THE

Hebrew Christian Witness

AN ANGLO-JUDEO-CHRISTIAN MAGAZINE,

UNDER THE ENTIRE MANAGEMENT OF EDITOR AND CONTRIBUTORS FROM PATRIOTIC JEWISH BELIEVERS.

"Ye are My Witnesses."—Is. xliii. 10.

JUNE, 1872.

Price Twopenny.

CONTENTS.

The Acts of Apostles during the Last Twelve Months. 81
The Threefold Situation occupied by the London Society for Promoting Christianity Amongst the Jews. By the Rev. John Richardson, M.A. 81
The Meeting of the Society. 83
Anniversary of the British Society for the Propagation of the Gospel among the Jews. 85
What is Christianity? By the Rev. J. C. R. 85
The Sermon to the Jews at Christ Church, Spitalfields, on the seventh day of the last Feast of Passover. 87
Who are the Accusers of the Unbelieving Brethren? the best Sids Jews, or they "which say they are Jews and are not?" 87
Conference of Hebrew Christians. 89
The Banished Ones Fetched Home. Chap. I. 90
The Lessons from Moses and the Prophets read on the Sabbaths of this month. 90
Conversions to Christianity amongst the Jews in England. IV. John Jacob. Part I. 92
The Recently-ordained Hebrew Christian Priest. 93
The Late Visit of the Bishop of the First Anglican Bishop in Jerusalem. 95
Correspondence. 95
Chips from Hebrew Workshops; Notes; Queries; Replies; Literary Notices; Publications Received. 94
Notice to Readers and Correspondents. 95

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, it seems to bring 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 desire 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 the Church Societies' 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. 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 recognise 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 disapprove 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, hostilly 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 suffrage, and whatever lives must show that it has within
The Hebrew Christian Witness.

JUNE, 1872.

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 aforetime 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 circumcision 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 sacral 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 most ancient 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. Mitigate 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, cumbersome fibres penetrating to the inner springs of life—tuberculous mischiefs which can only end in corruption 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 not only a task to perform, but 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 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, were 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 Jews; 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, as it were, integral to the whole. 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; 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 lecturers 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 winning over 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 labour 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 formal 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 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 rise 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 preparation 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 worshiping, 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, luxury, are growing up into shameful and hurtful excess. A man's own righteousness is a sure forerunner of sin. And when the purifying electrices 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." This man came between God and the soul. Authority came to dispurge 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 gull may kindle into a dangerous conflagration. A charmed scepticism will force a 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 titling of mint and dill and cummin, and cleanliness and use and custom of 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 ascendency, church orthodoxy, church organisations, 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 Hebr.
brow, 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 unspokable sense of gratitude upon our souls.

The Rev. E. 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 CHRISTIANS upon 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 succor it. In this instance He rebuked apathy and distrust on the part of thousands of sickle ones, by putting it into the heart of one of His handmaids 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 in the stage of public action, not only 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 nation, not in the name of the Ignorant and Insane, or in the name of Rationalism and Neo-ology; you see the Jew coming forward and standing up in defence of the grand old Book, which is alike his charter and his Bible. 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 be raised in the sight of all to become hereafter, as they have been 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 who have been implicated in the institutions against the Jews in Roumania. And instituted by whom? Why, by wretched creatures calling themselves Christians, defiling the Jews, and inculcating lies to prevent the progress of Christianity amongst the Jewish people. With what face could you go into Roumania with such effect could you go to a country renowned from the very Gates of Hell, with what effect could you tell them you bring amongst them civilisation, when they find themselves surrounded by hideous monsters, who plundered them of their property and render their very existence almost intolerable. You have it in your power—there is no one here who could not produce not only 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 covenant against this inhuman and unparalleled destruction of the brethren of another faith, 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 58, 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. Bateeman, 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 nations. It is a question at the entrance to 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 in the moral training of the nations. It is a manifold test; it is a test of spirituality, it is a test of scriptural knowledge, it is a test as to the past; as to the present, 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 concerning 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 rave not a child of the Church, but a witness to the nations, 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 shall it be said 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 that the soul 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, and let him be in such a position that he could 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 I do not ask you to use it as a test of your faith, but for the sins and sorrows of those people who rejected Him. Now, there are some improvements in the Jews. The Jew does not think of the law as he used to think, nor of the temple as he used to think. We have to think of our blessed Redeemer and His Gospel, as He was once accustomed to think.

