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OUR TESTIMONY IN RE THE DOGMA OF "THE REAL PRESENCE."

We feel it to be our conscientious duty, as the organ of Hebrew Christians in this country, to bear our humble testimony, at this season of trial, to "the faith once delivered unto the saints," to the dogma of the "real presence," as an insidious, subtle, and infectious venom, the very atmosphere over which is poisoned. Not intentionally, perhaps, but practically it is of a piece with Herod's instructions to the magi: "Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also," (Matt. ii. 8,). It was the Herodian profession.

We need hardly say that by the expression, this season of trial, we allude to the recent notorious judgment, in the case of...

...and so on.
deacon Denison preached on Sunday, June the 80th at St. Peter's Church, London Docks, from that glorious text, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ." In the course of his sermon, the venerable "Ernest" congratulates himself and those who think with him in the following terms:—"It is a satisfaction to know that there is a constantly increasing number of places of worship where people are taught, in every possible way, what the doctrine of the holy sacrament is. There are many who give up almost the whole of their time and substance, and health and strength to place before the people of Christ's Church everything which could be said in recognition of the great doctrine of the blessed sacrament, of the real presence of Christ their Lord, and of the sacrifice of Christ which is there represented as often as the holy and blessed sacrament is celebrated."

Herod could not have served Rome's usurpations more effectually than do such pastors and masters of the people the strivings for Popish ascendancy in this country. Not wrongfully, perhaps, but practically ultramontane — with their parasitic ritual—like Herod, seek the Saviour to slay Him, or to crucify Him afresh. We do not mean to compare the masters and pastors under review to Herod. We know that many of the former, unlike the monster Herod, are under the foretold judicial " strong delusions," and are sincere in their delusion. What we mean is that they are influenced by the same to separate spirit who was a murderer from the beginning, and who had the mastery over Herod. To the latter he appeared in his primeval hideousness and heinousness, whilst to modern ritualists and rationalists in the garb and guise of an angel of light, and gives a certain odour of sanctity and a certain air of piety to their practices and utterances, especially to those connected with the dogma of the "real presence" figure. The monstrous doctrine was first proclaimed A.D. 881, by a monk, who was Abbot of Corby, Paschiasius Radbert by name. He wrote a book entitled De corporc et sanguini Domini, which contains the following gross statement:—"Licit figura panis et vini hic sit, omnino nihil aliud quam caro et sanguis post consecrationem credenda sunt—nec alia (caro) quam qua vis nate est de Maria, passa in cruce, resurrecta, descripta et habita in iniquam, ipse est, et idem Christi caro est, que pro vita mundi adhuc hoditer optum." The superstition met at the time with the indignant rejection of the most learned in the then existing Church. Rabanus Maurus, an eminent Hebrew Christian, and John Scottus, the most accomplished contemporary theologians, were amongst those who exposed the fatal heresies which the improvised dogma incited. The appropriate designation for those who espouse the revolting dogma should be—-not Christians, nor even Churchmen, but Radbertians.

Some of our Gentile Christian readers may wonder at the importance which we attach to the subject. They would cease to be surprised if they knew the frightful amount of bloodshed, which the pernicious doctrine of the real presence occasioned to the nation from which their Saviour and our Saviour sprang. It proved the source of unparalleled atrocities to the seed of Abraham, our brethren after the flesh. We have culled a few historical specimens, from the past and standard works, in illustration of what we have just stated, and which are the following:

Many Jews were burned at Belitiz, in Brandenburg, A.D. 1247, for having stabbed a consecrated host, from which blood flowed. A.D. 1290,—the year in which the Jews were banished from this country—a Jew was burnt at Paris for ill-using a consecrated wafer. The following marvellous tale is tacked on to the incident: A woman had dressed a dress with the unfortunate Israelite. She wished to have it back for Easter, when the perfidious Jew dared to say to the woman, If you bring me the body of Christ, which you say is in the consecrated host, I will restore your garment without money. The woman, overcome by avarice, and loving money better than her soul, promised to do so. And therefore, going to communion on Easter-day, she refused the sacrament in her mouth without swallowing it, and leaving the Church, carried it to the Jew, who put it in a saucepan on the fire with boiling water; and when the sacrament remained unburnt, he took a sword and several times struck the host, from which blood came forth and dyed the water red. Taking it out of the saucepan, he then put it into cold water, which was also turned red. Christians entering his house found out the dreadful sacrifice, for the host itself flew out before them. The Jew therefore was taken, and having confessed the crime, was burnt. The sacrament was reverently carried by the priests to Church, a devout multitude of the faithful accompanying, the Jew's house was turned into a church, and called, "Ecclesia Salvatoris dei Bogeloue." A.D. 1299. Two nuns in Roetingen, a city of Franconia, saw two bright lights—a man and a woman—enter their house. A little money was given, the house was broken into, and a host discovered which he had bought from the warden of the church. The host was carried about among the Jews, who pierced it with needles and awls, and pounded it in a mortar; but seeing that blood flowed forth from the wounds and bruises, they buried it. "But Almighty God, by many
miracles, made it known to His faithful people," who therefore rose in various cities in a most Christian manner, and killed the Jews, those who had committed the sacrilege and those who had not. In 1380, the Jews in Gistrout in Vandalia, bought another host from a Christian woman, and pierced it with daggers during the procession in a public street of an infant. A Jewish woman was converted, who gave information, and the Jews were punished.

