THE MISSION OF ISRAEL.

"Israel has a mission to fulfill," 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.

On account of our sins are we banished from our country, is the mournful confession made by every Israelite when he joins in the prayers of the synagogue. The natural inference deducible from this confession is, that in the past, and in perfect consonance with history, both sacred and secular—is that the great sin committed by the Jews at large, the effect of which had been, and is 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 befell 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 insubordinate 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 fulfill—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 Mission 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 Mu'ammed was probably the first who borrowed it from them, in direct opposition to the Scriptures, where the word One (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—thetell 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 converting, and contrast, what they call, Christian bigotry with Jewish liberalism, as attested by their habitual non-interference with others' beliefs.

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 the chaos of 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 instrument of God's will. The world of the ancient Egyptian world is mine, and ye shall be unto me a kingdom of priests and an holy nation" (Exod. xix. 5), 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 most hideous 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 sufferers and victors of the promised Deliverer, who, as the "seed of the woman," was to bruise the serpent's head. In the days of Enoch, 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, "This is the man, whose name (as Abraham's) was called to be a people." 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, and they 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 show how, low, how wretched, how human the idea of leading 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 engorged and bred in the foul miasma produced by the Nile. And as for the Phœnicians, we need only read the 19th 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, if ever, 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, unreprieved 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 he delivered his lectures, before no less an audience than that which ministers 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 seditious 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, haphazard 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
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ideas, so crudely propounded, which characterise these lectures; namely, the Pharisaic hatred of the Cause 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 moreagreeable freshness than "Professor Marks" seemed able to do.

THE EXODIUM.

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 of well-proved Jewish importation were 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 Saduceeism 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 Jewish believers 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 Niebuh, nor a Neander, amongst histrionographers; anything beyond his Pharisaic inveterate bigotry against Christ and Christianity is beyond his research. He feels not his name as a weapon for 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 Karah’s partisans—"Ye have killed the people of the Lord, (Num. xvi. 41)," against Moses and Aaron; as devoid of truth as Turbull’s accusation against Paul, or as any other charges conjured up ever since by the representatives of Karah, Caiaphas, Turbull, 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. 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 consistently applied to Hebrew Christians, tells its own tale as regards the disposition of those who employ the sobriquet. The Pharisaic idea which "that wealth whipsawed 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 synagoge organ, in this country, contained, for many a month long, a series of articles—signed, "Nathan Meyer," entitled Parchristianism—full of blatant blasphemy against Christ and Christianity, which gave the cue even to the relentless Gentile Christians, as to the meaning which unbelieving Jews implied by the term Apostates, when they nicknamed 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 i. 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 devils 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, who is 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 דודות, 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 the Jews for their infidelity and blasphemy, has been put into the month of our Savior by the author of the Toladeth Yeshu—a most blasphemous Jewish production, which purports to give a narrative of our Lord Jesus Christ, whilst on earth:—

"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 דודות, 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.

MENDELSOHN.

Professor Marks is great on Moses Mendelssohn, but he incidentally lets out how the minds of the Jewish nations 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 Mendelssohn is still marked 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 Savnans which appeared upon 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 dilute on the extraordinary mental powers with which Gans was endowed, but he does not furnish a catalogue of the great works to which Gans’ 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 mediocrité of censure 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, who, by giving 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.

ANTICHISTIAN 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 namely tells us the extreme measures which the Rabbinists 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-place for the revolutionary schemes of a reasonable 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 christianize the Jews, he be conceived 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. Fortwith 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 Hegalism, 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 pugnacious 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 new Hebrew Christians? Then let him 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 sorcery, 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 inwardly convinced of its divine institution.""

Thank God, neither the crazy vietration of a Gentle 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."

SADUCCEAN PROCLIVITIES OF ANTICHISTIAN 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 formulae relating to the ancient sacrifices, the ordinance of priests, and the restoration of the faith of Judah and Israel to the land of the patriarchs, have been expunged."!!!

WHAT THE DUTCH JEWS PROVE.

