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THE MISSION OF ISRAEL.

BY THE REV. M. WOLKENBERG.

"ISRAEL has a mission to fulfil," has formed, of late, the theme of our Jewish brethren; both in their literary organs and in their verbal discussions with Christians. The idea originated with the modern Jewish school in Germany; but it was too flattering and useful to be overlooked by their brethren in this and other countries; and hence we often hear of it in our intercourse with the Jews, and, now and then, find traces of it in the Anglo-Hebrew press.

It is not difficult to trace the causes which led to the adoption of this new idea, or to speak more correctly, the misrepresentation of a truth, which is certainly founded upon the Scriptures, but of which our Jewish brethren had not thought till a comparatively recent date. Hitherto the "orthodox" Jews, keeping close to the historical facts of the Bible, did not hesitate to attribute their present dispersion to the withdrawal of the Divine favour from them on account of their rebellion against God. וּמַפְנֵי חַטֵּאתֵינוּ נִלְיֵנוּ מֵאֶרֶצְנוּ "On account of our sins are we banished from our coun-

try," is the mournful confession made by every Israelite when he joins in the prayers of the synagogue. The natural inference deducible from this confession—which is, moreover, in perfect consonance with history, both sacred and secular—is that the great sin committed by the Jews at large, the effects of which had been, and to a certain extent still are, so terrible, could be no other than their rejection of Jesus of Nazareth as their promised Messiah. That this inference is perfectly legitimate appears from the fact, that, during the existence of the second temple, the Jews, as a body, were so far from breaking the law, that they actually sacrificed their lives in its defence—coupled with the perplexity of the Talmud to assign any adequate reason for the unparalleled calamities which befel the Jewish people at the destruction of Jerusalem by the Romans. This argument derives additional strength from other considerations; such as the reputed high sanctity of many of the sufferers, compared with God's readiness to spare the "cities of the plain," if there had been but *ten* righteous men in them; and to "pardon Jerusalem if there had been but *one* man in it that sought the truth" (Jeremiah v. 1); so that the Christian conclusion amounts to mathematical demonstration.

The reformed Jews, therefore, more logical, though less scrupulous, than their orthodox brethren, perceived at once the immense advantage that was conceded to the Christian advocate by this traditional and scriptural confession of Israel, and they resolved to expunge it from their liturgy, no matter what violence they did to history and Scripture. The covenant with Israel and the judgments denounced against its transgression are entirely overlooked. The wickedness of the Romans (which nobody denies), in inflicting such calamities upon an inoffensive people, is much dilated upon; but that the Romans were instruments of God's anger against Israel is simply denied, though such a denial undermines the faithfulness of God, who promised to protect His obedient people from all harm. Israel is the spotless, harmless, and suffering lamb spoken of in Scripture. He had a mission to fulfil—a mission highly beneficial to the Gentiles; and for

their sake He was led as a lamb to the slaughter, and was scattered all over the globe in pursuance of that mission. Such, in a few words, is the explanation given by the reformed Jews of the cause of Israel's dispersion among the Gentiles; and it certainly does away most effectually with one of the most forcible arguments in favour of the Messiahship of Jesus.

But when we ask what this mission is, we are told that it is the promulgation of the absolute unity of God, in opposition to polytheism and the Christian doctrine of a Trinity in Unity. Israel, it is said, has never ceased, by his presence and testimony, to protest against the notion of a plurality of persons in the one essence of the Godhead; and He has thus fulfilled, and to this day is fulfilling, the grand object of his dispersion. It would be easy to show that all this array of specious and empty phrases bears its own absurdity and refutation on its own face. From what has already been stated it admits of no doubt, that the whole idea bears the stamp of novelty, and is a flagrant mockery of all history both sacred and secular, and the confession made by the Jews themselves from the reign of the Emperor Titus to this day. There is, therefore, no need to investigate it from an historical point of view. Let it suffice, for the present, to remark that the belief in the absolute unity of the Godhead originated with the *Mohammedans*, and that *Maimonides* was probably the first who borrowed it from them, in direct opposition to the Scriptures, where the word יְהוָה (expressive of such a unity) is *never* applied to God.

If, therefore, God ever entrusted such a mission to man, the Arabs are the only people who can claim it. For not only did they force this belief, sword in hand, upon a large portion of the human race, including the Jews, who accepted it from them in Spain; but the Jews cannot show a single nation who had ever been won to it by their efforts. On the contrary, again and again, those very Jews who have started this newfangled notion of Israel's mission, have disowned every attempt, on their part, of proselytising the Gentiles; and it is a common phrase among them, that every man must live and die in the religion in which he was born. The fact

is, these modern champions of Judaism play fast and loose with us: they say and unsay things just as it suits their convenience. When pressed by the Christian advocate with the evident displeasure of God resting upon the Jewish people, for which no other adequate reason can be assigned than their rejection of Jesus—they tell us that, in the inscrutable counsels of God, to which they submit in the spirit of martyrs, they are made the scapegoats of the Gentiles in order to teach an erring world the knowledge of the one God. But when, to their great annoyance, they see that, instead of convincing the world, many of their nation flee from the snares of an ever-shifting and hollow, because unscriptural, Judaism, and seek for rest to their troubled souls in the bosom of the church,—they cry out against the Christian spirit of proselytising, and contrast, what they call, Christian bigotry with Jewish liberalism, as attested by their habitual non-interference with other people's belief.

Having thus briefly considered and refuted the modern Jewish notion of Israel's mission, let us now proceed to examine the basis on which it is founded and its true import. We shall concede, at once, that Israel was entrusted with a mission from God to the world, and the only question for us to solve is, What was the purport of this mission, and has it been at all accomplished? and, if so, by whom, and to what extent?

The most momentous epoch in the Old Testament history of the Jewish people was undoubtedly that when, in pursuance of the Divine promise to Abraham, that "in his seed all the families of the earth should be blessed," his descendants entered into covenant relationship with Jehovah. Only three months had elapsed since the elements of Israel's nationality had emerged from their cradle, the land of Egypt, accompanied with mighty signs and wonders, when they inspired the surrounding nations with dread and terror. Freed from a crushing captivity by the outstretched arm of Jehovah, they now stood, in all the freshness and vigour of youth, around the improvised throne of their Sovereign Deliverer, ready to swear allegiance to Him as their King, and to assume, under Him, the functions of priestly messengers and instructors of the whole world. "All the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation" (Exod. xix. 5), is the Divine message sent to them, on that memorable occasion, through Moses; and certainly no words can express more clearly the aim of God in electing Israel as His "peculiar treasure above all people." Nothing short of the recovery of the whole human race from the effects of its universal apostasy, by the instrumentality and agency of Israel, can account for the special election of that people, and the stupendous manifestation of miraculous power in its history. "The earth is the Lord's and the

fulness thereof:" He is not only the "King of the heathen," but also the "God of the spirits of all flesh;" and "He is good to all, and His compassion is over all His works." It was not, therefore, the first time that a mission of mercy was entrusted to particular people for the benefit of His rational creatures. Ever since sin and corruption entered into the world in consequence of the fall of our first parents, God has not left Himself without witnesses. Immediately after that mysterious and tremendous event, which overwhelmed the world with misery and woe, we see Abel testifying to his brother the necessity of an atonement for sin, God demonstrating with him, by the acceptance of his offering—an innocent and spotless lamb—that a way of access had been reopened unto Himself by the prospective sufferings and victory of the promised Deliverer, who, as the "seed of the woman," was to bruise the serpent's head. In the days of *Enos*, the grandson of Adam, we are told that (probably by his missionary exertions) "men began to call upon the name of the Lord;"—a sad state of apostasy at so early a time,—long, long before Adam died! *Enoch* appeared the second meteor in the midst of the universal darkness; and rabbinical tradition tells us that he was taken away before his time, lest his feeble, glimmering light should be extinguished by the surrounding gloom. A better testimony is given to *Noah*, "the preacher of righteousness," and a still greater light arose in the person of Abraham and his immediate descendants, "in and by whose seed all the families of the earth were to be blessed." And Job and his friends, and even Balaam, carried on this mission in different parts of the world, though the latter did it involuntarily.

These solitary lights, however, were far too feeble to penetrate the thick moral gloom which enveloped the world in its infancy. A few sparks may have fallen here and there, by whose glimmering light some poor wanderers may have been led to repentance and faith. But a single glance at the moral and religious condition of the two most civilised nations of antiquity will show the utter insufficiency of these individual preachers of righteousness to stem the rushing torrent of iniquity, which overwhelmed the world; and it will also show, by the way, how powerless human reason is to lead man to the true, and much more to a saving, knowledge of God. Just reflect for a moment upon the extreme moral and religious debasement of these two countries. Observe the Egyptian, how he prostrates himself in adoration before the vilest reptiles engendered and bred in the foul miasma produced by the Nile. And as for the Phœnicians, we need only read the 18th chapter of the book of Leviticus, and we shall shudder at the black catalogue of crimes which were common among them, and for which, to use the forcible language of Scripture, the land spued them out. Unfathomable, indeed,

must have been the depth of that Divine mercy and long-suffering which endured such abominations, and still more must we gaze in astonishment at the boundless compassion of God, who, instead of sweeping away such a vile race from the face of the earth, was now preparing more effectual means for its deliverance and purification, in the election of Israel!

(To be continued.)

"THE JEWS OF MODERN TIMES."

ADVENTITIOUS circumstances, rather than inherent or intrinsic merit, entail upon us the necessity of a patient examination of the *brochure*, under the above title, from the pen of a modern Jewish lecturer. The indignation into which we were surprised at the first perusal of the report of the lectures, the contents of the pamphlet under consideration, has long since passed off. Our amazement is now of a calm cast, but grows with consideration, and strengthens with reflection.

A few words on the adventitious circumstances which invest this *quasi*-literary performance with apparent weight—ere one handles it. In the first place, the literary performer advertises the production "By the Rev. Professor Marks." Secondly, he is known to some as the prime-mover of the organisation of a so-called "reformed synagogue" in this country. Then he was himself appointed the "Rabbi" of that synagogue—since when he and his congregation have been lying under the ban of anathema, unrepealed to this day, by the so-called "orthodox synagogue." Then the "Rabbi"—excommunicated though he be amongst "orthodox Jews"—has been appointed Professor of Hebrew in the London University. Then the Professor delivered his lectures, before no less an audience than that which musters in the Philosophical Institution at Edinburgh!!!

Such adventitious circumstances go a great way with certain audiences and readers, especially when unreasoning partiality happens to be a prevailing sentiment in the hearer's or reader's mind. We have no means of knowing the extent of way which the lecturer made in the closely logical mind of the well-read Scotchmen,—but we know how far the Jewish journalists in this country—both on the staff of the synagogue organ, and contributors to *soi-disant* Christian periodicals—have run away with the "Rev. Professor's" utterances! They gave unbridled scope to those utterances, as if they had been verities which no one could deny. We know, moreover, the effect of oft-repeated, bold, hap-hazard assertions upon the generality of audiences and readers. We recur therefore to our opening sentence:—Adventitious circumstances, rather than inherent or intrinsic merit, entail the necessity of a patient examination of the *brochure*, "The Jews of Modern Times."

We shall confine ourselves to the two

ideas, so crudely propounded, which characterise these lectures; namely, the Pharisean hatred of the CHRIST of Scripture, and the Sadducean proclivity towards unscriptural REFORM. To expose the untenableness of these sentiments so illogically and so ill-advisedly thrown together in this *brochure*, we shall particularly address ourselves. That which is trite and threadbare we shall take the liberty to pass over, simply remarking that even a tyro of modern date would have invested the few truisms, which appear far between the fifty odd pages, with more agreeable freshness than "Professor Marks" seemed able to do.

THE EXORDIUM.

We frankly own that our amazement has equalled, nay, surpassed, the surprise of that particular "minister of the synagogue," that *he* should have been invited by a public body of Scotchmen to lecture before them. We also most cordially sympathise with the "Rev. Professor," in his plea for "religious toleration"—would to God that he understood the profound import of the phrase!—barring the perplexing drift of the winding up of the exordium "On the narrow and unreasonable grounds of the differences of religious belief." Was not this unmeaning dry bit of Sadduceism somewhat unnecessarily volunteered?

THE EFFECT OF THE REFORMATION.

It is impossible to treat of the *Reformation*, from a Jewish point of view, without observing the new disposition, which possessed some of the most learned Hebrews, to repent and own Christ as the Messiah spoken of by Moses and the Prophets, and Christianity as THE FAITH taught in the Old Testament. The coercion employed by the idolatrous Church of Rome drove multitudes of well-disposed Jewish inquirers after "the truth as it is in Jesus," from a profession of THE FAITH; whilst the simplicity of reformed or Protestant Christianity began to attract many powerful minds.

Professor Marks, however, is neither a Niebhur, nor a Neander, amongst historiographers; anything beyond his Pharisean inveterate bigotry against CHRIST and CHRISTIANITY is beyond his research. He feels no qualm even of shame for repeating the hackneyed, and constantly exploded, accusation against Hebrew Christians—under the name "Apostates"—persecuting their unbelieving brethren. An accusation as devoid of truth as the charge of Korah's partisans—"Ye have killed the people of the Lord," (Num. xvi. 41.)—against Moses and Aaron; as devoid of truth as Tertullus' accusation against Paul, or as any other charges conjured up ever since by the representatives of Korah, Caiaphas, Tertullus, *et sui generis*. (See the HEBREW CHRISTIAN WITNESS, pp. 87, 88.) Ever since the dawn of the Gospel of the Grace of God, through our Lord Jesus Christ,

down to the present day, the blaspheming Jews have been, and are, the persecutors of the believing ones. Were it not for the laws of the Christian lands which protect the believing Jew, his life would not be worth a month's purchase after his baptism. For an illustration, see HEBREW CHRISTIAN WITNESS, p. 78.