Another great fact I wish to bring before you, 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 true people of God, like the olive tree, among the 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 fruit of 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 as their Winter?

Oh, the heart must be much unlike the Lord Jesus Christ, that can say nothing, that can sorrow nothing, that can hope nothing, for Israel. Do we not say oftentimes, as a precious possession for ourselves, that if it be spoken in one particular application, we are able to enliven the application of it to this matter before us. I pray God that He will not be long without speaking His will to the Jews, and 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 He said as to the use 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 some portion of the temple of God is 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 portion of the temple of God has been discovered that has terrors from a light on Bible history, and built up by the hand of the Mosaic. 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.
JUNE, 1872.
THE HEBREW CHRISTIAN WITNESS.

85

but what will it be when Judah and Israel shall be raised from the grave of ages, and dis-inheritants of centuries, when we shall see 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 is full of the wonders of that day. I cannot trust myself to speak as I would of that marvellous quickening and awakening and rejoicing when God shall make all things new. Where, then, will be the scepticism of puny philosophers? As it is, they cannot answer the question, "What think you of the Saviour?" What think you of the atonement for 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 with the thirty years' war by all men's history, Israel's prophetic hope, and sorrow, and truth, and that which God has said and God has promised concerning his people? When He shall reconstitute 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 thoroughness of Israel's Messiah, the King of kings—when Pilate's scoff shall be a truth, proclaimed first upon the cross, but also the throne of Nazareth, King of the Jews, when this shall be, all the nations of the world shall sink down each into its proper place, and Israel shall then take the place which Israel's God has 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 need your prayers, for to you the life of God, and the character and sequel 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 his enemies. Israel and Judah shall be turned; but all we can now do is to hold the field and wait for the set time when the mighty hand of God shall be working among the nations, 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 speak, 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 it is written, and as His workman He 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 are not ready to go through the Jews: if we had anything worth having, believing, or possessing as our natural inheritance, we had it entirely through their existence. And the consciousness 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 understand or apply. And there would be founded a meaning in a great deal of Scripture which we have not yet understood. Alternatively speaking, we might regard it as the Scriptures from their proper object, they would realise that the Jew was the golden thread that ran throughout the Word of God, and that in their power to interpret the Christian experience to deal with, and larger promises for their hopes to rest upon. As through the Ibrahim, so now through our mercy they would obtain salvation. When the Society was formed it was considered outrageously strange and romantic to entertain the idea of efforts to the end of the Society, however, had already been attended with great success. Men had been converted, and the cause of missions had not been wanting, and there were no less than one hundred clerics 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 fruits 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 upon 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 memorial should address him and ask him to use his friendly offices with the government of Roumania for reprieving 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 desire, requiring your assistance in the spirit of Christian sympathy, exercise your friendly offices with the government of Roumania, in order to improve the conditions and necessities of maintaining the civil rights of the Jewish people within their territory, and of reprieving the cruel and undeserved treatment of the innocent victims of this heinous act. 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 Dynow moved, and the Rev. W. Freemantle seconded the adoption of the memorial, which was unanimously carried.