The lecturer, in his paper 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 Talmudic 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 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 anxious readers of his wretched work 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 CAPERNÄUM:
A DAY IN CAPERNÄUM:

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 Midrash. For these, the author has not restricted himself in any way to the commentary and parallel passages in the Talmud and Midrash. 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 matters of life and death, His dealing 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 the Saviour's thought and work 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-
THE SCENE.

To live past events over again in thought, and by this means to present them before the imagination reall, 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 archæologist. But if we add to these fancies, which, by dint of profound search into antiquarian lore, develops legendary tales from sketches into detailed reminiscences 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 stems from lore and the 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 each one in particular, as make ancient events, with all their accidents, 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 continuing in the interior regions of the 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 continent of Europe. 

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, showing 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, far off, in the broad Walton Sea. It is a peculiarity of the Holy Land, that it contains, within a proportionally small space, the most varied forms of soil and landscape. The southern, or rather western, slopes of the mountains, with the mountain rises less precipitously, and the region round Jericho, have a tropical climate and vegetation.

But in what century, what historical epoch, did we imagine ourselves making our way to 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 most level, most 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 directed.

The Jordan valley, 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. It is said to have been built, of the materials 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 struggles 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. After the capture of 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 his capture, all the forces of 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 inhabitants, and a great and a place of the inhabitants had fled to the boats, and were escaping across the lake, Vespasian had boats built, which he manned with troops, in order to pursue them as quickly as possible. The 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 boats, it was bored through the bottom, and thrown into the lake, and cut down the fugitives. Those who sought, by swimming, to escape from the words, and were shot down by arrows, or sunk beneath the waves; if any one held on to the sides of the boat, the stroke of the oars 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 Jews was at the point of 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 along the side of the lake, to Tiberias. After an hour's walk, we have before us, on the left side of the shore, the anciently famous Thermus (hot springs) of Tiberias, the old and new bathing house, and the roofed-over reservoirs, 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 nearness to the lake of 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, and of the mountain ridge, here, but steep. But that the sahmon extends 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 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 eastern and western empires, 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 houses and the granite columns around about; one of these latter, at least, remaining erect.

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the multitude of proverbs and remembrances which Tiberias brings to our mind, we might feel the spirit of 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 to find out whether Joseph, the son of Rabbi Akiba, none of thy famous sages have yet been able to unfold the mystery, to which 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 Mount Arbel, a mountain of rock, which descends rapidly to the sea, and rises again in the little town of Chifa, 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. This is the beginning of the 22nd Psalm. So having opened the course, as saith the prophet (Micah viii. 8): 'When I sit in darkness, the Lord shall be a light unto me.'... But even the Sun of Righteousness has already risen, and certainly, as is indicated in the 22nd Psalm, in such a way, that His first rays shine through a blood-red dawn—

To be continued.

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

I SWEAR 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 of our 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 pronounced 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 assurance, "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.)

THE BANISHED ONES FETCHED HOME.

BY AN INTIMATE FRIEND OF THE FAMILY.

(Continued from page 90.)

CHAPTER III.

THE TOLEDO VILLA AND ITS PRESENT OWNERS.