A.D. 1379. In Belgium, the Jews pierced a consecrated host, which poured forth drops of blood. The Jews were burnt, by order of Wenceslaus, the Duke, and "God, by the performance of great miracles, increased the sacred worship of the Eucharist. In the year 1399, the Jews in Poland burned an Eucharist from a Christian servant, and pierced it with knives, but the Divine power sprinkled their faces with blood, which could not be washed out, and, being terrified with many other prodiges, they divided the Eucharist into small pieces, and buried it in a field near Posen. But whilst a Christian boy was feeding a herd, he saw it flying in the air, and the oxen immediately bending their knees to adore it. After seeing it several times, he reported it to the Bishop, who ordained a solemn supplication. At length the host was found, some miracles having been performed, and a chapel was built on the spot by the Bishop. The servant, the traitress, was taken; the Jews being also apprehended, and burned at a slow fire, together with dogs, who, maddened by the fire, tore them to pieces. The servant bewailed the crime she had committed, but the Jews remained hardened in their wickedness. Many celestial prodigies were afterwards wrought by the Divine goodness, moved by-which, Vladislaus, King of Poland, built a more magnificent Church, and had it dedicated to the most holy body of Christ; they also who journeyed thither on pilgrimage received Divine benefits far beyond the ordinary powers of nature, an illustrious catalogue of which Thomas Turter copied from ancient monuments, and the votive tablets of that Church, in order to confound innovators;* and Stephen Damalewitz testifies, that he who has his own eyes saw the bloody mark on the sacred Eucharist still preserved there.

A.D. 1475. All the Jews, excepting those that were burnt, were driven out of the territories of the Bishop of Passau, on account of a horrible wickedness committed upon the venerable sacrament of the Eucharist. Having pierced a consecrated host, privily abstracted by one Christopher Eisenreich, they pierced them with knives, and the blood flowing out, they sent two to the Jews of Prague, two of those of Salzburg, to be examined in the same way, and cast as many more into a burning furnace to be consumed, but in vain. Two angels were seen in the furnace, and two doves flew forth." In 1618, the Jews were accused in the electorate of Brandenburg, of having ill-treated consecrated hosts, and murdered Christian children. Above thirty were burnt, and the rest banished. These are a few specimens of the developments of the dogmas of the real presence. Can our Gentile Christian readers be surprised at the horror with which the Hebrew Christian Witness contemplates the re-adoption of the blasphemous heresy, which if permitted to spread must, sooner or later, sink Its votaries once more into ignoble superstition, and expose those who dissent from the dogma to ignominious persecutions? freighted amongst the early Reformers, did not that Antichristian dogma lead to the stake?

It is a noteworthy fact that no eminently Hebrew Christians, even those who flourished before the Reformation, such as Julian, Bishop of Toledo, who ministered in the latter part of the seventh century, Alvarus Paulus, of Cordova, who lived in the middle of the ninth century, Pedro Alphonso, of Aragon, who lived in the eleventh century, Alphonso de Burgos, Paul de Burgos, of the fourteenth century, and that celebrated Anglo-Hebrew Christian, Nicholas of Lynn, or as he is known by the name of Nicholas de Lynn*—to whom Luther considered himself indebted for his clear views of Scripture truth—we say, it is a noteworthy fact that no eminent Hebrew Christians, even of the middle ages, such as we have mentioned, ever espoused or maintained the dogma of the real presence.† No wonder, as the doctrine has not a shadow of authority in the Bible. It is confessed, even by the strenuous upholders of the dogma, that the Church, so-called, is the propagator of the apocryphal real presence, and that it began to be taught somewhat between the tenth and eleventh centuries. Origen did not hold it, nor did Athanasius or Augustine profess or believe in it.

The assertion made, by the advanced votaries of the parasite ritual, that God always revealed His mind to the Jewish Church by means of a ritual, is not only untrue, but argues a melancholy amount of ignorance of Holy Scripture, on the part of the adventurous asserters. Let our readers note the following few verses from Isaiah:—" To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moon and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your sabbaths, I cannot endure; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Isaiah i. 11-16.) When a parasite ritualism became the craze of Judah and Jerusalem, the Lord declared His abhorrence of the very ritual which He manifested to Moses. Very truly, parasite ritual is the bone of true and spiritual godliness. The second temple was deprived of many of its most significant ritualistic symbols—such as the ark, the mercy-seat, the Cherubim, the Urim and Thummim, the candlestick, the table of shewbread, the pot of manna, Aaron's rod, the anointing oil.* Our Saviour, whilst on earth, pronounced the most terrible sentence on record against Jewish ritualism and ritualists, in Herod's temple. He not only ignominiously drove out from that temple the sheep, oxen, and doves—sold there for the most significant ritualistic purposes—along with their vendors, whom he branded as thieves, in his farewell address in that temple, contained in the twenty-third chapter of St. Matthew's Gospel, but also denounced the Jewish ritualists as unmanne}rly remarks about Hebrew Christians. The epitome does not affect the latter. It is possible that the race to which the Reformers belong, in their nature, nearest to Angels. Yet the Son of God condescended to take upon Himself the seed of Abraham, in preference even to that of Angels. Until those two be reconciled, the object of the Hebrew Christian and divine witnesses who have eclipsed the Jewish Evangelists and Apostles, Hebrew Christians can afford to be indifferent and even considerate to the pitiable sects.