APROPOS.

The term *Apostates*, so persistently applied to Hebrew Christians, tells its own tale as regards the disposition of those who employ the *soubriquet*. The Pharisean idea which dictates the opprobrious appellation, does so against CHRIST, as the Founder of a new, and therefore idolatrous, religion, which the Jewish Bible did not propound; and against CHRISTIANITY as being that idolatrous religion. A couple of years ago the synagogue organ, in this country, contained, for many a month long, a series of articles—signed, "Nathan Meyer," entitled *Panchristianism**—full of blatant blasphemy against Christ and Christianity, which gave the cue even to many hitherto thoughtless Gentile Christians, as to the meaning which unbelieving Jews implied by the term *Apostates*, when they nicknamed by it Hebrew Christians. Our blessed Lord takes to Himself the neglect, obloquy, and persecution which His Jewish believers experience from the hands of His Jewish blasphemers. (See Matt. xxv. 41-46; Acts ix. 5.) Ere any one employs the term *apostates* against Jewish believers in Christ, he should first prove that CHRIST was an impostor, and CHRISTIANITY "a cunningly devised fable." But CHRIST and CHRISTIANITY have proved themselves—and the evidence is daily more and more corroborative—to be from heaven; even devils own the fact, whatever devilish men may say or do. The evidence being on our side, whom does an intelligent or rational hearer or reader think worthy of the name *Apostate*, the Jewish believer in Christ—as the only "name under heaven given among men, whereby we must be saved," (Acts iv. 12)—or the Jewish blasphemer of that holy, holy, holy name? It is a somewhat curious fact that the first time—according to the Jews' own showing—that the word *אפוסטט*, the Jewish convertible term for *Apostate*, was ever made use of, was by our Lord Jesus against the Jews who disbelieved in Him, and reviled Him. The following passage, reproaching

* One is almost disposed to think that the blasphemous author of those indecently vulgar and profane diatribes is one and the same with that Jewish M.P., of the same initials, who frequently takes occasion to outrage the feelings of English Christian gentlemen, by audaciously saying in their presence that he considers the "Claimant" almost as great an impostor as the one who appeared in Palestine upwards of 1800 years ago. What an ornament to the "Jews of Modern Times!" If the profane author and the Jewish M.P. blasphemer are indissolubly connected, it will prove once more

"It is not always the case
That wealth whitewashes the base,
No matter what Talmud says."

the Jews for their infidelity and blasphemy, has been put into the mouth of our Saviour by the author of the *Toledoth Yeshu*—a most blasphemous Jewish production, which purports to give a narrative of our Lord Jesus Christ, whilst on earth:—

מי הם אותם המשומדים שאומרים עלי יוכו

"Who are these *apostates* who dare say respecting Me," &c. Indeed, whenever a believing Jew has an opportunity of comparing notes with a blaspheming one, it is always made most palpably manifest that the epithet *אפוסטט*, *apostate*, is applicable to the latter, and *not* to the former. The former can always demonstrate that he is a follower of Moses and the prophets, whilst the latter can do no such a thing.

MENDELSSOHN.

Professor Marks is great on Moses Mendelssohn, but he incidentally lets out how the mass of the Jewish nation—whose minds were dwarfed by their own superstitious bigotry—treated that really great man in his lifetime:—"Bonfires were made of some of the copies of Mendelssohn's Bibles in the court-yard of the synagogue at Prague, and the chief Rabbi, Fleckles, was so unwise as to pronounce a sentence of excommunication against Mendelssohn, and to interdict his works" (p. 7). In numerous Jewish communities the memory of that eminent Hebrew is still treated with ignominy. The lecturer omitted to tell his audience, or his readers, that almost every one of Mendelssohn's male and female descendants have either died in the faith of Christ, or live now by faith in Him.

THE GRACE WITH WHICH THE LECTURER ALLUDES TO THE RETURN OF A JEW TO THE FOLD OF ISRAEL'S SHEPHERD.

In speaking of the galaxy of Hebrew *Literati* and SAVANTS which appeared on the Continent at the close of the last, and the beginning of this century, of which Edward Gans was the great luminary, Professor Marks tells us (p. 9), "that society was ultimately brought to a stand still, by reason of the *apostasy* of Edward Gans," &c. The candid Lecturer does not dilate on the extraordinary mental powers with which Gans was endowed; he does not furnish a catalogue of the great works to which Gans's fecund mind and prolific pen gave birth; he does not intimate that *no* "Conversion Society" had anything to do with the penitential return of Gans to the Redeemer of Israel. All that his modicum of candour could enable the Lecturer to say and to publish was, "that society was ultimately brought to a stand still, by reason of the *apostasy* of Edward Gans, and of the growing indifference of the Berlin Jews to the principles and practices of the religion of their fathers." Dr. Julius Fürst, an infinitely more learned Jew than the "Rev. Professor Marks," did not disdain to enumerate that Hebrew Christian's works in his *Bibliotheca Judaica*. We cannot fill

our columns with the names of eminent Hebrew Christians of that period; but we must just mention one, even David Mendel, who about that time returned to the Scriptural FAITH of Israel, and was baptized under the name of Augustus Neander. Professor Marks did well to omit any allusion to that sainted name, as well as to many others of the same stamp, for more reasons than one.

ANTICHRISTIAN JUDAISM ADVERSE TO TOLERATION.

The lecturer unconsciously illustrates this, not only in his own personal deportment towards his Jewish brethren who have found in Christ THE WAY, THE TRUTH, and THE LIFE, but also in the manner in which he treats his thesis. He *naively* tells us the extreme measures which the Rabbinites took against the "reformers." Let the "Rev. Professor" tell his own tale:—

"Whilst the conservatives extravagantly asserted that the Prayer-book, which is in fact the product of the progressive labour of more than a thousand years, was just as much inspired of God as the Decalogue itself; the more advanced reformers, chiefly of the schools of Kant and Hegel, clamoured for changes which those in authority could not consistently grant. . . . The Rabbinical party was now up in arms, and anathema was hurled against all who might take part in the new form of worship. But as excommunication failed of its effects, recourse was had to another means of repression, which proved more successful. The conservatives denounced the dissenting congregation as revolutionary propagandists and enemies to the Fatherland, and petitioned the government to close the new Temple, which was represented as a meeting-house for plotting schemes of a treasonable character."

No Protestant Hebrew Christian can be quoted as ever having trumped up *any* accusations against his unbelieving and persecuting brethren. But mark the eccentric motives which the lecturer, without rhyme or reason, ascribes to the king:—

"It was well known that these charges were devoid of truth; but as the reigning Sovereign desired above all things to christianise the Jews, he could conceive no surer means of effecting his purpose than by keeping the synagogue in the state of spiritual poverty and degradation into which persecution and intolerance had plunged it. Forthwith came a command for the closing of the New Temple."

It is thus that the tolerant Jewish lecturer accounts for the vast numbers of Jewish gentlemen who about that time joined the Christian Church:—

"The event fully justified the foresight of the King of Prussia. Hundreds of Berlin Jews left the synagogue, and offered themselves for baptism in the Church; but [adds the "Rev. Professor" charitably,] they were Jews by name and by birth only. They had all professed Hage-

lism, and were totally indifferent to religious principle."

Surely the spirit which antichristian Judaism presented to the sober-minded, thinking Jew was the most forensic and cogent advocate in favour of the divine simplicity of the blessed Gospel of Christ. Do Christians wish to know the rancid hate which rankles in the Jewish lecturer's gentle, tolerant breast towards Hebrew Christians? Then let them peruse the following:—

"Von Dhom, the Christian friend of the emancipation of the Jews, must have stung to the quick these *apostates*, in his denunciation against 'the vile being who, for sordid interest, false pride, or passion, forsakes the religion of his youth, his kindred, and his people, and desecrates and insults another worship, by externally observing its rites, without being internally convinced of its divine institution.'"

Thank God, neither the crazy vituperation of a Gentile Von Dhom, in Berlin, nor the frenzied utterances of a Marks, in London or Edinburgh, have interfered, either in Germany or England, with the steadily increasing return of many eminent Jews to the Faith in Christ, spoken of "at sundry times and in divers manners," "in time past, unto the fathers by the prophets."

SADDUCEEAN PROCLIVITIES OF ANTICHRISTIAN JEWISH REFORMERS.

The lecturer's sympathies with the style of reform, approvingly spoken of in his Essay, should make intelligent Christians consider well how far they can sympathise with the "Rev. Professor." Here is the style of reform upheld:—

"The service has been curtailed to less than a fourth of its old limits; all the formularies relating to the ancient sacrifices, the advent of Messiah, and the restoration of Judah and Israel to the land of the patriarchs, have been expunged."!!!

WHAT THE DUTCH JEWS PROVE.

The lecturer, in his page on Dutch Jews, has upset a great deal of his flimsy fabric; he has established the fact, which every intelligent observer knows so well, that the removal of civil disabilities do not necessarily emancipate antichristian Jews from the toils of superstition and bigotry. The Jews of Holland have been free, for upwards of a century, from every civil disability, and yet they continue the veriest slaves of Talmudical tyranny, superstition, and bigotry. Yes, the Dutch Jews utterly disprove the finely-spun theories about improving the spiritual condition of the Jews by any means, of which FAITH in CHRIST is not a fundamental principle. Holland, however, can point to many a Hebrew amongst its most orthodox Christians.

THE CONVERSIONS AND RECONVERSIONS TO JUDAISM IN AUSTRIA.

The conversions and reconversions to Judaism in Austria—of which the lecturer

makes such a point—will be given in a tabulated form, in our forthcoming Pamphlet on *The Jews of Modern Times*. With reference to the "Rev. Professor's" apology for "many of the upper class of Jews of Germany and Austria,"—and in England, he might have added,—who have sunk "into the lowest depths of scepticism," we can only, at present, ask the lecturer to apply to the sceptics *mutatis mutandi* the withering remark of his oracle, Von Dhom. The lecturer's classification of the Jews; the expectations "from the strenuous civilising efforts;" his hazy observations on the millennium; his foggy views of prophecy, will be examined in the *brochure* already alluded to.

EIN TAG IN CAPERNAUM:

A DAY IN CAPERNAUM:

TRANSLATED FROM THE GERMAN OF PROFESSOR DR. DELITZSCH, BY A. F. O. I.

PREFACE.

THE following pages are an attempt to give, in the form of a day's transactions, a contemplative picture of the Galilean ministry of Jesus. The historical facts are taken from the gospels, but do not consist simply of their narratives (which are, by every means of correct interpretation and research, brought nearer to our comprehension and perception), but also of many features, as yet but little noticed, which arise out of them by comparison, combination, and inference. The description of the locality in its present condition rests principally, though not entirely, on the works of Robinson; and, the reproduction of it in its ancient form, on Josephus and the notices scattered through the Talmud and Midrasch. For these, the author has not restricted himself in any way to the compilations already extant in Reland, Lightfoot, Schwartz, and Neubauer.

It is true that Fancy has fused together the historical narrative of the gospels and these archaeological discoveries into a single life-like picture. But this bringing in of Fancy was just the most difficult, because the most responsible part of the work. All expansions of historical traditions should conceal what they want of outward attestation, under the inner truth that they contain.

It was necessary that the popular excitement which the appearance of Jesus called forth, should be presented to the mind as a matter-of-fact history, by means of faithfully reproduced, characteristic pictures. But above all things, the person of Jesus Himself was to be brought before our eyes, with all the circumstances of His public and private life, in such a manner that all who love and honour Him might say, "Although every detail of this narrative has not been handed down to us, yet what it tells us of the way and manner of His appearance and work, His conduct in private, and His intercourse with men, could, in none of its essential features, belong to any other than Him."

The sketching of such a picture was difficult. We were so impressed by the unparalleled sanctity and delicacy of our task, that what is now so easy to be read, we have (we purposely say no more) composed slowly, and with long intervals between each sen-

tence. The person of Jesus is the greatest mystery, as well as the greatest wonder, in this world's history. Therefore, as the experienced will understand, our task had to do with the chief problem of theology, and these pages may, perhaps, contribute to a more correct solution of it. For, however the enigma of the mystic union of the Divine and human natures in the person of Jesus Christ is to be solved (the Talmud itself enumerates "The Lord our Righteousness" among the titles of the Messiah), it still holds good, that any solution which either separates the unity between His two natures, or detracts from the reality of His manhood, must be rejected.

This work afforded me so much lasting enjoyment, that I was very sorry to come to the end of it. For six months I lived in it and worked at it. At first I dictated it, for I was deprived of the use of my eyes for some weeks. Among the storms of war, I found in it a resting place for my thoughts. It took the place of Ober-Ammergau for me. For the secret of the impression produced by the Passion Play which takes place there, consists in this—that there is nothing more delightful than, with a glance upwards at our ascended Redeemer, to accompany Him in thought as He walked among us during His life here below.

Leipzig. Written during the summer of 1870. F. D.

THE SCENE.

To live past events over again in thought, and by this means to present them before the mind as living realities, is the art of the historian. And to reproduce the life of the ancients out of dry tables of dates, in such a manner that we become, as it were, their contemporaries, being introduced into the midst of the characteristic, natural and moral, circumstances of their life, is the province of the archaeologist. But if we add to these fancy,—which, by dint of profound search into antiquarian lore, develops legendary tales from sketches into detailed pictures of history, manners, and customs,—there arises, indeed, a mixture of truth and fiction; but even fiction becomes truth, if it does not collect its materials from aerial flights of fancy, but gathers them from long mental intercourse with the national characteristics of the personages introduced, and the age in which they lived.