The mansion, bearing the above modest name, stands in its own grounds, now some nine of 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 a botanical 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 some fairy tale, some dream, 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 particularize three rooms; the drawing room, where I left the majority of the expectant audience; the library, in which father and daughter are now occupying 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 before which I have the honour to be in the house 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, arm-chairs, chairs, of various makes, from different oriental and Occidental curators, 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 prints illustrate the works of vertu—some in the shape of gorgeously illuminated tiny Hebrew, Greek, Arabic, and other manuscripts, others with miniature paintings, antique gold and silver ornaments, richly gilded 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—that study, discuss, and make remarks and observations on what is spread before them. There are six small chess tables, with two chairs each, with the different formidable antagonistic pieces, of Indian make, "prayed 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 postures; pursuing and enjoying their different bettong tasks and ranging fancied with all sorts 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 books, some open and others piled on the floor; the whole room is lighted by the day by a sky-light—the window faces were considered—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 department, the light 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 Onoem—as Hebrew writers, or the Novo 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 Paltiehs, 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 astonishment and enraptured beholder. In this Christian temple, the domestic chaplain, who is always an ordained Hebrew clergyman at 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 benedict Hebrew family of distinction has been admitted into the Church of Christ, by the sacred ordination of a pope; whose name 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 decided that her friend of English origin, together with 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 weebegone 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 Bargerschen, 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 Shebel — 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 Signor and Signora Chooola Galmoosa—a phrase used in Isaiah xlix. 21, and signifies childless desolate one—and travelled on with her faithful maidservant 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 Salomonsen, 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 saint—as his extant scientific works breathe—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 Salomonsen is descended from Nathan Aaron, who on returning to the ancient faith of the patriarchs and prophets (circa 1550), took the name of Paul Staffordelder. 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. Elliot Von Israel was discussing and explaining. This Elliot Von Israel is a lineal descendant of one of the twelve Hebrew savants, Isaac Ha-Isreali by name, who belonged to the Astronomical Society 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 Elliot, a compound Hebrew word which imports "May God be with him." Soon after the Reformations the whole of that branch of the family professes 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 demesne; he resolutely refuses to accept an independent parochial charge. He may, possibly, 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 greater interest in her imaginary woes and woes; it is my opinion he knows nothing of the matter. 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 onus of her part in it. In the midst of this vehement eruption of sobbing, she left him with the reproachful words, "Goodbye, you cruel, heartless man! You have filled 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. Goodbye, you cruel, heartless man!" Poor Dr. Benamram, stunned by this unexpected and painful surprise, came and poured his heart to me, his fellow student and companion in many a school of trial and tribulation. I am not epris 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 Bargerschen, 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 Bargerschen. The latter and his five friends forming 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 this town, on the 12th and 13th inst.* 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. Just after the noon service, at the Whitechapel Synagogue, upwards of five thousand Jews listened attentively to the Rev. M. Wolkemberg, to read, in the sacred tongue, the Covenants Holy Script, the Scriptures which followed by another hymn, by the Hebrew Christian children, which commence thus:

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

When the last verse was finished, the Rev. M. Wolkemberg read, in the sacred tongue, the Covenants Holy Script, the Scriptures which followed by another hymn, by the Hebrew Christian children, which commence thus:

"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:

"If we seek the Lord, will he not find us?" (Isa. viii. 20, English)." (Isa. viii. 20, English)."

The prayer and the testimony. And a glorious testimony did that Hebrew Christian Witness deliver. He demonstrated most successfully the blessed results of the influence of the Bible; the preaching of Christianity to the nations, and the benefits resulting therefrom to the Jewish people. He feylingly 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 beauch 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 Israellooked. 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,

"Jews Christ is the Son of God, the King of Israel."

THE LESSONS FROM MOSES AND THE PROPHETS.

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

The demand on our space is so multiform, this month, that we can scarcely do more, in this issue, than indicate the respective chapters, in the Old Testament, which ends with the respective Saturdays of this month, in all the Jewish synagogues in the world.

The lesson from the Pentecost for the first Saturday (the 6th inst.), consists of Numbers xi. xviii. The mutiny of Korah, Dathan, and Abiram is a subject which may be dwelt upon, and classed with points of view, in conversation with an Israelite, who is under the delusion that to call Abraham our father, or Moses our lawyer, constitutes our never to be repelled 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 rebellions 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 Hebrews as in England, Germany, and Russia—are still mightily oppressing the children of our forefathers, who in madness of heart and soul cried out against their child(dren). 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 conduct to instruction in righteousness. The second lesson begins with 1 Sam. xi. 14, and class with p. 22. The stern, lacerating, and withering synopses of the history of our forefathers, down to his time of address, with which the aged prophet Samuel confronted the people, might profitably be brought down to our own time, somewhat in the style of Stephen's parting address to his masters. (Acts xvi. 31.)

The Pentecost lesson for the second Saturday (the 13th inst.), begins with Numb. xix., and ends with xxii. 1. The institution of the Passover, 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 against all contact with the beset and unbelief there by Moses and Aaron should be made points of moment with modern Jewish society. The moral of the Israelite'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 that did occur, their penitence in asking Moses to act as their mediator, and the mode of the appointed salvation—all those particulars are fully explained in solemn lessons and warnings. Our Saviour's reference to the symbolic brazen serpent (John iii. 14—20) should, of course, be made the subject of instruction. The Highpriest consists of Judges xi. 1—33. It records some of the incidents chronicled in the Mosaic lesson, touching the journeys of the children of Israel with advantage. Some of the historical accuracy of the Pentateuch narratives.