*[See Vestiges of the Historical Anglo-Hebrews in East Anglia in the 12th Century. Now and then, but very rarely, a Hebrew Christian professor avows his faith in the real presence, but a little inquiry brings to light the talent for whitewashing which he has cultivated. It embraces "Spiritualism," or any other new-fashioned creed, such as is promulgated by the Romish in Anti-Christian society. Men, and after his kind. It was with unfeigned pleasure that we read in the Toronto Church Herald, that the Right Rev. Dr. Isaac Hellmuth, Bishop of Huron—a Hebrew—"in the face of doctrinal grounds, the adoption of 'Hymns Ancient and Modern,' as they boldly teach the Romish doctrines of Transubstantiation, the Real Presence, clerical bread and wine, the Adoration of the Elements, Invocation of Saints, and other kindred and false doctrines which caused our separation from the Church of Rome, and to which we owe our noble array of martyrs." The Bishop admits the general beauty and soundness of the collection, but pronounces the whole book of minutiae tainted by the false doctrines here and there insidiously introduced. Among others he specifies hymns 30, 84, 96, 203, 208, 242, and 356. The danger he represents is doing great mischief in hints and implicit statements of the hymns with the bolder and more explicit teachings and avowed objects of their admirers and strenuous efforts of such a book widely circulated in the Church of England. Let the Church Review be as abusive and offensive as it pleases on the subject, and even quote it on the subject, by way of justifiable, in its *

The Rev. Joseph B. McVail has some instructive notes on this subject in his valuable "Paraphrastic Commentary on the Epistle to the Hebrews."
hypocrites, blind guides, serpents, a generation of vipers. So that, instead of revealing His mind to the Jews through a ritual, He not only abhorred their parasite one, but also took away the one which He Himself ordained, and which they had descended by making it the Alpha and Omega of Divine worship. No! no! the history of the Jewish Church does not teach either that the Almighty revealed His will to Israel through a ritual, or even that ritual is absolutely necessary as an Aid to devotion.

But we will tell our readers what the Bible does teach:—It teaches that God permits incompetent rulers, and false shepherds in the State and Church of a nation, which has become unmindful of the Rock of their salvation, as a severe punishment and chastisement. We will only quote one passage as an instance:—"For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that is broken, nor feed that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth his flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." (Zech. xi. 16-17.)* This passage has, in a spiritual point of view, a description of threatened judicial and ministerial incapacity and blindness. As a nation, sober-minded and thoughtful Englishmen, cannot but acknowledge, that England has, of late years, in many ways, done despite to that Almighty Power, which has raised her to so high a pinnacle of greatness. We could not help thinking that the promulgation of the notorious judgment should have been followed by a day set apart for fasting and humiliation amongst God’s people in this land. The sentence of the Priy Council is a judgment in more senses than one.

THE MISSION OF ISRAEL.

By Rev. M. WOLKENBERG.

(Continued from page 98.) How strange that, because the promises connected with Messiah’s glorious reign have not yet been realised, Christianity should, notwithstanding its astounding success, so far, in reclaiming the world from idolatry, be ignored by our Jewish brethren; that they should, therefore, reject its claim to be a further development of the Divine purpose designed in the Mosaic dispensation for the moral regeneration of mankind! Does not the objection apply with incomparably greater force to the Levitical economy? We do not deny that God might, if He had wished it, have turned the hearts of men immediately after the fall, and so have ushered in, at once, that golden age of universal happiness, to which the human race have been looking for thousands of years. But how could this happiness, which consists chiefly in the enjoyment derived from the consciousness of victory over sin and temptation—and which is the more exquisite the greater the conflict through which we have passed—be enjoyed by men, who have no will of their own, and are actuated like machines? It is certain, at all events, that the spiritual elevation of mankind progressed far more slowly in the first ages of the world, and even under the Mosaic dispensation, than it has done under the Christian economy; and so this objection falls to the ground.

More than seven hundred years after the election of the Jewish people on Mount Sinai as "a kingdom of priests and a holy nation,"—i.e., a nation set apart for the priestly office, that mission had not yet been commenced by them, and the Prophet Isaiah still points to its future realisation: "But ye," said he, "shall be named the priests of the Lord; men or rather the Gentiles, for the whole chapter refers to the heathen world in contradiction to Israel shall call you the ministers of our God." (Is. vi.) It must be patent to every reflecting mind, that, before such a vast undertaking as the moral and religious transformation of the human race could be set on foot, it was absolutely necessary to prepare the instruments, so as to make them in every way suitable for it, especially when we are told that the preference given to the Jewish people is not founded upon any peculiar qualities for the work, but that they possessed above any other nation, but in fulfilment of an oath freely made to their forefathers. (Dent. ix. 4-6; Isaiah xlvi. 4, 9.) That "in the wisdom of God" even the greatest rabbinic sages "by wisdom knew not God," nor His object in choosing Israel for His peculiar people, is clear from the reason assigned by Maimonides (More, part ii. chap. xxxii.) for their detention in the wilderness. He says, that God overruled their wanderings, and provided for the purpose of inuring them to hardships by submitting to privations of all kinds, and that a new generation should spring up in the meantime, whose courage and fortitude were not damped by the recollection of the Egyptian bondage, and who were, therefore, better suited for the conquest of the land of Canaan. That pillar of rationalistic Judaism overlooks altogether the assertion of the Psalmist, that "they got not the land to possession by their own sword, neither did their own arm save them." (xlv. 8) Any one who "trembles at God’s word," and seeks to enter into its spirit, will easily fall in with the view, given by S. D. Luzzato, respecting His overruling design in detaining the people for forty years in the wilderness. Had the Jews taken possession of the land of Canaan immediately after the Exodus, and scattered themselves all over the country, and that objection falls to the ground; that itproved to be even in the wilderness and after the conquest, to eradicate their Egyptian errors, and to spread among them the knowledge of the law. Nay, more: living upon the produce of the land, and maintaining themselves by their own exertions, they would, with some appearance of truth, have denied their dependence upon Jehovah, and "said in their heart, My power, and the might of my hand, hath gotten me this wealth." Thus the whole purpose of God would have been frustrated, and His power exerted in vain. To obviate this contingency, they were concentrated for forty years round the tabernacle, where the whole nation could be easily instructed, from day to day, in the law of God; where the least deviation from it could be at once detected and punished; where every attempt at shaking off His yoke was instantly repressed and severely chastised; and where, by their constant dependence upon God for their daily sustenance and personal security from manifold dangers, they learnt to acknowledge His sovereignty over them, and to dread His anger. "Thus," adds the last-mentioned Jewish author, "the disciples of Moses remained the single depositaries of the pure faith, whilst all other nations were sunk in gross idolatry; and from the Jews it has spread, and still continues to spread, so that the earth is filled with the knowledge of God." With the giving of the law, then, on Sinai, the people of Israel entered upon a course of preparation for the mission intended for them; and hence the solemnity, the terrible thunders, and the flashing lightnings, amid which "the lively oracles" were committed unto them. Everything in that memorable event was calculated to impress them with the sovereign majesty and the infinite holiness and justice of their covenant God, who cannot, and will not, leave sin unpunished, in whatever shape committed, and however trivial. Corresponding in rigour with the law, the attributes of a law so pronounced, which Ezekiel characterises as "not gracious," and "by which they could not live" (xx. 28): that is, which could only convince them of the exceeding holiness of sin in the sight of God, and reveal it to them in all its native ugliness and deformity, but could not eradicate it from their hearts, and, therefore, brought only condemnation and eternal punishment.