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 was celebrated on the 13th ult. at Freemasons' Hall, Great Queen Street. Lord Alfred Spencer Churchill presided on the occasion. The proceedings were initiated with an address by the President for the Divine presence at the meeting, and for a blessing on the work in which that important association is engaged. Mr. Gibb read a very interesting report, which deserves careful perusal. The Rev. Aubrey C. Price well described it as "The wonderfully cheering report of 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, Clerkenwell, who began by remarking on 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. Theodore Meyer, in a very striking 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 added some very happy as well as melancholy illustrations in the course of his very 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 a fervent and impressive prayer. We cordially appreciate the arrangements 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 impressionated oration could do. We earnestly and devoutly wish that this Society may be as successful as 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 promoted. Nobody can overlook the teaching of the grace of God that brings forth salvation. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

WHAT IS CHRISTIANITY?
BY THE REV. J. C. G. KROENING, CURATE OF HOLY TRINITY, HULL.

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 councils of God, but His identity with Him who revealed Himself to Abraham, Isaac, and Jacob as "I AM," the Almighty God, the all-powerful God whom Moses was commanded to call the God of his ancestors, that is to say, 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 divinity, and says: "Thou art the Son of God, and Thou art the 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 pole 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; yes, 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 recognize 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 rescue 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 יֵשׁוּעַ בְּנֵי יִשְׂרָאֵל, 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 יְשׁוּעַ בְּנֵי יִשְׂרָאֵל, 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 whoever denies His coming cannot be called a schismatic 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 prophecies any prediction that must necessarily involve the appearance of a Messiah; for all those things that are respecting the subject of the Messiah, when we consider that of all themes treated from the Jewish pulpit, that of the Messiah is the most obscure. 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 stimulating 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 mystery, and therefore fail to realize the choicest gift of God to man, that is the Messiah, the great atoning sacrifice, 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 how out to themselves broken cisterns (traditions, commands of men), and the doctrine of God made void."

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, to show that these prophecies may be divided and subdivided into positive, and implicit; designed, and apparently undesigned; palpable and impalpable. The division and subdivision is suggested by the predicate in the divine sylogism, "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 recognized authorities, as helps to elucidate certain Messianic prophecies, as pointing out Messiah's mission, 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 EIGHT FEAST OF PASSOVER.

List the opponents of missions to the Jews—be they antichristian Hebrews, or
nominal Christians—say what they please in disparagement of the CHRIST AFFICTED
Worm—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
soul 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 and 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.

One declared 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 sacredPassover 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,
Rush'd on her sacred ground,
And not a stone
Marks where her temple stood!

How are thy streets, Jerusalem,
By careless strangers trod;
And crushed thy once proud dominion,
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 the ancient home,
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 pride, and bid
Their darkness turn to light.
O! bring Thy scattered sheep again,
And feed them as of old.

Let Christ on all 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 congregation to the servile solanists to the servants of the Lord of Hosts. 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 unmitigated disappointment. It is a new Christian who 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 congregation is almost empty; but when a Meshomad is announced to preach in a certain Christian church, the whole community of the Jews seems to be drawn to that church."

"Verify their rock is not as our Rock,
E'en our enemies themselves being judges."
Deut. xxxii. 31.

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 was revealed 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 ignorance,—it is undergirded in 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 calumnies 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 28th of last April, he begins a leader on the Roumanian persecution, with a display of spleen which out-chiefs 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 weaving the garb of sedition in the very vitals of the race, 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 Bliezer observes, "These are the ingenious Israelites who harm and rob us by the help of Christianity." Benjamin Hillel heard the trumpet of salvation "when the arrogant, the idolater, and the informer crawl along in disappointment." To this class of Jews converts: "the Gentiles style such Israelites, for:getting 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 graffed in their own olive-tree."" See Margoliouth's Testimonies of the Anglo-

Hebrews in East Anglia, pp. 21, 22.
men is sacribale the invention of the trumped-up charges, the humiliation 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 witlessly, 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 the nearest and dearest relations, as the following evidence testifies. 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, as far as we have been able to discover 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 religious community. We may call it Christianity; image worship is its proper appellation. It would seem that the Jews displayed their hatred of that religion by the burning of Christ images with contempt; and any care taken of such an idol by their friends inspired them with wondrous rage even against the object. The incident is truly one of the most black in the history of the church, 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 course of a long intercourse, I travelled 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, the latter were then in the act 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 humour, for he had an opportunity of sitting down to a meal prepared with the skill of a Hare Krishna in the course of his visit. He was kind enough to give a letter to one of the editors of this paper, who is now in possession of it.