Baco, on one occasion, calls the historian "an inverted prophet." He is indeed—if he does not skim superficially over events, but makes them real and intelligible to himself and others—a seer who looks backward. But such descriptions, in particular, as make ancient events, with all their attendant circumstances, unfold themselves gradually before our eyes, will never be so vividly conceived, as, after we have predisposed our minds, by minute preliminary study, to receive them.

So, in order to prepare ourselves for our task, we will make our home, for a little while, in that part of Lower Galilee which borders on the Lake of Gennesaret. No inland water in the world can compete with this Lake of Gennesaret in fame. The basin which it fills traces its origin to the effects of that volcanic force, which is even yet continually active in the inner regions of our earth. The great basaltic plain, which crosses the mountainous region of Palestine in an oblique direction, reaches to its western shore; and, just behind the chalk hills on its

eastern bank, unmistakable basaltic formations are again met with. The long, deeply-cut valley, of which it forms a constituent part, lies so far below the level of the sea, that there is scarcely a deeper hollow on the earth's surface.

Through this low valley (which, like the moat of a fortress, divides Western Palestine—the veritable Canaan, the Land of Israel, in the strictest sense—from Eastern Palestine) runs the Jordan, flowing out from the foot of Lebanon, taking its course through the Lake of Gennesaret,—as the Rhine does through the Boden-See, and the Rhone through the Lake of Geneva,—losing itself, farther south, in the so-called Dead Sea.

It is a peculiarity of the Holy Land, that it combines, within a proportionally small space, the most varied forms of soil and landscape. The southern, or rather western, half of the Gennesaret Lake (where the mountain ridge rises less precipitously), and the region round Jericho, have a tropical climate and vegetation.

But in what century, what historical epoch, shall we choose to domesticate ourselves on the western shore of the Lake of Gennesaret? If we wander for six hours along its coast from south to north (where the country is still lovely, but more uniform), till we are not far from the place where the Jordan enters it, we shall rouse historical reminiscences at every step, and it is questionable by which of them we should allow ourselves to be detained.

Arriving from Jerusalem, and wandering up the Jordan valley, we come upon a causeway, built on arches, over a morass, and the remains of a ten-arched bridge over the Jordan, just at the south-western end of the lake, where the Jordan leaves it. Here lay the town of Tarichea, which obtained its name from its trade in salt fish. It recalls to our minds one of the most dreadful scenes in the desperate struggle with the Romans, which ended in the destruction of Jerusalem. By means of the great number of boats which were at the disposal of the inhabitants, the lake offered them an apparently secure way of retreat, and, on the landside, that Josephus (afterwards the historian of this war, and who was a friend to his nation only so long as it brought him honour, and did not cost him his life) had, in some measure, fortified it. But after Titus, whom his father, Vespasian, sent as his general, had beaten the undisciplined men of Tarichea in fair fight, he (Josephus) was himself the first to rush back into the town. It was surprised and taken without resistance, for the people wanted peace, and left the warlike fanatics in the minority. The Romans, nevertheless, massacred, without distinction, the defenceless as well as the armed men; and as a great proportion of the inhabitants had fled to the boats, and were escaping across the lake, Vespasian had floats built, which he manned with troops, in order to pursue them as quickly as possible. The slender crews of the boats had no idea of a well-ordered battle. The stones which they threw rattled off the Roman armour. If a boat came near the floats, it was bored through the bottom, or else the Romans sprang across into it, and cut down the fugitives. Those who sought, by swimming, to escape from the swords and spears, were shot down by arrows, or sank beneath the waves; if any one held on tightly, his head or hands were struck off. The boats which held out the longest were surrounded, and the people in them were either stabbed on the water, or received their

death-blow from the people on shore. The number of the slain, in Tarichea itself, and on the lake, amounted, according to Josephus, to 6,500. The Gennesaret Lake was like a pool of blood, and its shores long remained covered with wrecks of boats and floating corpses, which decomposed in the heat of the sun, and infected the air. We do not wish to tarry among such horrors of this unhappy war, in which the national independence of the Jewish nation had, as it were, bled to death. The world-wide history of the mighty present, in which we live, has more than satisfied us with pictures of war.

From the site of Tarichea we betake ourselves to the road, which leads down, alongside the lake, to Tiberias. After an hour's walk, we have before us, on the left side of the shore, the anciently famous Thermae (hot springs) of Tiberias, the old and new bathing houses, and the roofed-over reservoir, by means of which water, heated almost to boiling point, was conveyed to the new bathing house. Only a strict chemical analysis is required to prove beyond doubt the near affinity of these still very useful baths to the alkaline sulphur springs of Aix-la-Chapelle. The present Tabariya lies half an hour's walk farther on, in a narrow strip of valley at the foot of the mountain ridge, here rather steep. But that the ancient town extended from hence to the vicinity of the baths, is proved by the important ruins which lie in our path, the remains of old foundations and walls, and the granite columns lying round about; one of these latter, at least, remaining erect. How often has this Tiberias changed masters! It has been under the dominion of the Roman emperors, both of the East and West, the Caliphs, Crusaders, Turks, and for a short time also of Napoleon Buonaparte; but no more terrible misfortune has befallen it than that of the 1st of January, 1837, when an earthquake buried about 700 men, the fourth part of its inhabitants, under the falling houses. During the Roman war the town remained unhurt: it bore the name of the Emperor Tiberius. The Emperor Nero gave it to Agrippa, king of Judea; and when Vespasian encamped at the southern end of the lake, a revolution broke out (the chiefs of which had till then been kept in check by fear), and the town begged for mercy. Thus saved, Tiberias became, during the next century, the principal centre of all the efforts which were made to keep up the spiritual unity and greatness of the Jewish nation.

But, from another point of view, it was the lowest point to which its former sublimity sank. After the Sanhedrim had lost the hall in the Temple (the so-called Square Chamber), where its sittings were held, it wandered, according to the Talmud, from place to place, till at last it settled at Sephoris, the Galilean capital, in the valley-basin of Tiberias.

Among the signs which should accompany the appearance of the Messiah (so says the Talmud) were these also: that Galilee should be desolated, and that the water of the Jordan, rushing out of the Grotto of Paneas, should be turned into blood. The signs were verified; but Judaism, in spite of this, still postponed the hope of the Messiah till a future time, and attached it to Tiberias. "From Tiberias," said they, "shall Israel's redemption come; in Tiberias will the great court of judgment be re-established, and go back and settle at the temple; in Tiberias will the resurrection of the dead take place forty years earlier than elsewhere." From

the multitude of proverbs and remembrances which Tiberias brings to our mind, we might feel tempted to stay at this town. The Lake of Gennesaret, which is regarded as chosen of God from among the seven lakes of the Holy Land, has, indeed, received from it the name of the Sea of Tiberias. But we must press on farther. Farewell, Tiberias *schétoba rejathah!* whose appearance is as beautiful as the sound of thy name! Neither the tomb of Zipporah, the daughter of Jethro, nor that of Rabbi Akiba, none of thy famous sepulchres, may detain us; we must wander farther on, seeking life among the living—not among the dead.

The road by the lake now leads upward from the Tiberias basin, and away over the foot of the mountains, which slope down to the shore. We pass a little defile, by which the road from Damascus to Tabor communicates with ours. Here is a strip of level ground, with a shrubbery of oleander and nebek (Zizyphus Lotus), and to the left of us are purling springs; then come the mountains again, right down to the water's edge; and as we go a little farther, the lake lies at our feet. Half an hour's walk from Tiberias we meet with a plain, enclosed by the mountains, in the form of a bow; and, in the foreground, beneath these serrated mountain-peaks, lies the formerly rich and luxurious Magdala, now degenerated into a wretched village.

We cannot hear it mentioned, much less see it, without remembering the woman, to whose soul He, whom she took for the gardener of Joseph of Arimathæa, revealed Himself by the single word "*Mary!*" so that she, adoring, fell, and clasped His feet, with the cry, "*Rabboni!*"

But though Magdala attracts us so strongly for the sake of this remembrance, yet we cannot make this our abiding-place, for the Master is to us higher than all His disciples! At a quarter of an hour's distance west from Magdala opens the Wady Hamâm, or Valley of Wild Doves—a deep cleft, which contains, in both sides of its steep, rocky walls, caves, which formerly constituted a great fortification. In these, in the time of King Herod, some bold adventurers, who defied the foreign Idumeo-Roman dominion, took up their abode. Herod gained a victory over them, and extirpated them by lowering the strongest of his men in chests over the cliff-tops to the caves: they all preferred death to surrender: one of them killed his seven children, calling them one by one to the entrance of the cave; and as Herod, from afar, implored him, by a gesture, to desist, he cursed the Edomite usurper, and at last killed his wife also, threw the bodies down the precipice, and leaped after them himself.

The ruined site of Irbid, the ancient Arbela, which we see before us after we have left the defile, and had a quarter of an hour's good climbing, awakes more pleasant recollections. From this place, anciently prosperous on account of its agriculture and esteemed rope manufacture, came the famous Nittai the Arbelite, mentioned in the original history of the Sanhedrim, whose favourite motto was, "Keep far away from a wicked neighbour; have no transactions with the ungodly, and hold fast to the hope of a righteous reward." Here, on the brow of the mountain, which commands a view of the defile as far as Magdala, once walked Rabbi Chija from Babylon, and R. Simon ben Chalefta of Sepphoris, before sunrise, talking over the destiny of their nation, which, not long before, had witnessed the abortive

rising under the false Messiah Bar Couchba, and also the bloody persecution under the Emperor Hadrian. From thence could they see the "Hind of the Morning" (that is to say, the first rays of the morning sun, which were likened by the Shemitic race to the antlers of a stag or a gazelle) pierce through the rosy eastern sky. "Birabbi," began R. Chija, fixing the attention of R. Simon by this honourable title, and pointing to the first breaking through of the morning sun; "that is an emblem of Israel's redemption. Feebly and imperceptibly does it begin its course, as saith the prophet (Micah vii. 8): 'When I sit in darkness, the Lord shall be a light unto me;' but it goes on towards perfection, increasing in strength as it goes, like Mordecai, who first sat in the gate of the palace, to watch over the destiny of Esther, but was afterwards mounted on horseback, arrayed in royal purple, to be the joy and light of his nation. (Esther ii. 21, and viii. 15.)" But has not the Sun of Righteousness already risen, and certainly, as is indicated in the 22nd Psalm, in such a way, that His first rays shone through a blood-red dawn? So we resume our journey, after having dreamed, as we rested on one of the columns lying about, that we were in ancient Arbela, and in its synagogue, to which these columns belonged, and descend into the plain again.

Here we are in the real Plain of Gennesaret, where, in ancient times—before war upon war had made a wilderness of this Eden-like landscape—the date-palm, and other noble fruit trees, flourished. Here it was that Rabbi Elisha ben Abuja, of Jerusalem, the richly gifted teacher of the law, received into his mind the first germs of an inward disaffection towards the Jewish religion, which he afterwards, by zealously reading Greek, and particularly Gnostic writings, allowed to ripen into the deadly fruit of perfect apostasy. Poor man! he sought wisdom, while he went astray from God's ways, and so sank into the depths of Satanic wickedness. The learned Rabbi Mëir Letteris, in his beautiful paraphrase of Goethe's *Faust*, has by a happy conception, put him in the place of the German doctor. "If thou shalt find a bird's nest," says a precept of the Mosaic law, "thou shalt take the young, but not the mother bird; but thou shalt in any wise let her go, in order to lighten the pain for her, that it may be well with thee, and that thou mayest prolong thy days." Elisha once, however, witnessed what follows, as he was sitting expounding the law in the Plain of Gennesaret. A man climbed up a date-palm, took a bird's nest, mother and young together, and descended safely with them. He saw another, who had waited till the end of the Sabbath, climb a palm, and take the young, but let the mother fly. This second man, as he was coming down, was bitten by a serpent, and died. "Where, then," asked Elisha, "is the promised prosperity and long life on which this man, and not the other, might have reckoned?"

Such and similar occurrences caused him to fall into error about God's righteousness and truth. His only remaining friend was Rabbi Mëir, who never left off either seeking instruction from the apostate, or exhorting him to return.

He stopped in the middle of a discourse he was giving in the Midrasch House of Tiberias, when he heard that Elisha, in defiance of the Sabbath, was riding through the town, and ran after him, to learn somewhat of him, and, if possible, to bring him back to a better mind. He stood by his

bedside as he lay dying, and moved him, at least to tears, though he was convinced that he was irrecoverably lost; and, as a burst of flame rose out of the apostate's grave, R. Mëir, to quench it (as the story goes), spread his cloak over it, and called out to the dead man, in the words of the Book of Ruth, "Sleep on through this night (meaning the night of death); and it shall be in the morning, that if He (God) will redeem thee, well; let Him do it: but if He will not redeem thee, as the Lord liveth, I will redeem thee; lie down until the morning!" It was this same Rabbi Mëir, who, when himself dying, in Asia, said to those around him, "Take my coffin down to the sea-shore, that the waves that wash the shores of the Holy Land may wash it also;" and in the consciousness that he was a holy man, but willing to be regarded as something more than that, he added, "Send word to the dwellers in the land of Israel, that their saviour (Messiah) lies here." But enough of this tale, which carries us as far as Asia Minor, though told us by the palms of Gennesaret; we must pass on, for recollections of a Teacher are dawning on us, who had a better right to such claims than Rabbi Mëir.

(To be continued.)

MORE HEBREW PENITENTS RETURNED UNTO THE SHEPHERD AND BISHOP OF THEIR SOULS.