A constitution of the theocracy, by which the civil polity was merged into the ecclesiastical, and which did away with every intermediate authority, placed, as it were, all the relations of life, social and political, as well as religious, under the eye of the Divine Lawgiver Himself, as the Source of all power, both legislative and executive (Deut. xxix. 29); and thus every transgression, not only in word and deed, but also in thought, was brought under His judicial cognisance and retributive justice. To assist the law in carrying out and enforcing its severe discourses (and also with a view of holding out a glimpse of hope to the broken-hearted),
the sacrificial services were instituted, in which atonement was daily made for sins of ignorance only, thus demonstrating the inexorable rigour of the law, which knew of no distinction between presumptions and inadvertent transgression, and the effects of whose awful judgments could only be prevented, in the case of sin ignorantly committed, by means of an atonement. Two fundamental and most important truths were daily inculcated by the sacrifices. First, that Divine justice must be satisfied by the punishment of sin, even if inadvertently committed, and that, without shedding of blood, there was no remission. And, secondly, that vicarious sufferings were acceptable,—i.e., that the death of an innocent being might atone for the guilty, but deeply penitent sinner. In other words, God's infinite holiness and justice, as well as His compassion and mercy, were set forth in a manner adapted to the lowest mental comprehension. Of course, the end designed in the institution of the sacrifices was misunderstood and perverted by the ancient Jews, who ascribed to them some magic power capable of appeasing the Divine anger; and, therefore, the prophets speak of them occasionally as an abomination unto God. Nor is it necessary to dwell upon the modern Jewish notion, which originated with Maimonides, that Moses only tolerated the sacrifices, in order to humour the Jews, who were greatly addicted to them. Such a notion is too very, cold, and senseless, to merit a regular refutation. It is the natural consequence of the elimination from the Scriptures of a suffering Messiah, without whom the sacrifices lose their entire significance, as it is absurd to suppose that the involuntary sufferings of innocent animals could, in themselves, atone for the guilt contrived by a rational being.

Israel, then, was shut up under the law, was made a法, but its extreme rigour and inexorableness, with an intense yearning for a Saviour and Deliverer, who should place them in a different relation to God from that in which they were placed by the legal covenant; a relation, not of self-merit, which could bring nothing but curse and condemnation, but one of free grace and favour, in which, “looking up to God as a weaned child does to its mother,” they should look to Him, in whom they had “no confidence or assurance, a relation, in which the law should no more be written on tablets of stone, denouncing and hurling its terrible judgments upon their devoted heads upon the least deviation from it, but one in which the law should be written in their hearts, and which should give them the will and the power to mould their life and conversation into conformity with its spiritual requirements. The expectation of such a happy change in their relation to God was justified and cherished by a series of predictions embodied and preserved in the earliest records of the law, to which others were added, from time to time, with over-increasing clearness and distinctness, referring to the time when, and to the person by whom, that change should be accomplished. They spoke of the double origin—the Divine and the human—of that blessed Mediator, of His office, sufferings, death, resurrection, ascension, and intercession for sinners at the right hand of the Majesty on high, and thus threw a flood of light on the significance of the Levitical and ceremonial law, which would have otherwise remained in impenetrable obscurity.

Thus trained in the hard school of the law, and prepared for the reception of the longed-for Messiah, Israel would be qualified for the arduous office of instructing the Gentiles, and reclaiming them from their apostasy. A mere perusal of the Scriptures will leave no doubt upon the mind of the candid reader, that the Divine purpose in the election of Israel was no other than that, viz.—After the Jewish people had been fully imbued with the knowledge of God, and the means which He had devised for the moral regeneration and salvation of mankind; after they had themselves fully experienced the saving power of His grace in their hearts; after, I say, they had become qualified for that difficult, but glorious, undertaking, that they should seek to dispel the darkness which covered also the heathen world, that the Gentiles' light might become followers, and of the same body, incorporated into the commonwealth of Israel, and admitted to a full participation of the blessings of the new covenant of grace. It would exceed our limits, and it is not necessary, to enumerate all the predictions which treat of and illustrate the object of Israel's mission, and, therefore, a few will suffice to give a clear notion of it.

And many peoples shall go, and say, Lo, this is our God; we have waited; we will call upon Him. (Is. ii. 5.) "Be still! thou shalt call a nation that thou knowest not; a nation that knew not thee shall run unto thee, because of the Lord thy God, and the Holy One of Israel; for He hath glorified thee." (Is. lv.) "Be still! darkness shall cover the earth, and thick gloom the nations; but upon thee shall the Lord shine, and His glory shall be upon thee; and the Gentiles shall walk by thy light, and kings by the brightness of thy shining." (Is. 2-8.) "And ye shall be called the priests of Jehovah; the Gentiles shall call you the ministers of our God." (Is. lxvi. 1.) "It shall yet come to pass, that there shall be no Secondly, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yes, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, they shall even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. viii. 20-23.)