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 the chief rabbis, and showed him the evidence of the men—men born in Jerusalem, 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. He wrote to the editor.

If the scrivener of the article in the synagoge paper had been conversant with the perccusions 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 these calumnators as oracles of truth—they feel an irresistible shrinking from the touch of such bigotes, though of course they have heard and been counselled to the slanderers. The enlightened, well-informed Jew is no bigot, nor a railler, no false accuser. There are noble and impartial spirits amongst the Jews everywhere, who, with all the liberty of the faith, are as much the same, in their brethren as have seen reason to recognise the Divine authority of the New Testament."

"I will illustrate this by a couple of quotations of conversations, at Jerusalem, between a patriarch of the Greek Church, Simmeissi by name, and a chief rabbi of the Jews, Abraham Maimonides, respecting the murder of Jews in Damascus."

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

"I happened to be, in 1844, in 'the queen of the cities of Anatolia'—known in the days of yore as 'the crown of Ionia,' 'the ornament of Asia.' The Jews are not an idolatrous sect, 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 course of a long intercourse, I travelled 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, the latter were then in the act 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 humour, for he had an opportunity of sitting down to a meal prepared with the skill of a Hare Krishna in the course of his visit. He was kind enough to give a letter to one of the editors of this paper, who is now in possession of it.

The enlightened, better educated, and liberal-minded Jews do not treat these calumnators as oracles of truth—they feel an irresistible shrinking from the touch of such bigotes, though of course they have heard and been counselled to the slanderers. The enlightened, well-informed Jew is no bigot, nor a railler, no false accuser. There are noble and impartial spirits amongst the Jews everywhere, who, with all the liberty of the faith, are as much the same, in their brethren as have seen reason to recognise the Divine authority of the New Testament."

"I will illustrate this by a couple of quotations of conversations, at Jerusalem, between a patriarch of the Greek Church, Simmeissi by name, and a chief rabbi of the Jews, Abraham Maimonides, respecting the murder of Jews in Damascus."

"The majority of converts now-a-days are from the nobles of the children of Israel; and they are generally learned in various languages and sciences, or wonderfully wealthy. And with difficulty can now-a-days be found, who is either unlearned, or uninform'd."
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 delinquents, 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 suggested by Brother H. Lieblein, 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 county, 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, with 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 we belong, in His merciful providence, till it is 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 undesirabe debate; he moved that the meetings be adjourned to some day in June, at 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.

THE BANISHED ONES FETCHED HOME.

By an Intimate Friend of the Family.

CHAPTER 1.

"Sisters! 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 Patiel 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 Patiel's 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 Patiel. 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 chessboard, 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 Moelatta. 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, 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 Moelatta, 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."

"A very kind and charming sister, her 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 enthralling narratives on history, science and philosophy."

"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 vices and virtues 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 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. Perhaps the Governor, with his skilful master hand, will touch some harmonious chord, which will vibrate bliss and peace in their hitherto chequered lives, so both are of 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 announced, in stern man 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 in stern man voice, and seated in 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 said no secrets from me, I can tell my readers its contents. It is the following:—"

"Adamanthe House, Oct. 9, 1891—"

"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!"

"Well, I suppose 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 Adamanthe 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 Banned Ones Fetched Home.'"

The brother and sister left the drawing room together, he for Adamanthe 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 me, "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.' You know I 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 eventual 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 collaterals, &c. &c.

(To be continued.)

The Lessons from Moses and the Prophets Read in the Jewish Synagogues on Their Sabaths 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"—commemorates this month one of the most important events in their annals, and God's dealings with them. The subject is a theme of infinite interest to discover the 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 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 despise the loving kindness 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 a God of holiness, unbending in His justice, and unchanging in
JUNE, 1872.