The Mosaic lesson for the third Saturday (the 20th inst.), begins with Numbers xxxii. 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 the 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 history of the Hebrew Pentateuch. Some useful hints, in an exegetical direction, may be obtained from that volume. The Prophetic lesson (beginning with Ezekiel vi. 9, and ending with vi. 10) 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 clearly explained in the work just referred to.

The lesson from the Pentecost for the fourth Saturday (the 27th inst.), begins with Numbers xxxviii. 5, and ends with xxvi. 9. The subject will recur in the course of a couple of months, when some of the great Jewish festivals will be commemorated, when we hope to be able to devote space at the present time to the present. The Highpriest begins with I Kings xvii. 46, and closes with xii. 1. It tells the awful tale that the Lord 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 have befallen them; and the fast, according to the Jewish calendar, will be observed on the seventeenth of Tamuz, (the fourth month,) "for five misfortunes happened to us on that day," as recorded in the first tale of the law (Exod. xxxiv. 19); 2nd, the walls of Jerusalem destroyed by Nebuchadrezzar (Jer. ii. 4); 3rd, the city taken, the temple burnt, and the queen of the children daily-offering ceased; 5th, the law burnt by Apopenstasus. The apocryphal character of some of the momentous in this terrific day, with many of 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 of the Jewish character is based on the prophetic and logical data of the Talmud, Lindo, Deans Milman and Stanley, and other historians of their calibre. In this short paper the writer will simply allude to the fact that these artists have denominated as notary by the Jews of the Black fast, which will this year take place on Tuesday, the 12th of next month, and was already heralded by the PROPHETIC and PETER. It is indifference kept by the mass of the Jews in England, France, and Germany, while 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 greater fasts of the year, and the tremendous anniversaries which overtook the people of Israel, the many troubles which overwhelmed them since their dispersion, mingled with heartwringing confession, and which they endured with the patience of the Hebrews, in a spirit of self-sacred resignation, and even recognizing in their repeated apostasies from the Lord of their fathers, an element of their sinning earnestly at the same time, for speedy deliverance, and restoration to Divine favour.

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 between a Papist and a Jew," and again, in a "Conference between a Protestant and a Jew," two distinct works, published separately in London, 1678, in 4to, we recognize in him a logical thinker and a very able apologist. He understands and makes use of the materials of his subject, employs them to argue on the following "two grand assur- tions" as he calls them: 1. That the Jews were not Israelites, and 2. "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 Jews were not Israelites. He understands and makes use of the materials of his subject, employs them to argue on the following "two grand assur- tions" as he calls them: 1. That the Jews were not Israelites, and 2. 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THE HEBREW SCHOOLS.*

MY DEAR M.—It was my good fortune to be present last Wednesday at the "Anniversary" of the Hebrew educational work established 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, as it would not miss the greatest deal, inasmuch as it never fails to leave a pleasing as well as a wholesome impression upon me.

The first part of the Meeting of the afternoon began last Wednesday at one o'clock with an examination of the children who are now students 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 laity. The examiners seemed to me to pronounce the pupils during the six months which had elapsed since the last inspection of the Schools. Although I have no gregarious fancies of intellect too, I cannot help being somewhat excused for the fact that there were so many of those educational excellences, it may not be too long before I have heard something more intelligible, learned more in some way or other, that these Hebrew children can be called upon.

At five o'clock the prizes were distributed; and after having Extracts from the needled work of the pupils, which is quite perfect in its way, and the neatly engraved maps of the boys, we repaired to the gardens. The School was in the same condition, notwithstanding that they are situated in London, are large, and well planted with shady trees. There was the real interest of the day. We 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 pupils, quite engaged over their lessons, young mothers, with their little ones, enjoying a pleasant walk with their old school-fellows on the very spot where they were first taught the way to heaven by their old masters.