I NEVER witness, or read of, a re-admission of some of our Jewish brethren into the Christian Church, by the sacred ordinance of baptism, without having before my mind's eye, in bold relief, 1 Peter ii. 25: "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." These words were not only before my mind's eye, but they sounded loudly in my soul's hearing, on the afternoon of Sunday, June 2, when I worshipped, at the Hebrew service, at the Episcopal Jews' Chapel, Palestine Place. The prayers were read, in the sacred tongue, by the Rev. M. Wolkenberg—already well and favourably known to the readers of the HEBREW CHRISTIAN WITNESS. After the second lesson, the Rev. H. A. Stern, the Principal of the London Jews' Society's Home Mission, took up his position before the baptismal font, and was immediately joined by three Jewish brethren, who were evidently prepared to make a public confession of their faith, before God and the congregation. Mr. Stern solemnised the service in the German language, which was most familiar to the penitents. I felt interested in the retaining, by the candidates, their Jewish names, "Ezekiel," "Isaac," "Asher." It is always a source of perplexity to me when I find Jews—who pretend to be zealous patriots for their national history and religion—changing their Hebrew names into Gentile ones, such as Beddington, Henry, Marks, and a host of other names foreign to the law and people of Israel. Who are

the true Jews? They who are ashamed of their Hebrew names? or they who prefer to hold by those names?

The baptismal service done, and the evening prayers concluded, Mr. Stern ascended the pulpit, and preached an impressive and soul-stirring sermon from Joshua xxiv. 15:—"And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods that your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD." The eloquent preacher did ample justice to the rich and varied suggestiveness of his text. In his able treatment, and versatile application of Joshua's heart-searching appeal, Mr. Stern afforded an excellent illustration of St. Paul's asseveration, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.) אלמני

THE BANISHED ONES FETCHED HOME.

BY AN INTIMATE FRIEND OF THE FAMILY.
(Continued from page 90.)

CHAPTER II.

THE TOLEDO VILLA AND ITS PRESENT OWNERS.

THE mansion, bearing the above modest name, stands in its own grounds, now in one of the suburbs of London. The grounds are laid out with that taste and lavish variety, which genuine refinement and immense wealth can confer. The fine avenues of oaks, elms, and beech trees have furnished, and still continue to furnish, many a grand sketch for English and continental illustrated papers. The conservatories and flower beds, have lent, and still continue to lend, their glory to many a horticultural exhibition, national and international. The tiny lakes and ponds, natural and artificial, abound in various ichthyological specimens, as well as in those ornithological kinds, whose pastimes are appointed on the waters, whose portraits adorn many pictorial prints.

It is just about two hundred years ago that several acres of picturesque land, a species of legendary park, redolent of all sorts of fairy tales, then some distance from London,—well wooded and well watered,—were first enclosed, and began to be worked upon by an ancestor of the present lord of the manor. To this, however, Mr. Paltiel himself will no doubt allude in the course of his narrative, to which his guests and friends look forward with such delightful anticipation. The mansion itself, in its manifold and comprehensive departments, I will not attempt to describe. The description would fall in better with the special talents of the editor of *The Builder*. I shall not even notice the richly stored museums, and the reproductions, in different parts of the grounds, of ruined

places in and about Jerusalem. I must, however, just particularise three rooms; the drawing room, where I left the majority of the expectant audience; the library, in which father and daughter are now occupied in finding out various manuscripts—on rolls and volumes; and the oratory, or domestic chapel. I have only met, and that fortuitously, with three such establishments in my experience, one was in Paris in 1847, one in Damascus in 1856, and the one of which I have the honour to be an inmate at present.

The drawing room is very lofty, and very spacious; it can accommodate, furnished as it is, about one hundred and fifty persons, in comfortable, free, easy postures and positions. Luxurious settees, or divans, run along the walls, which alone can seat loosely and conveniently, between sixty and seventy ladies and gentlemen. There are three ottomans of different forms, shapes, and sizes—in the room. Sofas, sofas, chairs, of various makes, from different oriental and occidental courts, are bestowed here and there. There are several musical instruments of different calibres—such as the organ, harmonium, grand piano, harp, cymbal, violoncello, violin, guitar, &c.,—scattered up and down the room. Models of Jerusalem, ancient and modern, large and small, are disposed of at convenient corners. A number of tables covered with all sorts of works of *virtu*—some in the shape of gorgeously illuminated tiny Hebrew, Greek, Arabic, and other manuscripts, others with miniature paintings, antique gold and silver ornaments, richly gemmed with all sorts of precious stones—are to be found in different parts of the room. At any one of which a group of five or six persons might sit down—for there is an adequate number of chairs at each table—chat, study, discuss, or make remarks and observations on what is spread before them. There are six small chess tables, with two chairs by each, with the different formidable antagonistic pieces, of Indian make, arrayed against each other, ready to do battle. I say again, the drawing room can accommodate one hundred and fifty persons, in comfortable, free, and easy positions; pursuing and enjoying their different besetting tastes and ruling fancies. The walls are adorned with some of the choicest works of art of the most eminent masters. There is an alcove at the west-end side of the drawing room, where a movable platform is now and then put up, at a moment's notice, which some *savant* friend or visitor is not unfrequently made to mount and address those present, whilst occupying the very promiscuous positions in which they place themselves, whilst examining the contents of certain tables. There is a magnificent conservatory on the southern side of the drawing room: it often occurs that some guests happen to saunter there whilst the *savant*, or traveller begins his discourse, but such is the perfection of the

acoustic attributes of the rooms as not to necessitate the least change of position on the part of the scattered and dispersed company.

The next room I wish to notice is the library; it is, as I intimated, only one of three of the kind that ever came under my observation. The dimensions of the room may be inferred by the number of volumes which line the walls alone, no less than 100,000. There is, however, a vast assortment of book cases, some open and others closed, filled with most precious lore, manuscript and printed. There are also long tables, upon which are partially unrolled and opened, under glass shades, parchment manuscripts, in various Eastern and Western languages. All the Bibles, whether in manuscript or in print, occupy the eastern side of the Book room; close by which is a case of about a thousand volumes, the works of Hebrew Christians. The whole room is lighted in the daytime by a sky-light—the window space was a consideration—which is so contrived that the whole light falls upon the Biblical quarter, and plays most luminously on a diamond clasped copy of the New Testament, whilst the remainder of the vast collection of books remains in comparative obscurity. At night there is a brilliant lamp made to throw all its artificial light on the same cherished side. So that if any book is required from the other departments, other lights must be used, which Mr. and Miss Paltiel are now employing in their search.

Now, for a few words about the oratory, or domestic chapel. It would tax the ingenuity of the most expert detective to discover it. It is constructed on the same mysterious plan and principle that the *Onseem*—as Hebrew writers, or the *nuovo Christianos*, as Gentile authors name the *Sephardim*, or Spanish Jews, who were forced to make a public confession of faith in popery—contrived their secret synagogues. No trace, vestige, or sign of a door on the wall of the west-end alcove, I have just mentioned, can be discerned by the most argus-eyed individual: yet at the touch of one of the Paltiels, or of the chaplain for the time being, at a certain point in the wall, a door springs wide open, and a perfect Christian Church, a gem of ecclesiastical architecture, is disclosed to the astonished and enraptured beholder. In this Christian temple, the domestic chaplain, who is always an ordained Hebrew Christian clergyman of the Church of England, which post I have now the honour to fill, officiates every morning and evening in conformity with the English Book of Common Prayer. Many a penitent Hebrew family of distinction has been admitted into the Church of Christ, by the sacred ordinance of baptism, whose names, besides being inscribed in "The Book of Life," are only to be found in the baptismal register of this private domestic Christian sanctuary. The Sunday congregations often number about one hundred and

eighty worshippers, all of whom are Hebrew Christians, and communicants. The only exception in point of nationality, as far as I know, is that of Miss Ignota. That young lady had somehow, I cannot account for the circumstance, enlisted the powerful intercession of Miss Paltiel. The latter has given her word of honour that her friend would consider the confidence a sacred trust, and would not be the means of making their secret, kept so well for some generations, known abroad.

I shall now proceed to give a few of the names, and some *few* particulars—that is, all I know in connection with the names of the constituent members of the audience at the coming narrative. About the Paltiels I need not say a word. The narrator will doubtless do conscientious justice to his own ancestry. There is a sad looking lady, who has only arrived here from the Continent a few days ago; her features are of the purest type of Jewish beauty; but I have never seen such perfect features so immovably woebegone in all my life. From what I could gather, from certain fugitive remarks here and there, it seems that she has been travelling about for nearly a quarter of a century all over Europe, trying to get into every convent, so that peradventure she might find her only child, a daughter, which was stolen in its infancy from her at Bologna. The mother is under the unalterable conviction that the monks and nuns of the Church of Rome had to do with the nefarious theft, because she refused to allow the sacrament of baptism to be administered to her infant girl by a Roman Catholic bishop, but preferred the offices of a clergyman of her own nation and Protestant creed, the Reverend Moschele Bangerschon, a friend of this family and one of the guests here this evening, who was then travelling in Italy. The child was stolen from the parents soon after. For twenty years the father and mother travelled together under the assumed name of Signor and Signora SHECHOL—a Hebrew word, which signifies *bereaved*—from convent to convent, into which they managed to get by the most extraordinary pretensions and most grotesque disguises. At Algiers, however, the husband's anxiety and broken heart got the better of the Signor's constitution, and he died in that land of strangers, in the full assurance that the bereaved mother would yet recover her lost child, and that all three would, in God's own good time, meet "where thieves cannot break through and steal." The bereaved wife and parent assumed then the name of Signora SHECHOOLA GALMOODA—a phrase used in Isaiah xlix. 21, and signifies *childless desolate one*—and travelled on with her faithful manservant and maid (both of her own race and creed, Hebrew Christians), and only a few days ago, as I have said, arrived at Toledo Villa, she being a cousin of the mistress of the mansion, with a view to prosecute her inquiries in English Roman

Catholic convents. That is all I have culled about the handsome aristocratic looking lady, whose face is the picture of sadness and determination. I left her sitting by herself, for she prefers isolation, in the corner of the east end of the drawing room, studying the statistics of Roman Catholic convents in Great Britain and Ireland.

In the opposite corner of the same angle I left Mr. Frederick Salmonson, a Hebrew Christian who traces his lineal descent paternally from John Solomon, a Polish Jewish Rabbi, who returned to the true faith in 1657, and was baptized in Danzig on the 22nd of January of the same year. This Rabbi Solomon was a great *savant*—as his extant scientific works prove—as well as a profound theologian and eloquent orator. He died, professor of the University of Danzig, in 1683, deeply lamented by the learned and the pious. Maternally Mr. Frederick Salmonson is descended from Nathan Aaron, who on returning to the ancient faith of the patriarchs and prophets (*circa* 1550), took the name of Paul Staffelsteiner. A son of the Danzig professor came over to this country in 1680, and assumed, by virtue of translation and a little change, the name which his descendants have continued to bear ever since.

The Da Costas and Mocattas I left sitting by one of the tables richly laden with ancient astronomical instruments, which Mr. Elitto Von Israel was discussing and explaining. This Elitto Von Israel is a lineal descendant of one of the twelve Hebrew *savants*, Isaac Ha-Israeli by name, who belonged to the Astronomical Academy of Toledo, established by Alfonso XI. When the Jews were expelled from Spain in 1492, a branch of the family of Isaac Ha-Israeli settled in Germany, and assumed the name of Von Israel; the first son that was born to Von Israel in his new land of his exile, he named Elitto, a compound Hebrew word which imports "May God be with him." Soon after the Reformation the whole of that branch of the family professed Christianity. During the reign of Elizabeth they came over to this country and continued to bear the name of Von Israel, as the equivalent of Ha-Israeli.

Benjamin Mendelstam, a cousin of the late Professor Dr. Neander of Berlin, on Miss Paltiel's quitting the drawing room, joined Dr. Benamram. The latter is a very learned, hardworking curate in the parish outside this demeane; he resolutely refuses to accept an independent parochial charge. He may, probably, in the course of the narratives, and conversations thereon, give his reasons himself. I need not do it.

Miss Ignota! between whom and Dr. Benamram there is a coolness at present, all I can say about that young lady is that she is a great riddle to me. She has only been a few months in this neighbourhood, a boarder at Adamantine House, in Dr. Benamram's parish. She expressed a wish

to make herself useful in the Church schools. The curate took a liking to his new parishioner; "the reciprocity"—using a Hibernianism—"was on both sides." In process of time he began to take a great interest in her imaginary weals and woes; it is my opinion he knows nothing of either. He enlisted Miss Paltiel's friendship in her behalf. The two young ladies continued ever since sworn friends. All the time the intimacy between Dr. Benamram and Miss Ignota was perceptibly growing in intensity. It was evident to all—and approved of by common though tacit consent—that the curate would soon make an offer of marriage to the young lady, to whom he paid so much attention of late. He did so;—when to his great consternation she burst into a passionate paroxysm of tears, and charged him with cruelly depriving her of the friendship of the man she almost worshipped, by proposing to her a relationship which would be the highest happiness that she could possibly enjoy on earth, but such as she dared not even think of; so great would be the heinousness of her part in it. In the midst of this vehement eruption of sobbing, she left him with the reproaching words, "Good bye, you cruel, heartless man; you have first filled to the brim a cup of bliss for me, the contemplation of which was heaven upon earth to my hitherto withered heart and mind, and just as the contemplation began to give life and happiness to a hitherto intolerable existence, you dashed the saving cup to the ground and trampled it under foot. Good bye, you cruel, heartless man!" Poor Dr. Benamram, stunned by this unexpected and painful surprise, came and poured out his heart to me, his fellow student and companion in many a school of trial and tribulation. I am not *eppris* with the Hardmans' boarder; I cannot help thinking there is a painful mystery somewhere touching Miss Ignota's sanity; or else why should she be consigned to the Hardmans?