THE HEBREW CHRISTIAN WITNESS.

By Isaac Ellicott.

The position of the Christian as a Christian—The position of the Jew as a Jew.

Of which the following lines are a strictly literal translation:

1. Could we with ink the ocean fill,
And were the heavens of parchment made,
Every stalk on earth a quill,
And every soul a scribe to trade:
To write the love of God above,
Wield the ocean dry:
Nor could the scroll contain the whole,
Of all that God doth, and doth, and shall do.

The same poem, however, contains some gross absurdities, founded on some superstitious traditions respecting Beemoth 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 Saturday of Pentecost begins with Deuteronomy xiv., 22, and ends with chapter xvi. The prophetic lesson is that of Ezekiel, chapters x., xi., and xii., which contains 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 "sea of brass", the "laver" for purification; and the third is the account of the Lollards, or the man who hung himself on the gibbet, "The wicked flee when no man pursueth: but the man of sin shall be taken prisoner, even the man who is the prince of this world." 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, the title of which is "Notwithstanding the serpents and devils", is a very striking account of the concurrence offered up by the princes of the respective tribes of Israel, after the consecration of the tabernacle, of the worship of the Chorubim, between the Chorubim. The wonderful minute details—"we wish we could afford more space for them—argue, to our mind, irrefragable evidence of the greater weight and historical veracity of the Pentateuch.

The prophetic lesson for this Saturday consists of 8, 13, xx., 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 all who are understanding Jews that the Lord is the second person in the Trinity 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 22d inst.) consists of five chapters, viz., beginning with Numbers viii. and ending with xii. The first of those chapters consists, firstly, of all the various ceremonies connected with the consecration of the priests, and, secondly, of the consecration of the lavers and the anointing of the priests. This subject, when fully considered, is replete with interesting instruction and illustration. The Mosaic candlestick is often figured in the New Testament. The Jewish Rabbis maintain—and we see no reason why we should differ from them on that point—that the candlestick cannot be understood as to make light towards the stock, or the shaft. This they infer from the words אֵלֶּה הָעָרֹת שָבַע תָּקְעִים עַשָּׂרָה הָעָרֹת שָבַעַת כְּעַל הָאֲרָנכֶת אֵלֶּה הָעָרֹת שָבַעַת בִּשְׂכָנִית "the seven lamps shall give their light towards the face, (i.e., the body) of the candlestick". The Rabbis say, three of the lamps turned towards the east, and three towards the west, so that all the seven lights appeared to 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 degree of trouble that the Jews made upon this subject. The so-called Speaker's Bible is conspicuous by the absence of any note on this important text, and we are not a little interested to hear that the ancient Jewish divines made the stock or shaft to represent the Son of God. In the book Zohar the following words occur: יְרוּשָׁלָיִם בְּנֵי יִשְׂרָאֵל מִשְׁמַיָּהוּ "the candlestick by its base represents the Son of God, and what the Son of God beheld in the Isle of Patmos, as he himself told us,"—I saw seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. Well may the Jews complain that the reading of the Ancient Fathers and the corruptions of the cause of so many versions among the learned Polish Jews. The remainder of the chapter is occupied with the regulations 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 written account of the progress of Christianity against the efforts of Christian missionaries,—in which, however, it is admitted that the New Testament is true, but of itself, is a learned Jew to renounce modern Judaism and embrace Christianity, because it coincides so much with ancient Judaism. We give the following extract from starting with it a most interesting one. The writer says:—"The result of missionary exertions leads me to trace the cause of Islam in the states to the aspect of the reading the New Testament, circulated by the missionaries. With the Polish Jew you cannot effect anything by tracts; his Talmudic learning baffles his infidelities, but it is the weak points. But in circulating the Hebrew New Testament, especially in the Hebrew translation, the missionaries calculate on captivating his susceptible oriental imagination by that peculiar dialectic to which he has been habituated by the study of the Talmud,—so faithfully couraged, in the Epistle to the Hebrews, and by the mysticism to which he has become attached by the reading of the mystical works—repeatedly recalled to his memory by passing verses, as well as in the epistles,—and which is, therefore, most likely to promote the success of their object. This is the reason that the quotation of Scripture passages, prepared so as to suit the Polish taste, and made to furnish evidence (and the greater the subterfuge with which they are made to bear on the subject the
Chapter ix. contains, first, a repetition of the institution of the most important sacrament, the sabbath. The second section seems to have laid great stress with regard to the time of its offering,— "Let the children of Israel keep it at their appointed seasons. In the fourteenth day of this month, at even, ye shall keep it in your appointed seasons; according to all the rites of it, and according to all the ordinances thereof shall ye keep it. That the generations of Israel might know that I brought them out of the land of Egypt, as they did eat unleavened bread in the land of Egypt. Let none of you appear naked, except they be priests, or lepers, or anyone that is defiled through any touch of death. They shall not make any a sacrifice of an offering made by fire unto the Lord, of which ye brought me not a commandment, and I spake not to them, neither came they of themselves into my mind. This shall be an ordinance for ever unto you, throughout your generations; ye shall keep it to offer an offering made by fire unto the Lord. It is a burnt offering made by fire, an oblation of sweet savour unto the Lord."—Lev. xxiii. 5-8.