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 meal included ordinary refreshments of the congregation attending the Episcopal Jews' Chapel. When tea was over, and grace had been sung, the Rev. G. Banning gave a most suitable address, full of kindliness, and cheering encouragement to everybody present; and then dispersed once more to the gardens, and the various rooms belonging to the school-house, in order to while away the half hour before the service in the Chapel.

At half past six 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 clear and innocent voices of the Hebrew Christian children:

"Jerusalem! Jerusalem!
Enthroned once on high,
Thou art the joy of earth 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. J. M. Connel, who was most heartily responded to by a large congregation of Gentile as well as of Hebrew Christian children, conducted by the Rev. J. M. Connel, Vicar of Christ Church, Brixton. He took his text from the thirty-first verse of the seventh chapter of St. Luke, and his service of the day. Usually 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 meek and lowly King on Hishamyr in Jerusalem, nearly two thousand years ago; and my heart swelled with gratitude to God that He had raised up men to support that chorus formed for the interesting gathering. Amongst others, the Rev. C. B. Banning read a very charming letter from one of the "old boys," as they are called, who is now living in the New World. The letter had been written in a private school in America; and it contained many interesting matters, and was written by a young gentleman who had been concerned in the good things that had been provided, and grace had been sung, the Rev. C. B. 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, 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 administer communion on Easter Day, no less than forty were Hebrew Christians, who were endeavouring by the life and conversation of their usefulness to the Church and of all the benevolent efforts of that association, in the behalf of the poor. The Rev. Dr. W. went up to 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 School's courses is equal to that of the government educational requirements, but I am certain that the little children's occasional apparent backwardness. We would venture to suggest to future examiners of one thing. I know that many of those nine hundred children who have been trained and educated in the Hebrew Schools during these last few 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 amount of intellectual darkness from which many of these Hebrew Christian children were taken, and with what gentleness and forbearance they are usually 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 enthrall the sympathy of every Christian, if only for the sake of its noble object." I hope 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.

THE ANTIQUITY OF THE PATRONYMIC ISRAELI.

In examining critically and analytically the history of Alfonso of Lisbon, I have found that the name of one of the twelve Hebrew sages, which belonged to the Astronomical Academy of Alexandria, the established monarch, was הָאָבִּי אֲבָרָם, "Isaac Ha-Israel," who, in 1310, wrote a very learned work on mathematics and astronomy, under the title—אֲבָרָם הָאָבִּי, "The Basis of the World," as translated into MS. down to the middle of last century; since where three editions of it have been published, more or less correct. It may interest the ex-Presbyter to learn that the name to which he has added so much lustre and renown is of considerably earlier date than he supposed.

בֵּית אֶרֶם

RESPECTFULLY TENDERED TO THE REVISERS OF THE OLD TESTAMENT TRANSLATION.

Proverbs xxxvi. 5;—"When thou goest forth to battle, let thy heart not be diseased, neither let thy fear begin in the day of battle, for the battle is not thine, but God's; he will deliver the enemy into thy hand."

The first part of this chapter is exegetical of the second, and the sacred writers seem to make use of it 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.

Basket xlii. 7.—"The latter part of this verse has been grouped and translated as follows—"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 the Sons 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 are to be found in Mr. D. Carrabba, the periodical 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, His eye, all Israel, to see 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 conform To Thy rule, and bow thy knee, 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 righteousness.

Thou shalt Thy chosen seed 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; Thus shall the name of His servant here, And praise Him without end.

Bristol, May 1, 1872.
A. G. Bowley.

Correspondence.