The group of six gentlemen round a table of miniature models of Jerusalem, and tiny illuminated Hebrew manuscripts, consists of Mr. Moschele Bangerschon, and five brothers of a Hebrew Christian family, consisting of twenty-two members, all of whom he has been instrumental in introducing into the Church of Christ. I can only state now that a correspondence on the subject of the baptism of that most interesting family took place between the present Archbishop of Canterbury, when he was Bishop of London, and Mr. Moschele Bangerschon. The latter and his five friends are now discussing a plan for the publication of a magazine, which might do the work of an evangelist amongst the Jewish rejectors of Christ.

Here I must stop with my shorthand notes, as I am summoned to help to carry some manuscripts and books from the library to the drawing room.

(To be continued.)

SERMON TO THE JEWS AT THE PARISH CHURCH, WHITECHAPEL.

In our last month's issue we stated that the Feast of Pentecost, or Feast of Weeks, would be celebrated this year, amongst the Jews of the synagogue, on the 12th and 13th ult.* It affords us much pleasure to state that, on the evening of the first day of that festival, a very solemnly searching sermon was preached, especially addressed to our Jewish brethren, at the Parish Church, Whitechapel, by the head of Missions to the Jews in England, the Rev. H. A. Stern. There is more than one point of interest attached to the circumstance. For instance, it is noteworthy that the Rector of that Church, the Rev. James Cohen, is himself a Hebrew Christian. Notwithstanding the hostility which the rulers and the Pharisees of the various synagogues are constantly displaying against the Lord Christ and His Hebrew believers, the masses of Jews press, in considerable numbers, into every Church which belongs to a Hebrew Christian, or in which a Hebrew Christian is announced to preach JESUS and the WORD. Upwards of FIVE HUNDRED Jews listened attentively to the two Hebrew Christian clergymen of the Church of England—both Missionaries of the London Society for Promoting Christianity amongst the Jews—during the solemn service of that evening.

Ere the service commenced, the Hebrew Christian children from the Palestine Place schools sang the hymn which begins,—

"To Thee, great Lord o'er all,
In earth, and sea, and sky,
Thy people humbly fall,
With mournful plaint they cry,
O hear us from Thy throne,
Descend and save Thine own."

When the last verse was finished, the Rev. M. Wolkenberg read, in the sacred tongue, the Communion Service, which was followed by another hymn, by the Hebrew Christian children, which commences thus :

"Now let us pray for Salem's peace,
For they shall prosperous be,
Thou holy city of our God!
Who bear true love to thee!"

During the singing of the hymn the preacher made his way to the pulpit. When the children, with that thrilling pathos which animates every genuine patriotic Jewish breast, finished the last verse of that hymn,

"We will rejoice to seek thy good,
And ever wish thee well,
For Zion and the temple's sake;
There, Lord, vouchsafe to dwell,"

Mr. Stern offered up a short prayer, and then gave out his text, from Isaiah viii. 20, first in Hebrew, and then in English :
לתורה ולתעודה "To the law and to the testimony." And a glorious testimony did that *Hebrew Christian Witness* deliver. He demonstrated most successfully the blessed results of the influence of the

* See *Hebrew Christian Witness* for June, p. 91.

Bible; the preaching of Christianity to the nations, and the benefits resulting therefrom to the Jewish people. He feelingly appealed to his brethren after the flesh, and pointed out to them that the effects of the blessed Gospel, wherever that Gospel is well rooted and grounded, were complete.

The preacher was very forcible in his appeal to his Jewish hearers to search and find, if they can, whether—with all their wisdom, wealth, abilities, attainments, and any other favourable attribute—the Jewish nation, out of Christ, has ever raised a standard comparable to that beacon of grace and glory which the Gospel of Christ reared, and is rearing, on many a mountain of the Lord. It was to that banner that the prophets and the pious kings of Judah and Israel looked. Mr. Stern delivered the first part of his sermon in English : this lasted for about half an hour. He concluded his discourse in the German language, as many of his hearers were better acquainted with the latter than with the former.

Reader, be you Christian or Jew, meditate upon that service, from any point of view you choose, and you must come to the conclusion, at which Nathanael arrived, that JESUS CHRIST is THE SON OF GOD, THE KING OF ISRAEL. מלך

THE LESSONS FROM MOSES AND THE PROPHETS

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

THE demand on our space is so multifarious, this month, that we can scarcely do more, in this our issue, than indicate the respective chapters, in the Old Testament, which will be read on the respective Saturdays of this month, in all the Jewish synagogues in the world.

The lesson from the Pentateuch for the first Saturday (the 6th inst.) consists of Numbers xvi.—xviii. The mutiny of Korah, Dathan, and Abiram is a subject which may be dwelt upon, from different points of view, in conversation with an Israelite, who is under the delusion that to call Abraham our father, or Moses our lawgiver, constitutes our never to be repealed charter to God's special favour. Israel's constant rebellions against God and His appointed ministers, should be brought into bold relief, as well as the severe chastisements which those rebellious leaders brought upon our nation. The Jews, then, should be brought face to face with the Jewish national rejection of Jesus as the Saviour of the world, and the fearful calamities which overtook the nation ever since, and which, in some countries—where there are not so many Hebrew Christians as in England, France, Germany, and Russia—are still mightily oppressing the children of our forefathers, who in madness of heart and soul cried out, "His blood be on us and on our children." The typical appointment that Aaron's rod which "bloomed blossoms" should "be kept for a token against the rebels," might also be dwelt upon with advantage. Some of the institutions in the eighteenth chapter, may be made to conduce to "instruction in righteousness." The second lesson begins with 1 Sam. xi. 14, and closes with xii. 22. The stern, lacerating, and withering synopsis of the history of

our forefathers, down to his time of address, with which the aged prophet Samuel confronted our people, might profitably be imitated and brought down to our own time, somewhat in the style of Stephen's parting address to his murderers. (Acts vii.)

The Pentateuch lesson for the second Saturday, (the 13th inst.) begins with Numb. xix., and ends with xxii. 1. The institution of the "red heifer," and its typical import, should be dwelt upon; the suggestive instruction intended by the things which defile, and the ordinances which purify, should also be pointed out. Israel's rebellion at Kadesh, and the betrayal of unbelief there by Moses and Aaron should be made important points with modern Jewish sceptics, freethinkers, and rejectors of Christ. Israel's rebellion as they "journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom,"—against God and Moses, the punishment which the rebels incurred, their penitence in asking Moses to act as their mediator, and the mode of the appointed salvation,—all those particulars are fraught with solemn lessons and warnings. Our Saviour's reference to the symbolical brazen serpent (John iii. 14—20) should, of course, be made the basis of interpretation. The *Haphtorah* consists of Judges xi. 1—33. It records some of the incidents chronicled in the Mosaic lesson, touching the journeyings of the children of Israel, which undeniably prove the historical accuracy of the Pentateuch narratives.

The Mosaic lesson for the third Saturday (the 20th inst.) begins with Numbers xxii. 2, and ends with xxv. 9. In this portion of Scripture we have a glorious illustration of the readiness on the part of the Almighty to be merciful unto His people Israel, as soon as they turn to Him in penitence of heart. On the subject of Balaam's compulsory prophecies, we would recommend the perusal of "The Poetry of the Hebrew Pentateuch."* Some useful hints, in an exegetical direction, may be obtained from that volume. The Prophetic lesson (beginning with Micah v. 6, and ending with vi. 8) forms an appropriate sequel to the predictions of the Prophet of Pethor. The suggestiveness is too palpable to require many hints on our part. It is fully explained in the work just referred to.

The lesson from the Pentateuch for the fourth Saturday, (the 27th inst.) begins with Numbers xxv. 10, and ends with xxix. Some of the subjects will recur in the course of a couple of months, when some of the great Jewish festivals will be commemorated, when we hope to have more space at command than we have at present. The *Haphtorah* begins with 1 Kings xviii. 46, and closes with xix. It tells the awful tale that of the whole nation of Israel, in the days of Elijah, only seven thousand men were known to the Almighty who had not been worshippers of Baal : scarcely as many as there are Hebrew Christians in England alone.

"FAST OF THE FOURTH MONTH."

ON Tuesday, the 23rd inst., the Jews throughout their dispersion will commemorate, by a Fast-day, some of the most disastrous calamities that befell them as a nation. The fast, according to the Jewish calendar, will be observed on the seventeenth of Tamuz, (the fourth month,) "for five misfortunes happening thereon.—1st, Moses broke the first tables of the law (Exod. xxxii. 19); 2nd, the walls of Jerusalem destroyed by Nebuchadnezzar (Jer. lii. 4); 3rd, the city taken, and siege laid to the temple by Titus; 4th, the daily-offering ceased; 5th, the law burnt by Appostamus." The apocryphal character of some of the mementoes in this Jewish summary has been alluded to, and the chronological blunders of the others, have been pointed out by the present writer, in the *Scattered Nation*—

* Recently published by Messrs. Bagster and Sons, Paternoster Row.

a monthly, which ceased to exist with the end of last year—for August 1866, pp. 175, 176. In those pages the writer has demonstrated how little dependence could be placed on the chronological data of the Talmud, Lindo, Deans Millman and Stanley, and other historians of their calibre. In this short paper the writer will simply confine himself to the supposed anniversary as observed by the Jews.

The "Fast of the fourth month," may be considered as a sort of introduction to the fast of the fifth month, commonly called by English Jews "The Black Fast," which will this year take place on Tuesday, the 12th of next month, and will be treated in the next issue. Only truly patriotic and loyal Israelites observe strictly this month's fast. It is indifferently kept by the mass of the Jews in England, France, and Germany, whilst it is rigidly observed by the bulk of the Jewish people in Russia, Poland, Palestine, North Africa, &c. To the ordinary daily service on that day, are added several elegies, besides the seventy-ninth psalm, and some pathetic petitions. The principal burden of the special elegies is a recounting of the five great disasters enumerated above, which overtook the people of Israel, the many troubles which overwhelmed them since their dispersion, mingled with heartwringing confessions that they had justly incurred the tremendous chastisements by reason of their repeated apostasies from the Lord God of their fathers; praying earnestly at the same time for speedy deliverance, and restoration to Divine favour. M. M.

CONVERSIONS TO CHRISTIANITY

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

IV. JOHN JACOB.—PART II.

BESIDES his confessions of faith, John Jacob published two apologetic works, which have made him known to the Christian public as a man possessing no mean abilities to defend the Christian faith. In his "Conference betwixt a Papist and a Jew," and again, a "Conference betwixt a Protestant and a Jew," two distinct works, published separately in London, 1678, in 4to, we recognise in him a logical thinker and a very learned theologian. He understood remarkably well how to present forcibly the divine truth, and also to expose religious error in such a successful manner, as not to repel the reader, who may differ from him in religious opinions. There is a pleasant and attractive charm in his apologetic works, which must captivate the willing reader; and sound, lucid reasoning, which will not fail to bring conviction home to the minds of honest inquirers after the truth of Christianity. No wonder, then, that the London Jews' Society republished these two interesting and useful works in the year 1819, for the distribution among the Jews: but strange to say, for reasons which we cannot possibly divine, the name of their able author is not even mentioned. Had this justice been done to the author, his name would have been honourably transmitted to our present century as deserving the highest praise for having accomplished an important and useful task for the promotion of Christ's kingdom among his brethren.

The two conferences were published by the London Society in one volume, under the title: "Two Letters from a Merchant in London to his Friend in Amsterdam." In the first, a papist is introduced as vindicating Christianity to a Jew on the following argument: "He that testified of Himself that He was the Messiah, and confirmed His testimony by many infallible miracles, which were wrought by Himself and by His followers in His name, He must needs be the Messiah; but 'Jesus of Nazareth' testified thus of Himself, and confirmed His testi-

mony by many infallible miracles, which were wrought by Himself and by His followers in His name; therefore 'Jesus of Nazareth' must needs be the Messiah." This argument, based on the testimony of Christ Himself, as to His being the expected Messiah, which testimony He confirmed by true miracles, is a good and valid reason, for any candid Jew, for believing in Him as the Messiah, because "God never did, nor ever will, communicate this power of working (true) miracles to any to confirm a falsehood." Unfortunately the fictitious miracles unblushingly reported by papists to have been at one time or other performed by this or that saint, and which, some of them, even exceed in number and magnitude those performed by Christ and His Apostles, will in popish countries always perplex the unsuspecting Jew, and deter him from giving credit to those miracles narrated in the gospels: but then the truth-loving Jew must be brought to separate the chaff from the wheat, to distinguish between truth and error, between historical facts and bare-faced lies.