It was necessary that this "appointed season" should be adhered to, in order that when the true and eternal Paschal-Lamb shall present Himself in the flesh, by His own self-sacrifice, on the self-same day—the children of Israel might know that the Lamb which they were commanded to keep holy by year, week, or month, was 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 was 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, saying: And they said unto him, We are defiled by the dead body of a man: yea, wherefore are we kept back, that we may not offer an offering of the Lord in His appointed season? And Aaron answered them, saying: Now, if this were in the uncleanness of usuall uncleanness: that which they had contemned, and defiled themselves by that which they had done, first, 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 had 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 partake of the true Paschal Lamb.

The Hephorah, or the second lesson for that Saturday, is taken from the second, third, and fourth chapters of the book of the prophet Hosea. The third 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, is of the most solemn and appropriate 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 of every 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 Sabbath of the 29th month of Numbers xiii., xiv., and xv. It gives a melancholy account of another rebellion, of the oft-repeated crimes, 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 similar things. Whatever things are holy, whatsoever things are just, whatsoever are pure, whatsoever things are lovely, whatsoever things are of good report. No one is left to distinguish between their souls' exigency, the need of an atonement, a divine intercessor. The successful intercessors, they say, are of the type of the great Intercessor—might then be dwelt on with effect. The fifteenth chapter contains certain regulations touching several sacrifices. The example which the exigencies of the times required to be made of a certain man who set at nought the injunction respecting the Passover, in this country, who procures 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 important clause, "Let the cut off and the uncircumcised, and the heathen, which are out of my sight, et cetera."—Lev. xxi. 5. The Hephorah 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 confession of his faith in Christ, yet he has studiously avoided to speak much of himself, and has remained a dealer who has employed to bring him to the saving knowledge of His dear Son, the Saviour of mankind. We know, however, that he has received a good Talmudical education, and acquired a vast knowledge of rabbinical lore, which would have enabled him to become a rabbinical judge 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 seek for that peace which his superstition and idolatry prevailed, and that in the providence of God he was led to this great discovery of the truth among English Christians, as the only way in which he may be 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 brought into communion of a church in London in England. The sole desire of his joyful heart seems to have been to make the Christian public aware of his spiritual experience, namely, (Once a Jew, now a Christian, I am blind, now I see.) The little brother has told us of himself and his conversion is contained in his work, "The Wondrous Way God led him to Himself who is The Wondrous Way."

