bulk of the Jewish nation. We received the Magazine too late to enable us to give specimens. We may, however, on some future occasion, reproduce the whole in English. There are a couple of other papers in that number well worthy the attention of the reader, who can appreciate good Hebrew composition.

The following suicidal shot was cast in the Jewish workshop of the London synagogue organ, on the 3rd ult. :—

"The *Graphic*, in noticing the celebration of the first two nights of Passover by the Jews, states that there is on these evenings a melodramatic representation of the events of the Exodus. Our cotemporary is strangely misinformed. The celebration consists of the reading of the Passover narrative—the Haggadah—with its concomitant ceremonies, which we shall take an early opportunity of describing for the benefit of our numerous Christian readers."

Where could the genius, who presides over that organ, have received his education in modern Judaism! Could he ever have witnessed the celebration which the *Graphic* noticed! No, our cotemporary was not misinformed at all. We too shall take an early opportunity of describing for the benefit, not only of our numerous Christian readers, but also for that of our Jewish readers, the celebration under notice. *Nous verron* which of our contemporaries is "strangely misinformed."

Notes.

PROPHECY INVESTIGATION SOCIETY.

A CONVERSAZIONE in connection with this Society was held at the residence of the Rev. E. HOLLOND, on Thursday evening, April 25th. It was attended by members of the Society, and other persons not members, a plan lately adopted in the hope of increasing, by such Meetings, the interest of Christians generally in the study of unfulfilled prophecy. Among those present were the Rev. Sir E. Bayley, Bart., Revs. Auriol, Goodhart, Dalton, Fremantle, Niven, Garrett, Skrine, Reichard, &c., Hon. A. Kinnaid, M.P.,

* This is the only English equivalent which we can give in this instance, for the original term.

Mr. Bevan, junior, Roberts, &c., besides a number of ladies. The subject of discussion was the first fourteen verses of the 1st Ephesians, and more especially with reference to the words of the tenth verse, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." An exposition of this vast and interesting subject was read by Sir E. Bayley, which was followed by an interesting conversational discussion. Differences of opinion were expressed on some points, according to the known diversities existing between various schools of prophecy; but these were stated in a spirit of great moderation, the practical and glorious views of the future suggested by this great subject, in relation to present Christian experience and improvement, being prominently kept forward. Several speakers observed that they found the study of prophecy on this plan much more profitable than engaging too exclusively in controverted theories respecting points not clearly revealed, especially on such occasions as the present. The meeting was closed with prayer.

Queries.

1. ISAIAH iv. 2, we read: "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." What is the exact meaning of the words, "The fruit of the earth?"
2. What is the view of the most ancient Jewish Targums respecting Isaiah xi. 1, and 10? Christians having Rev. xxii. 16, v. 5, believe that Messiah is called the ROOT of Jesse or David, as God from whom David sprang, the Author and Cause of life. In respect of His Manhood, Christ is the offspring and descendant of David. "Idem significat stirps et radix, sicut virga et flos sive sarculus qui CHRISTUM significat." נֶצֶר = NATSAREUS, CRITICI SACRI.

R. A. TAYLOR.

13, Palestine Place, Bethnal Green, E.
May 10, 1872.

SIR.—Please to insert the following lines amongst the *Queries* of your valuable paper, for next month:—How, whence, and when was the dogma of a duplicate Messiah, under the title of **מֶשִׁיחַ בֶּן יוֹסֵף**, *Messiah the son of Joseph*, imported into post-Biblical, i.e. anti-Biblical Judaism? I mean that Judaism believed in, and practised by modern Jews.

B. LANDAU,

A Hebrew Christian, and an inmate of the Operative Jewish Converts' Institution.

Replies.

(No. 5, p. 78.—"What language did Christ employ when on earth?")