We turn our attention now to the second conference, in which a Protestant is introduced arguing with an unbelieving Jew on the truth of Christianity. "I shall advance another argument," this Protestant says to the Jew, "to prove that 'Jesus of Nazareth' (in whom we Christians believe) is the promised Messiah. Besides then the testimony of miracles, we have the testimony of the Scriptures to this truth; and remember our Lord says: 'The works He did in His Father's name did bear witness of Him;' and He bids the Jews 'to search the Scriptures, for they are they which testify of Him.' And we find in the Acts of the Apostles, that one Apollos did mightily convince the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." He then proceeds to argue on the following "two grand assertions" as he calls them: "1. That the promised Messiah is long since come. And 2. That 'Jesus of Nazareth is He.'" The patriarch Jacob's prophecy on Shiloh (Gen. xlix. 8, 10) is first brought forward, in order to show that the time for the coming of the Peace-bringer has already long ago passed. Nothing here spoken of Judah, it is maintained, was in any measure fulfilled in his person; he lived and died in Egypt without pre-eminence among his brethren; and if you look a little higher, you will find the things foretold by Jacob were such as concerned not the persons of his sons, but their posterity in the last days. . . . From the words thus explained, I draw this argument: If the sceptre and lawgiver are departed from Judah, therefore is the Messiah already come. The major proposition is affirmed in the text, the minor cannot be denied by you Jews yourselves." Next in order, Daniel's seventy weeks (ix. 24-27) are ably defended against rabbinical misinterpretation and silly subterfuges. The principal question in this prophecy is: Who is this MASCHIAH NAGIUD? The Jews answer, Cyrus; but John Jacob asks them rightly: "Did he take away sin? or bring in an everlasting righteousness? or make reconciliation for iniquity? or seal up vision and prophecy? or confirm the covenant with many? or cause the sacrifice and oblation to cease? Nay, was there any such thing as sacrifice or oblation in his days, for him to put an end to? Nay, was not he a mean of reviving sacrifices and oblations in after times?" The third prophecy respecting the time of the Messiah's coming is taken from Malachi iii. 1. "Aben Ezra, Rambam and Kimchi, and others of your learned masters, apply this prophecy to Him. . . . Now that which is predicted of the Messiah by this prophet is this, That He should come suddenly to His temple; His coming therefore must be whilst the temple was yet standing and in being. And it is for this reason the prophet Haggai tells us (ii. 9), That the glory of the latter house shall be greater than the former, because the Messiah, who is there called the desire of all nations, shall in a

little while come to it, and afford it His personal presence."

Granted then that the Jew cannot possibly refer all these prophecies but to the coming of the Messiah, the question would then very naturally arise: "Is Jesus Christ really and truly the promised Messiah?" John Jacob was well aware that this momentous question would be asked of him, and he, therefore, proceeds to lay down the following two propositions, which he endeavours to make good. 1. That Jesus of Nazareth hath no other to stand in competition with Him. 2. That all that was prophesied of old touching the Messiah is verified and fulfilled in Him. "It is a remarkable providence of God," he remarks, "that He should be without a competitor; that there is none else (the Jews themselves being judges) that can have the title, dignity, or office of the Messiah appropriated to him. It is true there have been some pseudo-Messiahs, or pretenders to His dignity, but they are disclaimed by yourselves as seducers, and causers of great misery to your people and nation." All the prominent prophecies respecting the lineage and descent of the Messiah are discussed, and it is conclusively shown, that the Son of Mary is the Son of David, the Immanuel. All the usual objections raised by Jews against the gospel narrative about the descent and miraculous birth of Christ are ably refuted. Our brother then speaks of the offices the Messiah should execute in His capacity as a King, Priest, and Prophet, and endeavours to convince the Jews, that Christ has justly and rightly discharged them according to the Scripture. Respecting the prophetic office of the Messiah in accordance with Moses' prophecy in Deut. xviii. 8, he forcibly tells the Jews: "The accomplishment of this excellent prophecy is in the person of Jesus of Nazareth; He was not only anointed to be a King and a Priest, but a Prophet too: He was raised up from amongst your brethren (as you have heard); he was like unto Moses; the other prophets that succeeded Him in their several generations, were none of them like unto Him; they instituted no new laws and ordinances for the worship and service of God; they all built upon that foundation which He laid: this honour God conferred upon Moses, to be a lawgiver to His people; but now in after times there was a prophet to arise, which should be like unto him, and the similitude consisted mainly in this, That He should make new laws and ordinances in the Church; and who was this prophet but the blessed Jesus? He hath revealed the mind and will of God in another manner than ever Moses did; He hath discovered the mystery and meaning of all the Mosaic ordinances and institutions; their nature, use, and end was unknown to your fathers, though they were daily conversant in and about them. I dare affirm that we have thousands of illiterate persons among us Christians that can give a far better account of the use and end of all the Mosaic rites, institutions, and sacrifices, than the most learned rabbins that you have, or that your church ever had; and having unveiled and abolished the old, He had superinduced new ordinances and institutions, such as are more easy and intelligible, and better suited to the adult state of His Church and people; and in this He has showed Himself a prophet like unto Moses, yea, a greater prophet than He; and with this agrees the testimony of the ancient Jews. The author of Sepher Ikkarim says: "In all that space of time, wherein the prophets followed Moses, until the ceasing of prophecy, there was none like unto him; but hereafter shall arise a prophet (even a Messiah) who shall be like unto him, yea, a greater prophet than Moses was." A. FURST.

THE LOVE OF GOD IN CHRIST JESUS,

"WERE the whole realm of nature mine,
That were a present far too small!
Love so amazing, so divine,
Demands my soul, my life, my all!"

THE HEBREW SCHOOLS.*

MY DEAR M.—It was my good fortune to be present last Wednesday at the "Anniversary" of the "Hebrew Schools," established in Palestine Place by the "Society for promoting Christianity amongst the Jews," for the training and education of one hundred Hebrew Christian boys and girls.

This "Anniversary" is always celebrated on the first Wednesday in June, of every year, and is to my mind one of the most interesting days imaginable; and one that I would not miss for a great deal, inasmuch as it never fails to leave a pleasing as well as a wholesome impression upon me. The "Festival" began last Wednesday at half past one o'clock with an examination of the children who are at present inmates of the School, in the presence of the Committee and a large number of friends and subscribers to the Society who had previously been invited to attend. The examination was conducted by several clergymen and laymen. The examiners seemed well satisfied with the progress made by the pupils during the six months which had elapsed since the last inspection of the Schools. Although I have no gigantic feats of intellect to record, for which children are so famous in these days of educational excitement, yet I must confess that I have seldom heard more intelligent answers than those given by these Hebrew Christian children, especially to the questions on Scripture History.

The subjects for examination comprised the usual branches of a solid English education, besides Hebrew, which latter, by the bye, was not as satisfactory as I could wish. At four o'clock the prizes were distributed; and after having examined the needlework of the girls, which is quite perfect in its way, and the neatly drawn maps of the boys, we repaired to the gardens of the spacious School-house, which, notwithstanding that they are situated in London, are large, and well planted with shady trees. There the real interest of the day began, for the old female pupils of the School were there assembled, having been affectionately invited to come and revisit their old haunts, and renew the bonds of interest and friendship which they had formed in childhood. It was really quite a touching and pretty sight to watch the highly respectable looking women, some quite elderly, others, young mothers, with their little ones, enjoying a pleasant talk with their old school-fellows on the very spots where they were first taught the wonders of the Redeemer's love.

At about five o'clock the ringing of the familiar school-bell summoned them to a substantial tea, which meal is provided for the old female pupils only. The tables were presided over by ladies of the congregation attending the Episcopal Jews' Chapel. When tea was over, and grace had been sung, the Rev. C. H. Banning gave a most suitable address, full of kindly interest, and cheering encouragement to everybody present; then all dispersed once more to the gardens, and the various rooms belonging to the school-house, in order to wile away the half hour before the service in the Chapel.

At half past six o'clock we went to the Chapel, where, before the commencement of the service, we sang that most thrilling and sadly beautiful hymn, rendered doubly so by the fact that it was led by the young and innocent voices of the Hebrew Christian children:—

"Jerusalem! Jerusalem!
 Enthroned once on high;
 Thou favoured home of God on earth,
 Thou heaven below the sky!
 Now brought to bondage with thy sons,
 A curse and grief to see,
 Jerusalem! Jerusalem!
 Our tears shall flow for thee."

* This letter, from the pen of a Hebrew-Christian young lady to a friend, has been sent to us for publication.—Editor H. C. W.

The service was read by the Rev. Dr. Talbot, who is the temporary Chaplain, appointed in the absence of the Rev. W. Warren, and was most heartily responded to by a large congregation of Gentile as well as of Hebrew Christians. The Sermon was preached by the Rev. J. McConnel Hussey, M.A., Vicar of Christ Church, Brixton. He took his text from the fortieth verse of the seventh chapter of St. Luke. At the conclusion of the whole service, the Hebrew School children sang the oft repeated, yet ever pathetic and sweet hymn—

"Hosanna to the Son of David!
 Blessed is He that cometh in the Name of the Lord:
 Hosanna in the highest."

As the sound of those treble voices rose in the air, it seemed to me as though I heard the echoes of that triumph-song which had greeted the meek and lowly King on His entry into Jerusalem, nearly two thousand years ago; and my heart swelled with gratitude to God that He had raised up means to support that choir formed from the very household of the Redeemer.

When we left the Chapel we walked up and down Palestine Place, and saw the hearty greetings of the old male pupils who had also assembled from various parts of London and its vicinity, in order to partake of a social meal together, and to inquire of each others' welfare. They struck me as being fine intelligent-looking fellows, with here and there a grey-headed, venerable old man; the very type of Abraham's race: such an one as might be expected to suffer many things, if called upon, for the truth's sake.

At nine o'clock the ex-pupils assembled in the school-room, where they sat down to several well-spread supper-tables, and talked at their ease, whilst many of the old members of the congregation waited upon them, and renewed their friendship with them. When every guest had partaken of the good things that had been provided, and grace had been sung, the Rev. C. H. Banning again delivered an appropriate address, and read extracts from letters addressed to the assembly by old pupils who lived at too great a distance from London to be present in any other way than "in spirit," at the interesting gathering. Amongst others, Mr. Banning read a very charming letter from one of the "old boys," as they are called, who is now a clergyman of the Church of England. Nine former pupils in the Boys' School have risen to such an important position, and are spreading THE WORD amongst their unbelieving brethren.

The Rev. F. Smith next spoke, and gave a most interesting account of all that he had seen and heard in the Holy Land, from whence he has lately returned; amongst other things, he informed us that out of one hundred and forty communicants, to whom it had been his privilege to minister in Jerusalem on Easter Day, no less than forty were Hebrew Christians, who were endeavouring by their life and conversation to bear witness to the truth as it is in Jesus. Two or three of the old pupils made some short speeches, in which they expressed their gratitude to the Society for all the benevolent efforts of that association in their behalf. The Rev. Dr. Talbot wound up the addresses with a few pithy remarks, and dismissed the assembly with the Doxology, and Apostolic benediction.

I went home deeply gratified with all I had seen and heard. I am not sure whether the amount of secular knowledge imparted to the Hebrew Christian children in the Society's Schools is equal to the present standard of government educational requirements,† but

† We happened to be present during part of the examination to which our talented young sister refers, and we could not help feeling that one of the examiners at least, in secular knowledge, was responsible for the children's occasional apparent backwardness. We would venture to suggest to future examiners of

one thing I know that of the nine hundred children who have been trained and educated in the Hebrew Schools during the sixty years since their establishment, but very few have disappointed the expectations of those who in faith "have cast their bread upon the waters." When I consider the misery and darkness of ignorance from which many of these Hebrew Christian children were taken, and with what gentleness and forbearance they are gradually made fit for the fold of Christ, I feel bound to endorse the sentiment that I once heard expressed by one whose opinion was worth having, namely, "The Society for Promoting Christianity amongst the Jews, must enlist the sympathy of every Christian, if only for the sake of the "Hebrew Schools."

Hoping that you will not fail to visit this most excellent Institution on your first opportunity, Believe me, my dear M.

Yours sincerely,
 ESTHER.
 CODICOTE LODGE, June 8th, 1872.

Clippings from Hebrew Workshops.

THE ANTIQUITY OF THE PATRONYMIC D'ISRAELI.

IN examining critically and analytically the history of Alfonso XI., it will be found that the name of one of the twelve Hebrew savants, which belonged to the Astronomical Academy at Toledo, established by that monarch, was יצחק הישראלי, "Isaac Ha-Israeli," who, in 1310, wrote a very learned work on mathematics and astronomy, under the title—יסוד עולם, "The Basis of the World." That work remained in MS. down to the middle of last century; since when three editions of it have been published, more or less correct. It may interest the ex-Premier to learn that the name to which he has added so much lustre and renown is of considerably earlier date than he supposed.

בר ישראל:

RESPECTFULLY TENDERED TO THE REVISERS OF THE OLD TESTAMENT TRANSLATION.

ענה כסיל כחולתו;— should be rendered "Chastise," instead of "Answer," "a fool according to his folly." The first of the three original words was erroneously pointed, and consequently inaccurately translated. It should have been pointed ענה, and not ענה. The fifth verse

of that chapter is exegetical of the second verse. The sacred writer instructs his readers as to the treatment which fools deserve:—"A whip for the horse, a bridle for the ass, and a rod for the back of fools. Answer not a fool according to his folly, lest thou also be like unto him. Chastise a fool according to his folly, lest he be wise in his own conceit."—From unpublished Annotations.

Ezekiel xiii. 7.—The latter part of this verse should be grouped and translated as follows:—

אמרתם ואמרים נאם- יהוה ואני לא דברתי: "Ye have said, and are saying,—It is the Oracle of the LORD; but I have not spoken." See *The Oracles of God, and their Vindication*, published by Messrs. Bagster and Sons. ONE WHO LIVES TO LEARN.

those Schools in English history, of the middle ages, not to overlook the important department touching the Jews of that period. Questions on that department would be much more to the point than on the etymology of the term *Saracens*, which received so questionable a reply from the propounder of it. On that point we recommend Mr. D. Campbell, the perusal of the first thirty pages of Forster's 2nd vol. of "The Historical Geography of Arabia."—Editor H. C. W.

PARAPHRASE ON PSALM LXVII.

GOD shall vouchsafe His grace,
He shall His blessing send
On all who seek His glorious Face,
And at His altar bend.

That Face of radiant light
Shall its glad beams display,
And give us songs amid the night,
And cheer us as we pray.