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

THE LOST 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 so slight a degree of impatience, that the English nation is lineally descended from the twelve tribes of Israel, and that when Israel was delivered from its 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 to you, in a measure anticipates the promulgation of the above erroneous theory, and, by way of answer, assert—As I do in page 28 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 expatiating at length on 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, though I am induced to write here as a proposition established and demonstrated; and regarding it in that light, it dispenses at once of the whole question of the fanciful hypothesis that the British nation is lineally descended from the ten Israelite tribes. For I claim for Britain and the British race a nobler origin and a greater dignity of which Israel herself can boast. What that is, shall make abundantly clear in future controversial and theological works which I am preparing to issue, so some of the leading truths at all approximate to a respectable audience for the eternal and immutable doctrines which I have to pro-ound. 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 Biblical narratives are in no wise constructed upon the shelves 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 one family, and the pair of the human family, are untenable; and, moreover, that the earth has been inhabited by humanity for a period antecedent to that stated in the Biblical narrative. To be 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, on the contrary, that such ordinarily regarded pre-historic period exist and are extant at the present time. What, then, are these traditions, as we have supposed them to be? 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 was, with some reason, imputed to me 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. But, I would mention that Christianity came through Israel, and that it is to Christianity alone that Great Britain owes her civilization and public law. As a matter of conscience, I am compelled to show from the Scriptures that Israel does in reality occupy a subordinate and not the principal position in the divine economy; and I am constrained, from the fact that Abraham, the father of the faithful, and the immediate progenitor of Israel, acknowledged the supremacy of Melchisedec, King of Salem, of whose wise son he had 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, v.). Wherefore, the answer, than whom none more adequately conceived of the greatness and glory of Israel, lost in wonder at the confines of Melchi- sedec, 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 Abra- ham received from Melchisedec, he says, with admirable converse as the case, "Without all contradiction the less is blessed of the better," and he says also expressly that the Lord is the God of Abraham in Abraham. "For he was yet in the loins of his father when Melchisedec met him." Here the Apostle, with that excellent penetration which characterizes his discourses, views the essential 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 Melchisedec, and it being witnessed that he lived, have we foreshadowed, as of independent divine revelation, the eternal origin and duration of the constitution of Brit- ainia, as I affirm, and which I also state to be the subject, I propose to publish, as "top of the mountains," in which the mountain of the Lord's house shall in the latter day be estab- lished. Isa. li. 1. And it is simply because of the marvelous deal with it here, and with its own time of this prophecy, the establishment of the mediatorial kingdom of elect, spiritual Israel, in, through, with, by, and in the light of the origin of the error of supposing that we of England are the lineal descendants of the lost ten tribes of the house of Israel, that I am now about 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 appo- sition 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 subject has not harmonized with the views of 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.), enter the author's plea for a Hebrew Christian Col- lege, which I "might prove the nursery of purest literature and soundest science. I could not help observing, that Hebrewmen on mass will agitate till they attain the object of the author's aim.

"How do I propose to raise the money for the establishment of this College?"—the author asks, on p. 106, and his answer is as follows:—"By Act of Parliament! repeal the Spoliation Act of Anne Proc. Vice, Reg. in 1711, and establish the confiscated property of the 'Domus Concessorium,' in Chancery Lane and Potter Lane be restored to this object; and well endowed Col- lege—with its chapel, and residences for pro- fessors, 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?"

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

I am now in close communication with my dear correspondent in the United States, who tells me that I have for many years felt a deep interest in everything connected with the spiritual welfare of the Hebrew nation. I am therefore pleased to know that the present movement 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 be named—under the property of the 'Domus Concessorium' be restored to you—an Anglo-Hebrew Christian Church, Hall for lectures, Conferences, etc. This esta- blishment 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 is long your Friend. May God save your Father of our Lord Jesus Christ, has many loving friends, in this favored land, of his ancient people. He may put it into your hearts to forward contributions for the purpose—until a Board of Management be formed—addressed to The Editor of "The Hebrew Christian Witness."

Isaac Ballard, 50 Cheapside, London, E.C., the recep- tion of which shall be acknowledged in the successive Nos. of your Monthly. I am, Sir, your obedient servant,

AN ANGLO-SAON CHRISTIAN.

"Inebrah," May 31, 1872.
Quotations

Will any lover of Scripture tell how to take the words לירעך יrvine and אמן, and what difference may be attributed to their meaning when in the plural? So & so. What is the ancient Jewish expression of the same idea? And have, perhaps, never had a sight of the formid-
able volumes. Hence, the rash and unqualified judgment of the critics, as if the Vulgate had been
now and then, upon those works, and upon the hermeneutics which they inculcate.