DEAR SIR,—"To live in order to learn" is the noble character of a good man; and if this be true in the common things of life, how much more so in that which relates to the word of God, and the sayings of Him who spake as never man spake. The question, "What language did Christ employ when on earth, or in what words and phrases did He deliver His heavenly precepts?" must be deeply interesting to every Christian. They who bear the name of Christ cannot but feel a laudable desire to know what was the medium of communication which their divine Master used. Now if we approach the subject in a docile spirit, without any prejudices or preconceived notions of our own, we shall find that nothing is more simple and self-evident, nothing more consonant to Scripture and reason, than that our blessed Saviour preached and taught in the Aramaic; or (as it is called in the Acts) the Hebrew language. His mission, as He Himself declared,

was to the lost sheep of the house of Israel. He was born and grew up, lived and suffered, died and rose again amongst his brethren according to the flesh. Their language, therefore, most assuredly, was His language. He must have spoken as they spoke, and must have made use of those household words which were known, understood, and familiar to them all.

But we live in an age in which men run greedily after everything that bears the garb of novelty; when every new fangled theory finds ready acceptance; when fancied difficulties are removed by still more fanciful and paradoxical solutions. The question, therefore, as to the language of Christ fares no better than many other important questions. Some writers scruple not to argue that since the Saviour's teachings have come down to us in the Greek language, he must not only have understood Greek; but taught, preached, and conversed with his Jewish hearers in Greek! They might as well prove, by the same parity of reasoning, the three children, Hananiah, Mishael, and Azariah, to have spoken *Greek in Babylon*: for their song has come down to us in that language. I carefully examined the subject, and have some time ago read a paper before the Hebrew Exegetical Society of this place, in which I showed, both from Scripture and history: first, that the language which Christ used could have been no other but the Aramaic; and, secondly, that the arguments advanced by a recent writer in support of the Greek theory are founded in error and gratuitous assumptions.

This paper I am preparing for the press in the form of a pamphlet, from which you shall be welcome to make extracts, or give a résumé for the benefit of the readers of the **HEBREW CHRISTIAN WITNESS**.—I am, yours truly,

J. B. GOLDBERG.

Clifton, Bristol, May, 20, 1872.

Literary Notices.

The Great Mystery; or, How Can Three be One?
By the Rev. C. W. H. Pauli, Presbyterian Angl.
Eccl. London: William Macintosh.

We cannot better explain the nature and character of this learned *brochure*, by the Nestor of missionaries to the Jews, than by quoting the opening paragraph of the author's preface.

"The object of this little book is to prove that the Jewish Church, before the Christian era, held the doctrine of the Holy Trinity as a fundamental and cardinal Article of Faith. Yea, the Jews held this doctrine pure and undefiled up to the end of the second century after Christ; and as contained and declared in the Holy Scriptures, it has been set forth to demonstration in their authenticated and most ancient books, as the reader will see from the quotations in these pages. Hence it is that we do not find in the New Testament any objections raised by the Jews to this doctrine, though they rejected so unjustly the claims of Jesus of Nazareth to be the true Messiah."

The clear-headed evangelist has done full justice to the work which he set before himself to accomplish. It is written in an autobiographic form, which possesses a peculiar charm to the Jews. The quotations are first given in the original, and then translated into English. The work will be considered as a great success by Anglo-Christian theologians, who can read Rabbinical writings; such theologians must consider the work as a most valuable contribution to the theological literature of this country. But we respectfully submit that it must be considered as a comparative failure, in its present garb, with respect to the intention of the crude and pious author. The intention was to carry irresistible conviction to the mind of the Jew; and the Jew who reads it carefully must be convinced, though his heart may remain unconvinced. The work, however, appears in an English dress. English Jews, if they can at

all be brought to read works of that description, prefer such as are written in a less learned and profound style. The work is suited for the learned Jews of Poland, Russia, North Africa, Palestine, and should have been written in Hebrew. If we might venture to make a suggestion to the "Committee of the London Society for Promoting Christianity amongst the Jews," it would be this: *Lose no time in having that useful and learned work translated into Hebrew. With such an eminent Hebrew scholar in your employ as Mr. E. Margoliouth you need not lose any time. The work in a Hebrew garb must and will, by God's help, create a great stir in such a valley as Ezekiel described. The stir may be followed by the breathing of God's Spirit upon the hitherto dry bones.*