(To be concluded in our next.)
"His going away as it is written of Him;" and points out that Messiah "was to suffer," and then "to enter into His glory." Does not this prove that in the Books of Moses His sufferings are plainly predicted? The disconsolate disciples, like our unconverted brethren, the Jews in our day, led by various human traditions, had looked on Jesus as a divinely commissioned Hero to throw off their temporal yoke, and were thus sadly disappointed. Our Lord, therefore, leads these back to the prophecies in the Old Testament, to the pure wells of salvation, and thus teaches them to examine the word of God concerning the Messiah; that He must suffer for our sins, be raised for our justification, and afterwards enter into His glory.

Let us therefore follow our Lord's footsteps (and especially you, my beloved brethren of the house of Israel, I exhort to imitate that divine example), and search Moses and all the prophets. We will begin with Moses.

The first grand Messianic prediction meets us in Gen. iii. 15, after the fall of man, as the apostle truly remarks: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18.) The wording in the promise is remarkable. "And I will put enmity between thee and the woman; and between thy seed and her seed; she shall bruise thy heel and thou shalt bruise his heel." Two words in this promise are very emphatic in the original text, viz.: דְּרֵשׁ, i.e., her seed (the seed of the woman); and the נָני, i.e., he (shall bruise thy head).

The Targum Jonathan (Chaldee Paraphrase) paraphrases the words "thou shalt bruise his heel" as follows: They shall make a bruising in the heel in the days of the Messiah," i.e., "in the Messiah." The Targum (another Chaldee paraphrase) itis rendered thus: "But at the end, in the last days, the days of King Messiah, they will make a bruising in the heel one to the other." Thus we see that the Jewish Paraphrases have from the remotest period looked upon this passage, in Genesis, as one bearing on the time of Messiah. But besides containing the first fruits of Messianic parallelism and the Messianic intimation also has several peculiar points of evidence of the Messianic character, which I will very briefly notice.

The words בְּרֶשֶׁת הָעָנָן, i.e., "And I will put enmity," &c., help to elucidate our regeneration in the Messiah. For these words evidently show that at the time of the fall there existed perfect friendship between the beguiler and the beguiled, and such friendship still exists between the regenerate and "the old serpent." It is only by our being grafted into Him who took upon Himself the nature of "the seed of the woman" that we become enemies of sin, and at enmity with the beguiler, "the old serpent."

The venerable Bishop Van Mildert said Gen. iii. 15 the motto of his Boyle Lectures, in which he describes with his masterly pen the continued contest between the believers in Revelation and its opponents from the beginning to the end of the world; and he regards it as the key to all history, whether of the world or the church, from the fall of man to the day of judgment. יִשְׂרָאֵל יְשַׁעְיָא, i.e., "He shall bruise thy heel." The Rabbis connect the bruising of the serpent's head with the destruction of Egypt, and thus teach the truth that theory on the wrong rendering of the Latin Vulgate, which translates the word הָעָנָן (he) by ipse. Irenaeus explains it by "de semine mulieris." The Septuagint have rendered it by αὐτός, though the word αὐτός (seed) is neuter; in fact, every MS., and every version, except the Latin Vulgate, renders it "he." בְּרֶשֶׁת הָעָנָן, i.e., "and thou shalt bruise his heel." If the serpent was to bruise his mortal part, that mortal part must needs be delivered over to the power of the serpent; for of himself he could possess no such superiority even for a single moment. Hence it follows that Satan, bent only on satiating his own malice, and unconscious that he was actually subserving the Divine purposes of mercy, was the agent who, through his earthly toils, effected the death of the Messiah. (See John vii. 52.) How far the promise was understood by our first parents is seen in Gen. iv. 1. Eve's expression: מַעְלֵה יְשַׁעְיָא מִלְשָׁנָה, i.e., "I have begotten a man, even Jehovah." The Targums take this view of the passage. Luther also renders it: "Ich habe den Mann, dem Herrn." The whole passage is thus paraphrased by the Targum: "Adam knew his wife, who desired the angel, and she conceived and bore Cain, and she gave him the name of Jehovah." Bacher (the great prophetic expositor) translates it: "I have a man, even Jehovah himself." The Redecover, says Bittel, "was to be born of a woman; but He was to have no earthly Father. To intimate this great truth seems to be the chief reason why the origination of His human nature is referred to Eve and not to Adam." Eve supposed herself to be the celestial mother of the promised seed. She was informed of the character of the predicted Deliverer; but nothing definite was revealed to her as to the time when He should appear. It is therefore very natural to suppose that in the height of her impatience she overlooked it.

That the serpent mentioned in the promise was a fallen angel, almost all Jewish commentators agree, and designate it by the Rabbinic term יִשְׂרָאֵל יְשַׁעְיָא, i.e., "Eastern, or primitive, or diabolical serpent." The Rabbis say: "He is the serpent, he is the wicked temptation, he is the devil, he is the ambassador of death, he comes down and tempts, he riseth and accurseth, he descends and takes the soul. In the time to come (an allusion generally put for the period of Messianic bliss) the Divine Majesty will take the wicked from the earth and behold it in the presence of the righteous." Much has been written by the Rabbinic school on this subject of the serpent. All identify him with Satan, and agree that he was originally an angel of light, and that his power will ultimately be subdued by the Messiah.

I will just venture on a few brief quotations. Maimonides, the most philosophical of all Jewish commentators, in his admirable work, the "Guide to the (serring) perplexed," fol. 109, col. io, says: "The serpent is called Satan, because he hindered man from the good path and entices him to the evil."