Could but Christian scholars and critics grasp the sense of these sentences—by having them pointed out in vol., fol., col., and faithfully translated—they would soon put those compound words into the logical and grammatical order, 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 Chemberly and others, as well as the generality of intelligent readers, have been enabled to sit in judgment and pronounce a just sentence upon the works of the Eastern world—such as the Veda, Zend Avesta, Tripitaka, the Koran, &c. &c. It is somewhat rare, as a rule, to find the name of such pseudo-canonical works of the Jews, in which are embodied the Rabbinical exegesis of the Old Testament, have remained sealed books to all but those who are acquainted with the Talmud. The glimpses which the European Gentile Christian obtains of those books reach him through the uncertain medium of bias or prejudice, according to the rank or the lowly light which one or the other imparts.

About 300 years ago, the celebrated Rabbi Jacob di Posaro undertook the Edition, in the name of the Herculean task of furnishing a sort of concordance to every passage of Scripture quoted or commented upon in the Jewish Talmud. The result was published in Venice in 1667. In about sixty and seventy years afterwards the then famous Rabbi Jacob Sassportas, whose subsequent researches deserve all admiration, undertook the work. He was joined by other learned Hebrew scholars, and the whole was published in Amsterdam in 1692. This work is entitled, "From the Greek, Hebrew, and Aramaic, to the Vulgate, the Latin, and to the English, with an alphabetical index, with a translation of the Talmud"—"The Special Edition," as it is called.

TOLEDOTH AHRON, THE OFFERING OF AARON. It was first published at Freiburg and Basel in 1851. 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 Chaldean, Talmudical, and Rabbinical Lexicon, in 1639, with the following Latin paraphrase of its title-page:—"Index locorum Talmudicorum, juxta modum opere de sacris Bibliae comprehensionum, summo studioso et fideli collectit Simon." An enlarged edition, including references to the Zohar, was published at Amsterdam in 1692. The whole was published in 1652. In 1890, Rabbi Aaron, ben Samuel published at Frankfort on the Oder, his גנ עדן, 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 threecornered work into the English language, is a desideratum. 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 written upon those subjects, as well as a Preface, in which he explains the peculiarities of Rabbinical diction and mode of illustration. The work is a valuable and scholarly index of the whole body of Rabbinical Lexicon has also been translated and edited, in the form of an Appendix.

ON the whole, the series is complete, in Two Vol-
umes, Crown Quarto. Price to subscribers, Two Guineas. The MS. will go to the press as soon as a sufficient number of Subscribers is received. The names to be sent at the earliest convenience, either to the Publishers, Messrs. Longmans & Co., or to the Rev. Dr. Margoliouth, 22, Pel-
ham Crescent, North Kensington, London, S.W.

(Pp. 39, 78.)

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 of adding a little fuller and more precise statement of the truth, rather than that in any section of the Church.

The Scriptures which obviously claim attention in this question, are those which record the institution of the ordinance itself; that these prominently assign to it a passover origin, will be evident, not only to the reader of 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 take a more special season appropriate to their observance.