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, after many years of searching among all the books, to ascertain what my Messiah should be. I had long searched for the Messiah, and well what the Messiah should be if He was come, and for what He should come, and if any one or more of these were the true Messiah. Therefore many a time I entered into myself as one that was abstracted from all opinions, and having rejected the vail of traditions, I did consider how 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 Christ is the same, who is the hope of the Gentiles 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 that holy faith, and to drink of the well of salvation, and to know, whether the one must be true (viz.; which believed according to the promise, and did according to the law), which contained the representation, and any 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, and exactly 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
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 afterward, 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 daughter was married soon after married to the late Rev. T. G. Hatchard; whose death in 1870, after having...
Chips from Hebrew Workshops.

The last number of The Daum, contains a very well written Hebrew paper entitled "תענרות עמיים והברכה". The memoirs of a young man, who came to us from the city of Leipsic, and who has been a professor of Jewish history, has been published in this number. He has given an account of the dispersion and restoration of the Jews, and has discussed the question as to whether the dispersion is for good or for evil. He has also written a paper on the subject of the Messiah, and has expressed his opinion that the Messiah will come in the future, and will be the savior of the world.

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 holy and the work of the Lord's hand." What is the 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 Messiah, the Ancestor and Cause of life. In respect of His Manhood, Christ is the offspring and descendant of David. "Je suis le fils Messie, dit sur un certain signe, je suis le Messie du peuple "- NATURAE CRITICI SACRI.

A. R. TAYLOR.
13, Palestine Place, Benthall 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 domus of a duplicate Messiah, under the title of "ויהי האל "? Messiah the son of Joseph, incarnation of the God-Biblical, i.e. anti-Biblical Judaism? I mean that Judaism believed in, and practised by modern Jews.

M. L. LANDAU.
A Hebrew Christian, and an inmate of the Operative Jewish Concerts' 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 is peculiar to 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 be content with any other, and therefore it is not enough to know what was the medium of communication which those divine Master used. Now if we appropriately put the question to the few, — or in the prevailing prejudices or preconceived notions of our own, we shall find that nothing is more simple and self-evident, nothing more consonant to the common belief, than the suggestion that the Saviour preached and taught in the Aramean; 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 according to the flesh. Their language, therefore, most assuredly, was His language. He must have preached and taught in the language 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. Many, therefore, see in the language of Christ fars no better than many other important questions. Some others scruple not to deny 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 purity 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 Evangelical 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 second, that the improvements 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 of the principal arguments. I am, yours truly.

J. B. GOLDEN.
Clifton, Brisol, May 20, 1872.

Literary Notices.


The object of this little book is to prove that the Jewish Church, before the Christian era, held the central place of the Church of the Apocrypha and the Cardinal Article of Faith. Yes, 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 in which he set before himself to accomplish. It is in the form of a modest and unassuming graphic form, which possesses a peculiar charm to the Jews. The quotations are first given in the original Hebrew, and then in the English. The work will be considered as a great success by Anglo-Christian theologians, who can read Rabbinical writings; such theologians must not expect to be able to make a contribution to the theological literature of this country. But we rejoice publicly that it must be considered a contribution of the Jewish Church to the Gentile Church, with respect to the intention of the cradle and pious author. The intention was to carry irreconcilable conviction to the mind of the Jew; to convince the Jew who received the Christian gospel, from the first of all the truths of which he was 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, with great success in a less learned and profound style. The work is suited for the learned Jews of Poland, Russia, North Africa, Palestine, and those parts of the world from which it is probable the Hebrews have been or will be pleased to learn that the ligature has been removed.

All Communications, and Books for Review intended for THE JEWISH WITNESS, will be addressed to THE EDITOR OF THE JEWISH WITNESS, Petham Library, 151, Fleet Street, E.C.

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

No communication unauthentificated by real names and postmarks will be noticed—will be refused.

The Editor does not, as a rule, identify himself with all the views expounded 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 Messiah" might commend them to the editor of an Anti-Christian Jewish magazine. We are not aware of either Mariolatry or Mason-olatry. We beg to refer the writer to "Our Notices to our Readers."