In the Talmud, Tract Babba Batha, fol. xvi. col. 1, it is said: "Samael, or the serpent, is Satan; יִשְׂרָאֵל יְשַׁעְיָא, i.e., the evil thought (an appellative very common among the Jews to designate the tempter, and may probably have originated from the phrase in Gen. v. 5, יִשְׂרָאֵל יְשַׁעְיָא, i.e., 'every imagination of his heart was only evil'); and יִשְׂרָאֵל יְשַׁעְיָא, i.e., 'the angel of death.'"

I will only add more quotation from a work called "Yalkut Reuben." Under the heading "Samael," it is said: "Prior to the transgression of Adam, Satan was one of the six-winged seraphim: but, having rebelled, he was cast out."

Thus it will be evident that the Christian doctrines of the fall of man, and the triumph of the Redeemer over Satan, is strongly supported by Jewish authorities; and that we can, with every degree of propriety, tell our Jewish brethren that the Gospel is found also in Genesis.

(To be continued.)

EIN TAG IN CAPERNÄUM:
A DAY IN CAPERNÆUM:
TRANSLATED FROM THE GERMAN OF PROFESSOR
DR. DELITZSCH, BY A. F. O. I.

THE SCENE—continued.

The road is delightful. It leads all the way through a double row of oaks and lime trees, whose rosy garlands skirt a grove of nebek, olive and fig trees to the left, and the lake, in whose blue waves the azure sky is mirrored, to the right. After a full quarter of an hour we reach the Aïn al Mudawwarah, which lies behind the trees and bushes, and is enclosed by a low wall built round it. It is the great reservoir of a beautiful spring, abounding

* Maimonides here comments on the play of the word יִשְׂרָאֵל יְשַׁעְיָא, i.e., Satan, which means "to hinder."
with fish; which, after watering the plain, runs into the lake; and we cannot deny ourselves those who wished not long ago, when the snows above the spring, in order to look down on this lovely plain of Gennesaret. As we reach the top, we are not a little surprised to see a man sitting on the extreme edge of the mountains. The black rocks betray him immediately to us as a Polish Jew; the tali которых veils (praying veil) which he has thrown over him (it is richly embroidered on the upper edge which lies on his round hat), shows that he is at least a Jew, and excites the tali which tali together in front across his breast, he looks neither to right nor left, but only straight before him in the direction of the lake. We try to wait till he has finished his prayer, but it seems to wear and we step up to him, tap him on the shoulder, and salute him with these words: "Blessed is he whom we meet here on the holy mountains!" He looks at us and smiles; and for some time, he asks doubtfully, "Are ye of the children of my people?" And his eyes look so confidingly and enthusiastically into mine, from under the brows, which are as white as those of a man, I could not help hugging him, and I cry, with animation, "No; but we are friends of Israel, and as such long for the consolation of Jerusalem. And since it is so with us, and because every inch of the Holy Land is sacred to the eyes of my people, why not to you too, Why are you sitting here? For what are you praying? At what are you looking?" "It is a great mystery," replies he, "that you seek to know; but I will not refuse to tell you what is before you. In a few years, you will have unlocked my heart. I was for fifty years Rabbi of a synagogue in Volhynia; and though I have written nothing, I have read and studied more. Ever since my boyhood, when I began to study the Talmud (the Pentateuch), the Targums, and the Talmud, no subject in ancient tradition has so much attracted and interested me as the well of Miriam's well. As soon as I had made the pilgrimage hither to Tiberias, to die on the matronal bosom of my own land, and to be buried in holy ground, my first question was: Where is Miriam's Well? No one knew; and I learned from the rabbis that the priest of Jericho, who told me some legend respecting it. But as the Jerusalem Talmud says that to find it you must stand in the middle doorway of the old synagogue at Scrgunim, and look straight before you on the mountain, and I perceived a mark: a little mass of rocks, round, like a bee-hive, perforated like a sieve. This went on for a long time, till at last (this was last year, when I was on my way here) I came upon the mark; it was uncommonly low on account of several months' drought I saw my life-long dream, mystery, and riddle, in reality before me. Look," said he, beckoning us to the point on the mountain's brow where he had been sitting: "the rock itself is now out of sight, at the present height of the water; but there, a little to this side of the place where Jordan enters,—where the water forms a little eddy and sometimes a uprooted cleft,—is the well of Miriam the Prophetess; peace be with her!"
unto them that dwelt in the region of the shadow of death, light is sprung up.

By the way of the lake, as we pass on, we find nothing; only an old watercourse of doubtful origin—"an aqueduct chiselled out of stone"—yes, here we are. So we continue our way over the rocky projections of the mountain ridge which encloses the plain of Gennesaret to the north. To our right the blue lake ripples, and before us, in the distance, a grey head of the curlew. The sublime beauty of the scene hushes us into thoughtful silence. As we, a quarter of an hour afterwards, ascend to the mill at Tabga, with its rapid stream of water, our friend breaks the silence by saying:

"Have you all become so very morose, that you will not listen any more to pleasant tales?" "Go on," answer we; "only let it be about Capernaum!" So he begins.

"What my Jewish source of information says about Capernaum is, unfortunately, neither creditable nor pleasant. Capernaum is looked upon as the head-quarters of the Minim (unbelievers in Christ), and what the Jews say of them is, in no degree, better than what the Gentiles said of the ancient Greeks. One tale, however, is, to say the least, serio-comic. "Channah, the neophyte of Rabbi Joshua," it says, "went to Capernaum; and the Minim there so worked upon him that he was seen riding through the town, one Sabbath on an ass. When he came to his senses he took refuge with his father-in-law, R. Joash, who, by quacking him with an ointment, freed him from the spell which bound him, sparing him, nevertheless, "Since the ass of these unbelievers hath led thee astray, thou shalt no longer live in the house of Joash," he went away and lived elsewhere, where he fell asleep in peace." The ass of these unbelievers," which had brayed at him, was the "foolish preaching" of the Crucified One.