On earth, O Lord, Thy way,
Thy saving health be known ;
Let all the tribes confess Thy sway,
And bow before Thy throne.

Thee let the people praise
With songs uplifted high ;
For Thou, most just in all Thy ways,
Shalt judge them righteously.

Thou shalt Thy chosen lead
By streams and pastures fair ;
For them the earth shall yield her seed,
And God shall bless them there !

Yea, God shall bless us, and His fear
Shall through the earth extend ;
Till all shall be His servants here,
And praise Him without end.

Bristol, May 1, 1872. A. C. ROWLEY.

Correspondence.

[The Editor disclaims any responsibility for, or general sympathy with, the views hazarded and propounded by some of his correspondents.]

THE LOST TEN TRIBES.

To the Editor of "The Hebrew Christian Witness."

GENTLEMEN.—Observing in your issue for the present month, a brief announcement, to the effect, that your columns are, to a certain extent, open for replies from such of your correspondents as may be qualified to undertake them, against the theory recently propounded, it would appear with no slight degree of impatience, that the English nation is lineally descended from the ten tribes of Israel, presumed never to have returned from their captivity, I am induced to trouble you with a few lines on the subject. In my "Prophetic Future of the Empire of Great Britain," already forwarded you for review, I, in a measure, anticipate the promulgation of the above erroneous theory, and, by way of answer, assert—as I do in page 23 of the pamphlet just alluded to—that "The constitution of the British Empire is itself essentially divine in its origin, and given by divine revelation independently and altogether primary of any other divine revelation which has been bestowed upon humanity." Of course it cannot be expected that you can allow in your columns the space which would be necessary for me elaborately to establish this proposition by argument, and I trust I am not so wanting in good manners as to desire to weary you or your readers with mere verbiage. I can only deal with it here as a proposition established and demonstrated; and regarding it in that light, it disposes at once of the whole question of the fanciful hypothesis that the British nation is lineally descended from the ten Israelitish tribes. For I claim for Britain and the British race a nobler origin and a grander mission than that of which Israel herself can boast. What that is, I shall make abundantly clear in future controversial and theological works which I am preparing to issue, so soon as I can attain anything at all approximate to a respectable audience for the eternal and immutable doctrine which I have to propound. Particularly do I deal with it in a work I am now writing to be entitled "The

Pre-Adamic Origin and Glory of the Empire of Great Britain." For science has sufficiently demonstrated that the ordinary notions entertained, through the prevalence of the common error of the acceptance of allegorical history as literal and exact, that all the human races on the face of the earth are descended from one pair of the human family, are untenable; and, moreover, that the earth has been inhabited by humanity for a period long antecedent to that stated to be the era of the creation of Adam and Eve, is a fact conclusively established by science. Wherefore, coincident with its verity, it is neither unreasonable to believe nor impossible, but that traditions of such ordinarily regarded pre-historic period exist and are extant at the present time. What, then, are these traditions, and whither are they enshrined? These are questions which, as I have said, I purpose independently to open by discourse; but I hasten to anticipate and answer the objection which will readily arise in the minds of some of your readers, to the effect that in placing, as I do, in the divine economy, Israel subordinate to Britain, I invert the order of things, inasmuch as that it will be said that Christianity came through Israel, and that it is to Christianity alone that Great Britain owes her civilisation and pre-eminence. I have, in answer to this, simply to show from the Scriptures that Israel does in reality occupy a subordinate and not the principal position in the divine arrangement. This I establish from the fact that Abraham, the father of the faithful, and the immediate progenitor of Israel, acknowledged the supremacy of Melchizedec, King of Salem, Priest of the most high God, to whom also he gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of peace. (Hebrew vii.) Wherefore, the apostle, than whom none more adequately conceived of the greatness and glory of Israel, lost in wonder at the contemplation of the glory of Melchizedec, rather than attempt description, places it, as it were, behind a veil, and simply says, as if quite enough, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of his spoils." Further on, remarking upon the blessing which Abraham received from Melchizedec, he says, with admirable conclusiveness of reasoning, "Without all contradiction the less is blessed of the better." And he says also expressly that Levi, who received tithes, paid tithes in Abraham. "For he was yet in the loins of his father when Melchizedec met him." Here the Apostle, with that excellent penetration which he had in divine things, deals with literal verities as typical and allegorical, as he also does when writing to the Galatians concerning the two sons of Abraham, the one by a bondmaid, the other by a free-woman. "Which things," he says, "are an allegory." (Gal. iv. 24.) So also in the allegory of Melchizedec, and it being witnessed that he liveth, have we forshadowed as of independent divine revelation, the eternal origin and duration of the constitution of Britannia, as I affirm, and which I also state to be alluded to especially by Isaiah, as the "top of the mountains," in which the mountain of the Lord's house shall in the latter day be established. Isa. ii. 1. And it is simply because of the evident fulfilment in a great degree in our own time of this prophecy, the establishment of the mediatorial kingdom of elect, spiritual Israel, in, through, with, by, and among ourselves, that some have fallen into the error of supposing that we of England are the lineal descendants of the lost ten tribes of the house of Israel. I have the honour to be, gentlemen, your most obedient servant,

ISAAC FOWLER BALLARD.

Chelmsford, May 2nd, 1872.

[We have been induced, by the representations of some valued friends and diligent students of history, sacred and secular, to continue to apporportion for some time longer, a limited amount of

space to the discussion of this most interesting question. We own that Mr. Ballard's treatment of the important subject has quickened our sympathies with the advocates of "Our Israelitish Origin." We shall also gladly insert short, pithy, and well considered notes on Prophecy.—EDITOR H. C. W.]

A HEBREW CHRISTIAN COLLEGIATE INSTITUTION.

To the Editor of the "Hebrew Christian Witness."

DEAR SIR.—I have recently read, with absorbing interest, "Vestiges of the Historic Anglo-Hebrews in East Anglia" (published by Messrs. Longmans and Co.). I enter heart and soul into the author's plea for a Hebrew Christian College, which "might prove the nursery of purest literature and soundest science." I sincerely trust that the Hebrew Christians *en masse* will agitate till they attain the object of the author's aim.

"How do I propose to raise the money for the required fabric and endowment?"—the author asks, on p. 105, and his answer is as follows:—"By Act of Parliament! Repeal the Spoliation Act of *Anno Primo Victoria Regina*, cap. xlvi. Let the vast accumulated property of the 'Domus Conversorum,' in Chancery Lane and Fetter Lane be restored to its proper object; and a well endowed College—with its chapel, and residences for professors, students, porters—is ready to hand. The new Public Record Office would not be a bad College to begin with. Why not add 'Sion College' to it?"

The paragraph which follows the one just quoted is so interesting that I cannot forbear quoting it:—"When the Hebrew Christian, Sir Francis Palgrave, was appointed Master of the Rolls, some facetious humourist, at the time, put a question in the 'Notes and Queries,' to the effect, 'How long since was it that the property of the *Domus Conversorum* had been restored to its original purpose?' When I read it, I could not help observing, 'Many a true word spoken in jest.'"

I trust that you, as the mouth-piece of Anglo-Judæo Christians, will keep the subject constantly before the British Christian public till you recover that which indisputably belongs to you, as a body.

You will bear with this communication when I tell you that I have for many years felt a deep interest in everything connected with the spiritual welfare of the Hebrew nation. I am a firm believer that that nation will be restored to God's favour, and, moreover, that the Fig-tree is even now beginning to bud. My dear partner in life and myself are both one in the same faith and hope. It gives us profound pleasure to offer, as a gratuity, a piece of freehold-land, as a site for a Hebrew Christian Collegiate Institution, which shall embrace—until the property of the *Domus Conversorum* be restored to you—an Anglo-Hebrew Christian Church, Hall for lectures, Conferences, &c. This establishment, I propose, shall be entirely under the direction of Jewish believers.

The sum of FIVE THOUSAND POUNDS will be required for the proposed buildings. The God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, has many loving friends, in this favoured land, of His ancient people. He may put it into their hearts to forward contributions for the purpose—until a Board of Management be formed—addressed To the Editor of the "Hebrew Christian Witness," either to Pelham Library, 151, Fulham Road, Brompton, London, S. W., or 62, Paternoster Row, London, E. C., the receipt of which shall be acknowledged in the successive Nos. of your Monthly. I am, Sir, yours, &c.

AN ANGLO-SAXON CHRISTIAN.

"Beulah," May 31, 1872.

Queries.

WILL any lover of Scripture tell how to take the words **וְיָרֵד** and **Αἶψά**, and what difference may be attributed to their meaning when in the plural? &c. &c. What is the ancient Jewish view of the doctrine of eternal punishment? Is there to be everlasting penal retribution? What means, in this connexion, the passage which asserts that "Christ shall subdue all things unto Himself?" Surely it cannot mean annihilation? M. S.

ARE not the words of the "old midrash," cited, p. 93, in the HEBREW CHRISTIAN WITNESS for the current month, applicable to the heavenly state only, and not to the times of the Messiah? Is not such a sense supported by the following words of Buxtorf, Heb. Jex. under the word, **עֵתִיד לָבוֹא**, *Apud Theologos, לעתיד לבוא, ad futurum venire, id est, in seculo venturo, "in altera vita."* ד.

WHY do the Jewish feasts of Passover and Pentecost now and then fall on different times to the Christian Easter and Whitsuntide? I am aware that both the former festivals are regulated by the course of the moon. I am at a loss to account therefore why they some years *synchronise* with our corresponding Christian festivals, and at other years they do not. May I trouble you to answer this query? E. E. APLIN.

Clifton,
[Our answer is ready, but lack of space necessitates its postponement till our next issue.—Ed. H. C. W.]

Revision of the English Version of the Old Testament.

Can you, or any of your readers, inform me what progress the Hebrew Christian Council have made in the above important work, which that council set themselves to perform?

Aberdeen. R. C.
[A full explanation in our next No.—Ed. H. C. W.]

Replies.

G. WILLOUGHBY will find a sufficient answer to his query in the following announcement:—

THE RABBINICAL HERMENEUTICS OF THE OLD TESTAMENT.

BEING A TRANSLATION—WITH EDITORIAL ANNOTATIONS AND ILLUSTRATIONS—OF THE **תולדת אהרן**. TOLEDOTH AHRON, BY RABBI AARON DI PESARO, **תולדת יעקב**. TOLEDOTH YAKOBH, BY RABBI JACOB SASPORTAS—AND **בית אהרן**. BAITH AHRON, BY RABBI SAMUEL BEN AARON.

THE problem—are the Apocryphal, or pseudo-canonical, Jewish Theologians reliable exponents of the Old Testament Scripture?—must remain unsolved until Christian scholars are in a position to lay proper hold upon the Rabbinical interpretations of the sacred Text of Moses and the Prophets, so as to be able to judge for themselves. Down to the present time the attempt even at a solution was simply impracticable. The Rabbinical interpretations of the inspired writers of the Old Testament have never yet been reduced to a coherent, consecutive, and systematic treatise. Those interpretations, contradictory as they are diverse, are scattered up and down the *Jerusalem Talmud*, a very bulky work written in a very cramped style; up and down, in mazy confusion, the *Babylonian Talmud*—a work of prodigious size, about forty large treatises, generally bound in twelve thick folio volumes;—up and down the *Zohar*, *Midrashim*, *Yalkutim*, &c. &c. All those works consist of nondescript farragoes of pretended science, history, phyiology, ethics, juria-

prudence, and philosophy. Multitudes of Jews themselves who hold those stupendous works in profound adoration, by a sort of faith, have never perused a page of those heavy folios, and have, perhaps, never had a sight of the formidable volumes. Hence, the rash and unqualified adulation which modern Jewish writers lavish, now and then, upon those works, and upon the hermeneutics which they inculcate.

Could but Christian scholars and critics grapple, for themselves, with those interpretations—by having them pointed out in vol., fol., col., and faithfully translated—they would soon put those compound comments into the logician's discerning crucible, which separates dross and alloy from sterling metal. The fire of sound learning and reason would soon make short work of the "wood, hay, stubble," and show forth the intrinsic worth of the "gold, silver, precious stones." Thus a most satisfactory solution would be obtained of the hitherto most stubborn problem. It was thus that Western *litterati* and *savants*, as well as the generality of intelligent readers, have been enabled to sit in judgment and pronounce a just verdict on the pseudo-canonical books of the Eastern world—such as the *Veda*, *Zend Avesta*, *Tripitaka*, the *Koran*, &c. &c. It is somewhat remarkable, however, that hitherto the pseudo-canonical works of the Jews, in which are embedded the Rabbinical exegesis of the Old Testament, have remained sealed books to almost the whole of the Western Gentile world. The glimpses which the European Gentile Christian obtains of those books reach him through the uncertain medium of bias or prejudice, according to the murky light which one or the other imparts.

About 300 years ago, the celebrated Rabbi Aaron di Pesaro undertook and accomplished the herculean task of furnishing a sort of concordance to every passage of Scripture quoted or commented upon, in the *Babylonian Talmud*. This work the author called after his own name, **תולדת אהרן**. TOLEDOTH AHRON, *the offspring of Aaron*. It was first published at Freiburg and Basle in 1581. Of such importance did the great Buxtorf consider the work, that he published the whole of it as an Appendix to the first edition of his *Chaldaic, Talmudical, and Rabbinical Lexicon*, in 1639. with the following Latin paraphrase of its title-page:—"Index locupletissimus omnium locorum, in toto Thalmudico opere de sacris Bibliis comprehensorum, summo studio et fidelitate collectus." An enlarged edition, including references to the *Zohar*, *Baal Akeida*, *Ikkarim*, &c., was published at Venice in 1590. Between sixty and seventy years afterwards the then famous Rabbi Jacob Sasportas, whom subsequent Hebrew writers described as **מופלג בתורה ומוכתר בענה**—"most distinguished in the law, and crowned with humility," a native of Oran, in North Africa—who was successively Chief Rabbi of the Sephardim Congregations at Leghorn, Hamburg, and Amsterdam—supplemented the work of Rabbi Aaron di Pesaro, by a concordance of the passages of Scripture quoted, and treated, in the *Jerusalem Talmud*. The supplement the author entitled after his own name, and called it **תולדת יעקב**. TOLEDOTH YAKOBH, *the offspring of Jacob*. The twofold work, as a whole, was first published at Amsterdam, in 1652.