Isaac Fowler Ballard, in our next.


Just published, Demy 8vo, 6s. cloth.

VESTIGES OF THE HISTORIC ANGLO-HEBREWS IN EAST ANGLIA. Being a Paper read before the Royal Archæological Institute of Great Britain and Ireland, at their Annual Meeting at Bury St. Edmund's, July 22, 1860. With an Illustration, numerous Notes, Appendices, and an Anglo-Hebrew Paper. By the REV. DR. MARCOURTH

The interest of the meeting was centred in Dr. Margo-locut's account of the Anglo-Hebrews in East Anglia, &c. &c. One of the most learned and remarkable papers read. — Architect.

Dr. Margo-locut is a most laborious and indefatigable author. Any contributions from his pen on an Anglo-Hebrew subject fully deserve attention. — Record.

It is impossible for us to enter fully into the subject in a way so clear and attractive, that the reader may read the leading topics. We heartily recommend the work. — Homiletic.

Now ready, Price 6d., Post free.


Now ready, Handsomely bound, Price 5s. Post free.

THE SAINT'S PARTING PRAYER FOR HIS DISCIPLES. This Work consists of a Series of Chapters on our Lord's Intercessory Prayer (John xvii.). By Rev. J. W. T. HARRIS, M.A.

"Shows all the beauty and evangelical simplicity of the preacher's usual style. It is, indeed, one of the most impressive of his works, and most acceptable in a large circle of readers." — Freeman.

Now ready, crown 8vo, Price 3s. 6d. Post free.

ANCIENT MAXIMS FOR MODERN TIMES. By the REV. HUGH SWOLLIN BROWN. A work of twenty-four pages, dwelt on topics rather than expository, yet sometimes Mr. Brown throws a flood of light on the passage of Scripture chosen as the maxim for discussion. The work is well illustrated, and the style very racy and forcible. — Pulpit Analyst.

THE POETRY OF THE HEBREW

T. Pentateuch, being four Essays on Moses and the Mosaic Age. By the Rev. M. Margoliouth, M.A., LL.D., Ph.D., etc.

Price 1s.

THE ORACLES OF GOD: AND their Veneration Being a Sermon
Preached at St. Saviour's Church, Forest Hill, before the Hebrew-Christian Council, on the occasion of their first meeting to inaugurate the Rosh Chodesh of English version of the Old Testament. By the Rev. M. Margoliouth, LL.D., Ph.D., etc.

Octavo, Cloth, Price 7s. 6d.

THE NEW TESTAMENT CRITICALLY EMPHASISED, according to the Logical Idiom of the original; Newly Translated from the Text of Tregelles; With an Introduction and Notes by the Rev. J. Rotherham. Author of "The expressive Reading of the Sacred Scriptures," etc.

Octavo, Cloth, Price 3s. 6d.

A CRITICAL ENGLISH NEW TESTAMENT: Presenting at one view the Authorised Version and the results of the latest criticism of the Original Text. The Authorised Version is printed unaltered, but in those passages in which it will be necessary in adapting the Translation to a restored Greek Text to omit certain words, such words are included in square brackets. In all cases where it will be necessary to add any to the Authorised Version, such additions are given between brackets, and in italic type. And wherever in the Original text there is an alteration of the expression, the fact is brought under the reader's notice by very simple and obvious typographical arrangements.

It has been thought desirable in a matter of such solemn importance as the attempted rectification of the New Testament Scriptures, to adduce in every instance the critical authority upon which every proposed alteration rests. When the remarkable agreement in judgment of the Editors whose reconstructions have been adopted as the basis of this Critical English New Testament (although they have arrived at their results by slightly different principles), is considered, it becomes evident for con- cinnity that the Greek Text to which we now happily have access, really represents in a high degree of exactitude the veritable Word of God.

Octavo, New edition. Price 5s.


SAMUEL BAGSTER & SONS, 15, PATERNOSTER ROW, LONDON.