As regards the passover, in this particular, its observance was restricted most emphatically, not only to the Jews, but not one of the Gentiles 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 season where the Lord thy God shall choose to place His name in, there shall set the sacrifice of the pasover, at even," and the evening of the sabbath, at the season that thou shalt set forth out of Egypt," Ex. xii. 26, 27: "And it shall come to pass, when your children shall ask you, saying, What mean these stones?—Then shall ye tell them, that the Lord brought us forth out of Egypt; this is an offering made by fire unto the Lord: it is a memorial unto the Lord: and it is called the passover ... When ye shall come into the land which the Lord shall give you, according to his promise, and shall possess it, and dwell therein, and shall build houses therein, and have children in the land, and when ye come into the land which the Lord shall give you, and when ye have possessed it, and dwell therein, and when ye shall multiply, and be fruitful in the land, then shall ye also keep this passover; and ye shall come to the Lord at Jerusalem, and shall eat unleavened bread in a month of the year, in the anniversary of your departure out of Egypt; for the Lord brought us out of Egypt with a mighty hand; and ye shall eat unleavened bread, in the month of the springtide, at even, even the anniversary of your departure out of Egypt; for the Lord brought us out of Egypt with a mighty hand." And the footsteps of the Egyptians, and delivereth our houses," in Deut. xvi. 5—7: "When ye shall be multiplied and greatly multiplied, and shall possess the land, and the Egyptians shall come into the land of Canaan, and shall see the works which the Lord hath done for you, for great are the works of the Lord in a day, and in the sight of all the people, and in the sight of all the nations. And the Egyptians shall know that I am the Lord, when I stretch out My hand over Egypt, and bring out Moses, and Aaron, and their company with them, and stretch out My hand over Egypt, and bring out My people, the children of Israel, from the midst of Egypt. And they shall know that I am the Lord, when I have stretched out My hand over Egypt, and I bring out Jacob, and I destroy the Egyptians with My hand, and I give the people of Israel signs and wonders in the land of Egypt. Now therefore, this day is called My passover; and My Paschal sacrifice." And the last Scripture points out another feature of this rite to have been one specially concerned with the 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 for the most rigid and literal circumstances which the rite bears, its procedure being exactly what obtains in all such circumstances. Where the intention is to perpetuate the memory of, or to celebrate the circumstances, usually there is a rigid adherence in the memorial to the precise period originally associated with the occasion of the institution; but other respects, but we repeat, as a rule, there is uniformity in this. We have then in the case of the pasover, the common anniversary principle. Our next inquiry is as to whether a similar character was imparted by our Lord to the ordinance which He ordained, and whether that character would continue to the very season of His suffering? That the "bread and the cup," besides other qualities, possessed the commemorative features referred to, we shall not trouble you to show; it is sufficiently asserted,—Luke xxii. 19:...
"This do in remembrance of me." I 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 circumstance be overlooked that the influence of the one ordinance is discernible in various particulars: Our Lord, having finished the precept and the institution of the ordinance, constituted His "house," and having doubtless given occasion, during the course of that meal, to remind His hearers that it was a "night much sought after," as it is described, obtained a hollowing 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 institution of the ordinance as He did; for He was true "Israelite" loved and revered the rite is beyond doubt; delicate and trenchant thought, and much additional indication of this fact may be seen in the Greek. Thus animated, He suddenly, unexpectedly, took bread,—the old, the loved, the sacred passover bread,—and also the cup, doubtless paschal wine and giving than before, He gathered the disciples, saying, "Eat, drink ye all of this; do this in remembrance of Me. This is the new covenant in My blood, which I shall drink henceforth for you." And when He had taken bread, Hesaid, "This is My body." And when He had taken the cup, He saith, "This is My blood, which is shed for you and for many for the remission of sins." Thus we have seen what analogy, and what amounts to precept, deriving from Scripture, the word alone is of great value, is useful; and this is of the highest value, the most valuable, and it may be argued that it is out of the spiritual fitness suggested by the select rejection, but the above may suffice at present.

M. W. Glasgow.

(No. 5, p. 77—1 Sam. ii. 35.)

GENTLEMEN,—I fully agree with your learned correspondent that the words of I Sam. ii. 35, which you have quoted, are "word unvaried" as they have been transmitted to us. But you will, I am afraid, "never" do 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 forshadowed by the sacrifices, ordinances, appointments, &c.; yet I feel that to refer every passage where the word "unvaried" occurs to Christ, is going too far. We refer to the sacred subject which we desire to promote; for I need not remind you that the attempts made by some to discern a dispensation 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 out the various types 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 testimony 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 to the people. The application to Eli for his ungodliness and for his treatment with contemptully 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 in the original, and for this reason much. "And he shall walk before Me anointed (the Messiah) " The Levitical priesthood was to be "abolished 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 the Canaanite priesthood. For all Christian priests 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 therefor- am a priest of the Aaronic order; or chief point of the thirty-fifth verse is not "And he shall walk before mine anointed" (in subordinate position to your son, the King, thinks) but "in the presence of mine anointed." 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 set 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 the prophecies of the Messiah's reign."

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

ESPECIAL NOTICIE.

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 use it 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 Rev. J. C. S. Kroenig, and J. G. Tipper, in our next.

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


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