In 1690, Rabbi Aaron, ben Samuel published at Frankfort on the Oder, his **בית אהרן**. *the ne plus ultra* of keys to the Rabbinical Hermeneutics of the Old Testament.

It is considered by competent Judges, whose opinions may be relied on, that an annotated translation, properly edited, of that threefold work into the English language, is a great desideratum; and that such a work would be hailed as a welcome boon by Christian Students and Scholars. Dr. MARGOLIOUTH has finished an edited translation of the original. He has prefixed to the translation an introductory Essay

on the rise, progress, and development of the pseudo-canonical books of the Jewish people; with a review of all the works that have been published respecting the same; as well as a Preface, in which he explains the peculiarities of Rabbinical diction and mode of illustration. The elaborate and scholarly index at the end of Buxtorf's *Chaldaic Talmudical and Rabbinical Lexicon* has also been translated and edited, in the form of an Appendix.

The whole work is complete, in Two VOLUMES, Crown Quarto. Price to subscribers, TWO GUINEAS. The MS. will go to the press as soon as a sufficient number of Subscribers is secured to warrant the publication. Subscribers' names to be sent at the earliest convenience, either to the Publishers, Messrs. Longmans & Co., or to the Rev. Dr. MARGOLIOUTH., 22, Pelham Crescent, South Kensington, London, S.W.

(Pp. 32, 79.)

TOUCHING THE CELEBRATION OF THE HOLY COMMUNION IN THE EVENINGS.

SIR,—Observing that the above subject is occupying some attention among your readers, I submit the following considerations, with the view to its fuller elucidation, in the interest of the truth, rather than in that of any section of the Church.

The Scriptures which obviously claim attention at the outset, are those which record the institution of the ordinance itself; that these prominently assign to it a passover origin, will not be disputed, nor can this be ignored in the present inquiry; it is not needful to examine the general relationship of both institutions to each other, but it is essential to the object in hand to compare the two, in respect to the special season appropriate to their observance. As regards the passover, in this particular, its observance was restricted most emphatically, we may say not only to a particular day of a selected month, but the very hour was indicated at which the rites of the festival were to be begun; the evidence of this may be found in such Scriptures as Deut. xvi. 6: "At the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the passover, *at even*, at the going down of the sun, at the season that thou camest forth out of Egypt." Ex. xii. 26, 27: "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say unto them, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." The latter Scripture points out another feature of this rite to have been one especially concerned in the present inquiry, namely, its commemorative character; it was indeed, ostensibly, the chief characteristic of the ordinance; others it undoubtedly had, in other respects even more important, but that its most obvious character was retrospective and commemorative, seems beyond question. This being so, it is easy to understand, at least so far, the impress of rigid circumstantiality which the rite bears, the procedure being exactly what obtains in all such circumstances. Where the intension is to perpetuate the remembrance of the object or circumstances celebrated, usually there is a rigid adherence in the memorial to the precise period originally associated with the occasion of the celebration; there may be laxity in other respects, but we repeat, as a rule, there is uniformity in this. We have then in the case of the passover a clear adoption of this principle. Our next inquiry is as to whether a similar character was imparted by our Lord to the ordinance which He founded, and whether this extended, as in the case of the passover, to the very season of His suffering? That "the bread and the cup," beside other qualities, possessed the commemorative features referred to, the expressions occurring in the following Scriptures sufficiently attest,—Luke xxii. 19:

"This do in remembrance of me." 1 Cor. xi. 26: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death, till He come." Nor must the very remarkable circumstances of its institution be omitted. The influence of the one ordinance is discernible in various particulars: Our Lord, having finished the passover meal, with those who that night constituted His "house," and having doubtless given occasion, during the course of that meal, to remind His hearers that it was "a night much to be remembered," as it obviously received a hallowing pathos from the fact that it was the last He should eat with them. It is perhaps difficult for us Gentiles to understand our Lord's feelings in this particular, but that He as a true "Israelite" loved and revered the rite is beyond doubt; delicate and tremulous though the indications of this fact may be. Thus animated, He suddenly, unexpectedly, took bread,—the old, the loved, the sacred passover bread,—and also the cup, doubtless paschal wine—and giving thanks anew, He gave to His disciples, saying, "Eat,—drink ye all of this; do this in remembrance of Me. This is the new covenant in my blood. I have this night found joy in eating with you the ancient rite; but when I am gone, and no longer with you, do this in remembrance of Me." Thus of the whilom feast, he brought forth a banquet, such as sense of man or angel never had regaled before. "In that He saith *new*, He hath made the first old; now that which waxeth old is ready to vanish away." From the folds of this dry husk there emerged this thing of life and un-fading beauty, possessing virtues of universal worth.

Our Lord having founded this new ordinance then rose to leave the house, and this, it will be remembered, in violation of one of the express observances of the passover, which required that no Israelite should go forth of his house that night, "until the morning." The explanation being that this was the accepted, appointed "Lamb," whose place on that night was first, outside the house, that it might be passed over, then inside, the object of delight and gratification; therefore He rose, and with the echoes of the paschal hymn still lingering in their ears, He walked forth into the night, with His bewildered flock mutely following; and soon the shades of Gethsemane witnessed sights and sounds of greater wonder still, ending in the Lamb being led to the slaughter. Not without purpose, as it seems, did the Spirit require to record the day and the hour of it all. Mark xv. 1: "In the morning the chief priests, scribes, and elders consulted;" ver. 25: "And at the third hour they crucified Him;" ver. 33: "When the sixth hour was come there was darkness over all the land until the ninth hour;" ver. 34: "And at the ninth hour Jesus cried, My God, my God, why hast thou forsaken me;" ver. 37: "And Jesus cried with a loud voice, and gave up the ghost." We have here a record of the whole day's events from morning till night, the ninth hour being the period between three and six o'clock, afternoon; the latter hour, or sunset, being the termination of the Jewish day, which was the time for slaying the paschal lamb, and also for offering the evening sacrifice. That our Lord died at or about sunset, there exists in the above and other Scriptures irresistible proof.

That there was discerned a manifest harmony between the Jewish rite and the Christian dispensation is obvious from the apostle's remark: "For Christ, our Passover, is sacrificed for us; wherefore, let us keep the feast:" and this requires to be noted where difficulty is felt in conceding principles derivable from Jewish ritual, as in this instance. But we need not base our practice upon inference merely, we have now to consider what is available of positive precept, express or implied. 1 Cor. xi.; That the apostle here deals with the one ordinance which our Lord instituted on the night of His betrayal, is not to be gainsaid, except by such as choose to affirm that He founded two

ordinances, one, "The Supper," the other, variously designated "The Eucharist," "The Holy Communion," "The breaking of bread," but for which there is no proof. That the apostle understood "The Lord's Supper" to be identical with the ordinance described in the passage cited, is evident from the manner in which he reasons from the one to the other, a procedure which is, in the circumstances, inexplicable, upon any other construction. The man would be possessed of no common hardihood who should attempt, deliberately, to force another meaning out of the passage. The Lord's Supper then was founded, says the apostle, on the night of His betrayal; observe, it is not said here, the Passover night—that was gone, but rather as the more suitable connection for the purpose in view, the night of betrayal. Now it must be held, until disproved, that the rite as practised by the Corinthians, agreed with the character and season assigned it by the apostle, as is indicated in the designation itself. Our Lord founded it at that season, hence its name. That this practice of evening celebration was also observed by the Church at Troas is, all things considered, in the highest degree probable.

Thus we have seen that analogy, and what amounts to precept, derivable from Scripture, all point to evening celebration as the more appropriate mode; other considerations, arising out of the spiritual fitness suggested by the selection remain, but the above may suffice at present.

Glasgow.

M. W.

(No. 5, p. 77.—1 Sam. ii. 35.)

GENTLEMEN,—I fully agree with your learned correspondent that the words of 1 Sam. ii. 35, "And he shall walk before mine anointed for ever," do not contain a prophetic allusion to the Messiah. We know that Christ is the ultimate object and end of the law and the prophets, that he was typified and foreshadowed by the sacrifices, ordinances, appointments, &c.; yet I feel that to refer every passage where the word "anointed" occurs to Christ, is going too far. We are thus doing injury, I fear, to the sacred subject which we desire to promote; for I need not remind you that the attempt made by some learned men to find Christ *everywhere* in Scripture was the cause, in a measure, that other writers find him *nowhere*. Let us be thankful that we have numerous passages which bring the Saviour before us in his various offices and relations to mankind; but let us allow the Scriptures, like every other genuine history, to be expounded and explained by the context, or the subject of which they are treating.

The ten verses at the end of the chapter mentioned above are a message from God by one of his prophets. They contain a severe reprehension to Eli for honouring his sons more than God, and for their treating with contumely His offerings. Then follow the judgments which shall fall, and which did fall, upon Eli's house. Every verse contains some direct reference or personal allusion; and the introduction of the coming of Christ seems altogether out of place here. Besides, what can the declaration mean, "And he shall walk before my Anointed" (the Messiah)? The Levitical priesthood was to be abolished, Christ to become the High Priest of our profession. There can therefore be no other high priest walking before Christ. As to the lower order of priests, it cannot be applied to them; for all Christ's people were to be "made by Him kings and priests unto God."

On the other hand I see no intimation in the passage that the High Priest would thenceforward be subordinate to a king. The apodosis or chief point of the thirty-fifth verse is not "And he shall walk before mine anointed" (in a subordinate position, as your correspondent thinks); but the words "for ever!" The meaning of the passage is simply this. Having rejected Eli and his house, God intimates to him that He will raise up a faithful priest who will

act in accordance with his mind; and God, on his part, promises to give him a sure and permanent office, which shall not be taken from him as Eli's was; but continue *for ever*. The question whether the civil governor or the religious teacher should be supreme is not touched upon here. This must be gathered from other parts of sacred history. And my belief is that the High Priest was always subordinate to the chief magistrate, judge, or king, as the case might be. Aaron, the first high priest, was subject to Moses; so was Eliezer to Joshua, except in the distribution of the land of Canaan; a land given to Abraham by covenant, and confirmed by many promises; therefore looked upon as a religious act. Eliezer was succeeded by Phinehas; but we hear nothing of him until the question is started concerning the altar, which the two and a half tribes on the other side of the Jordan had raised over against the land of Canaan. In such a religious difficulty the high priest is most naturally brought forward, and placed at the head of the embassy. Again, in the long period of the judges we know nothing of the actions of the high priests; though much is told us of the deeds of Ehud, Samson, Jephthah, Gideon, and others. There can be no doubt that there was a regular succession of high priests in Shiloh, where the ark was placed, and whither the people went to worship. Though the children of Israel repeatedly fell into heathen practices, it is certain that during the period of the Judges the apostasy from Jehovah never became prevalent. The sacred tabernacle was never entirely deserted and shut up; nor was it ever polluted by rites of heathen superstition. The general silence as to the power of the high priests, or their achievements, is therefore highly significant. It leads to the conclusion that as after the establishment of the monarchy, so before its setting up, the high priests were subordinate to the chief magistrate, judge, or king; and therefore but little is said of them and their doings in the Scriptures.—I am, gentlemen,

יְשׁוּעָה (Literalist).

Literary Notices.

PUBLICATIONS RECEIVED.

Sunday Reflections on Current Topics: With an introductory Essay on the meaning of the word "Christianity," and on the interpretation of the Old Testament Scriptures, in reference to certain statements contained in Vol. I. of the "Speaker's Commentary." By the Rev. Joseph B. McCaul. London: Longmans, Green, and Co.

By the same Author.—*The Duke of Somerset's recent Attack upon the Bible criticised; with some vindications of the mistakes alleged by Dean Alford against St. Stephen's speech.* London: Longmans, Green, and Co.

The Biblical Museum: A Collection of Notes Explanatory, Homiletic, and Illustrative, on the HOLY SCRIPTURES, especially designed for the use of Ministers, Bible-Students, and Sunday School Teachers. By James Comper Gray.—2 Vols. London: Elliot Stock, 62, Paternoster Row.

From Darkness to Light. By A. A. I. London: William Macintosh, 24, Paternoster Row.

NOTICE TO OUR READERS.

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

THE HEBREW CHRISTIAN WITNESS will for the present be published by Mr. Elliot Stock, 62, Paternoster Row, E.C.

The staff, under the new auspices, is reinforced by an accession of fresh eminent ability and talent of Hebrew Christian writers, authors of well-known reputation. With last month's issue

begins to be published a serial tale, historical, under the title, **THE DANISHED ONES FETTERED HOME**: being a narrative of the annals of the Jewish communities in this country since the Reformation.

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

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

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

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

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

ESPECIAL NOTICE.

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

Papers by Revs. J. C. S. Kroenig, and J. G. Tipper, in our next.

LETTERS RECEIVED.—J. W. Morris; E. E. Aplin; J. Hymans; R. M. Allen; Mrs. Gulliver; Mrs. Le Blanc; Mrs. McLachlan; Helen Campbell; Jane Harris; Evangelos; W. F. Bradley; Rev. Drs. Rosenthal, Hurst, J. B. Goldberg, &c. &c.

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