Notices of the Jews and their Country by the Classic Writers of Antiquity. Being a collection of statements and opinions from the works of Greek and Latin heathen authors previous to A.D. 500. By John Gill, &c. &c. Second Edition. Revised and enlarged. London: Longman, Green, Reader, and Dyer.

We read the work carefully and attentively—notwithstanding that we are conversant with larger works than this on the same subject, published on the continent. We were very much pleased with the manner in which the author handled his subject, as well as with the judicious selections which he made. We therefore cordially recommend it to our readers. Students of history will receive many a suggestion as to the trustworthiness of classical historians on Jewish subjects. Thoughtful readers will have no difficulty in tracing the sources of confusion which confounded the minds of a Voltaire, a Colenso, a Renan, a Kalisch, &c. It is the overweening fancy for steering on the ocean of history, by the help of so-called classic pilots, which has caused so many a wreck amongst minds, from which philosophical students expected better things. The work before us must prove a welcome contribution to English readers; and we say again, we recommend it to their notice *com amore*. We wish our space permitted us to give extracts in illustration of our remarks; but this we cannot do. What we can we do; we thank the author for his latest production, and we trust it may not be his last one.

PUBLICATIONS RECEIVED.

Schir Ha-Schirim שיר השירים, oder das Salomonische Hohelied. Übersetzt und Kritisch erläutert von Dr. H. Graetz, Professor an der Universität zu Breslau.
The Chaldee Paraphrase on Isaiah. Translated by the Rev. C. W. H. Pauli, Presbyter.
Beiträge zur rabbinischen sprach- und Alterthumskunde, von Rabb. Leopold Eister. Wien, 1872.

NOTICE TO OUR READERS.

THE union between THE HEBREW CHRISTIAN WITNESS and THE PROPHECIC NEWS has not proved as auspicious as the originators of the respective magazines ventured to anticipate.

THE HEBREW CHRISTIAN WITNESS will therefore henceforth be published by Mr. Elliott Stock, 62, Paternoster Row, E.C.

The staff, under the new auspices, is reinforced by an accession of fresh eminent ability and talent of Hebrew Christian writers, authors of well-known reputation. In this month's issue begins to be published a serial tale, historical, under the title, THE BANISHED ONES FETCHED HOME: being a narrative of the annals of the Jewish communities in this country since the Reformation.

The Editor cannot forbear quoting here the extract—which he printed in the second No.—from a note which he received from an esteemed friend of Israel after the publication of the first No.:—"I am glad to see the HEBREW CHRISTIAN WITNESS, which I hope will abundantly prosper. I should really expect that the He-

brew Christians are now competent in number and talent to carry on such a work for themselves. But ought it not to stand alone, rather than as a half periodical, with even less of conjunction than the Siamese twins?" The writer will be pleased to learn that the ligature has been removed.

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

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

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

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

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

NOTICE TO CORRESPONDENTS.

C. E. FLINTOFF. — Your lines on "The Mezuzah" might commend them to the editor of an Anti-Christian Jewish magazine. We are no votaries of either Mariolatry or Mezuzolatry. We beg to refer the writer to our "Notices to our Readers."

Isaac Fowler Ballard, in our next.

LETTERS RECEIVED.—Revs. Dr. Hurst, J. G. Tipper, Theod. J. Meyer, M. Wolkenberg, J. B. Goldberg, S. A. Herbert, F. S. Cook, John Richardson, &c. Lady Charlotte Gordon, Miss Cole, Miss Cooper, Mrs. Silvester, R. Stent, Mark Walker, &c.

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