The nearness of our journey's end quickens our pace. Only an hour more and we find ourselves at Tell Ham, and we clear a road for ourselves through the surge of the surge. The extensive ruins of ancient Capernaum. There is no collection of ruins on the Gennesaret lake which can vie with this either in magnitude, extent, or traces of past glory. "Here you see," it is said, "where we will, and not go farther till these ruined walls shall be raised again before our mind's eye; and till we have looked on Him who once lived here, went in and out among these houses, and revealed himself in this synagogue in all His wisdom and miraculous power as the founder of a new era!"

(The reception interrupted.)

God save brave Christian's daughter.
Our noble Prince's bride;
The Danish flag and England's
Henceforth float side by side.
To her—that lovely Princess.
We look with pride and joy:
May sorrow never darken,
Nor fate those hopes destroy:
Then let, etc.

I do not think a prettier or more interesting sight could have met the eyes of the Royal pair on their route.

Yours truly, E. Nickless.

No less demonstrative in their loyalty were the adult Hebrew Christian inhabitants of the interesting place. The members of the printing and composing departments placed their lungs to their utmost power to give expression to their grateful feelings.

THE VANISHED ONES FETCHED HOME.

BY AN INTIMATE FRIEND OF THE FAMILY.

(Continued from page 194.)

CHAPTER III.

THERE IS SOMETIME A GREAT DEAL IN A NAME.

It was not a light burden that fell upon my shoulders to carry, though father and daughter were also heavily laden, to the utmost they could possibly bear. Many were the volumes, in manuscript and print—in various languages and in every size, from the largest folio to the smallest 8mo—with which the venerable sire and the delicately nurtured daughter burdened themselves. The names of some of the volumes, with no doubt, transpire in the course of the narrative. I cannot resist the desire to furnish some description, be it ever so inadequate, of the heavy lot which I insisted to take to myself, feeling well assured that neither father nor child was equal to the task of moving it from the library to the drawing-room.

It was a scroll, tightly rolled, about three feet in length and about eighteen inches in breadth. Its contents consisted of a sort of an unbroken genealogical chronicle of the family for upwards of two thousand years. How puny and insignificant do the pedigrees of Peers, Barons, and County gentlemen appear by the side of its contents! It might furnish reliable materials for hundreds of sensational romances in real life. As may be imagined, the scroll, describing the eventful vicissitudes of such a family over a period, formed a constellation of the most diverse and heterogeneous materials. Now and then it displays a large sheet of beautiful parchment or vellum, tacked on to which is a sheepskin here, a goatskin or calf-skin there, frequently untanned, only the hairs plucked out, or closely shorn off, as the exterior of the scroll plainly testifies. It is intersown, in sundry places, with rough pieces of canvas, matting, and other things, upon which a few words might be transmitted to posterity.

The writing materials employed by the successive scribes were as varied, if not
more so, as that which represented parchment or papyrus. Now the existing family record was written with a fine red dip in good sable ink; in other places with a sort of soft, red chalk; anon with charcoal; and in more than one instance the finger of the chronicler dipped in blood, the life blood of some beloved one, in lieu of ink, transmitted some tragic episode in that family's vicissitudes. The letters and the languages in which the successive entries were made, were as diverse as the materials which were employed. We have at the outset, and for some generations afterwards, the archeic Hebrew letters, in good classical Hebrew diction; we have anon the transition characters, and monogrel Hebrew dialects, a sort of Hebrew-Chaldee-Syriac-Greek compound—such as the "confusion confounded" of the Talmuds exhibit. Nor is Latin, Gothic, Spanish, Norman, English, a la Chaucer, unrepresented.

How modern archeologists and antiquaries revel in this inexhaustible storehouse! How a modern aristocratic family would delight to show off such an ancient roll, if it had such a treasure! How many thousands of, if not hundreds of thousands, would not some nov'eaux riches—some Birmingham, Leeds, Manchester, Birmingham, Sheffield Sm aresses,—who superciliously affect to sneer at the Jew—give for such a family chronicle what they would take good care none but the intimate friends of their own nation and creed should ever behold this, or any other of the antiquarian treasures which enrich the Toledo Villa.

When we reached the drawing-room with our precious burdens, we found the movable platform I spoke of in the preceding chapter—which is on particular occasions put up in an alcove, at the west end side of the main hall. A table was ranged for men under the orders of the intelligent butler. Two tables stood on the improvised platform, on which the venerable Lord of the mansion placed the various manuscripts and books which we brought in from the library, and all was prepared for the impatiently expected narrative. I had just time to look round the room, and I perceived several changes in the positions of the guests. Every one seemed so pleased as to be able to command a view of the platform. Dr. Benamram I saw sitting by the side of Sigmora Shemcholah Galmoodah; the lady looked unusually excited. Moshelle Bargeson I found in the midst of the Da Costas and Mocattas, who always appear thoroughly to enjoy each other's society and conversation. Benjamin Mendelsan was in earnest conversation with Frederick Salmoyn, who, with the other changes, Miss Patiel and Miss Ignat secured seats close to each other, not far from the platform. The latter young lady seemed, however, so painfully agitated, nervous, and scared, and clung so ominously to her companion, that her presence not only marred the pleasure of which I was all anticipation hitherto, but it really alarmed me and filled me with apprehension of some untoward scene. It was a great relief to me when the Host ascended the platform, and summoned Asher and me to unroll the scroll to a certain point. We were stopped when we came to a piece of quilt stitched on to an untautened calf-skin, on one side, and to a well-prepared goat skin on the other side. The piece of quilt was covered with large letters evidently traced with blood. In the line here," said his Lordship, "It is as far as I shall be able to refer this evening." I betook myself to my note book and pencil, and resolved to look away from the place where the young ladies sat, one of whom is such a painful puzzle to me.

I had not to wait many minutes before I had occasion to concentrate all my wits, as regards thought and deeds, upon the expected performance. My pencil was soon hard at work upon what is called short-hand—the most interesting family tale, Jew though I am myself, that I have ever read or listened to. I give the narrative ipissima verba as it proceeded from the lips of the narrator, regardless of occasional collisions with syntactical prescriptions, which my report may now and then betray. The narrative commenced, in the midst of a profound hush and silence, in the terms of

My Friends, you will have to bear with the eccentricities of an unusual and, therefore, unartistic extempore utterance of an untried historian. All I can and do promise you is "fidelity, fidelity, fidelity," using one of the true Freemason's watchwords. I shall take the liberty to tell my family tale in my own way. I am aware that that way may prove too often not only pantrelhetic and digressive, but even obscure and unintelligible. Give me, you, in return for your patience with my shortcomings, full liberty to stop me, whenever you please, and to question me, with a view to a perfect understanding as to what I mean to say.

Though the vicissitudes of my family form the skeleton of my tale, many other families of our nation have contributed snatches, flesh, skin, and even spirit to my eventual narrative. My pet name for my mental conception—over which my thoughts brooded, I may say, scores of years, has been 'The Banished Ones fetched Home.' The great feature of my varicolored tale will be the early settlement of some of our people in this country, their banishment from this realm, and their being brought back again. In every one of the triple epochs my forefathers were intimately concerned.

As I am speaking exclusively before Hebrew Christians—for we are all the children of the Patriarchs Abraham, Isaac, and Jacob—I must not make an exception even as regards Miss Ignat, since she assures me that nothing shall prove to her that the arguments which Mr. Wilson advanced in his very clever book, "Our Israelitic Origin," are controvertible, and that discussions to be therefore a "daughter of Israel."

"Nothing, nothing shall prove to me the contrary. I am a daughter of Israel, and nothing shall deprive me of my birthright!" hysterically cried out Miss Ignat, and startled the company, whilst she threw herself sobbing into her friend's weared arms. The narrator, without the betrayal of the faintest surprise at the interruption, addressed the interrupter in a manner as if one rejoinder had been intended to be part of his thesis:

"My dear child, I am the last man, in the whole of Europe, to attempt to disprove Mr. Wilson's arguments. I like his book, the spirit which pervades it, and I have no doubt that I should like Mr. Wilson himself if I had the honour to know him. I am one proud to own you as a daughter of Israel." This address, followed up by tears, embraces and caresses from Miss Patiel, and then the nervous, excitable young lady. The narrator took up the thread of his tale, which he was made to drop for a while, and proceeded:

As I am speaking exclusively before Hebrew Christians, well informed and well bred persons, I feel perfectly at ease, and shall therefore permit myself to be garrulously communicative. Reticence becomes us, whereas those unappreciative strangers are amongst us.

I need not tell you by what name this place or its proprietor are known in Burke, Debret, or Lodge; or inform you of the apocryphal romance which one of those ingenious compilers has published, in connection with my genealogical ancestry—supplied, I believe, by a mischievous grand-uncle of mine. I attach no interest to these names, however honourable our Anglo-Saxon and Anglo-British forebears may deem them. As a patriotic Jew, I glory in the single name by which I am known amongst you, which has a history, and that a long one and a chequered one, belonging to it. It is one of those names which form exceptions to the trite saying, 'There is nothing in a name.' It has been the name of this scroll as well as of these persons, for centuries and centuries. [Here the narrative almost broke off to expose the exterior of the piece of carton, to which we unrolled the scroll, to the gaze of the audience, and on it was inscribed in large Hebrew characters, PALTIEL.] Why and wherefore, you shall hear presently. I would not change the simplest records of my ancestral lineage, as contained in this patched scroll, for all the patents of nobility which the emperors and kings of this world can confer. I would rather part with all the wealth which my forefathers have bequeathed to me, and submit to the greatest privations, than..."
THE HEBREW CHRISTIAN WITNESS. AUGUST, 1872.

lose this pedigree-register—in many places bedabbled and unmighty, for in many places it is smeared over with blood,—yes, the blood of some of my ancestors, which served the survivor, in his concealment, in lieu of blood.

A word touching the early custom of our people to keep family pedigree-registers. It was founded on the Mosaic behest:—‘And thou shalt remember all the way which the Lord thy God led thee.’ (Deut. viii. 2.) That the custom was general in the palmy days of our nation is plainly proved by incidental allusions to it by Ezra and Nehemiah. It is also proved by those allusions that many families had either lost or were robbed of their ancestral pedigrees and chronicles. Those writers intimate that even a certain priestly family sought for its genealogical records—that is the literal import of Ezra ii. 62, and Nehemiah vii. 64—and could not find them.

What became of some ancestral family registers up to the Babylonian captivity is beyond our ken. The first record in this is, however, sufficiently remote to settle many a Gentile dispute about our early arrival in Spain. How often do I smile at the logic and the learning utterly thrown away, on problems of our national history, by many acute intellects. There is that amiable Don Adolfo De Castro; what nonsense he writes—in his little, rather interesting history of our nation, when he attempts to dispute the early settlement of our people in Spain! The first square of parchment in this scroll before I scatters De Castro’s finely spun arguments to the winds. The entry written ones in archaic Hebrew characters—considerably different in form and shape from our present ones—is to the effect:—

To be continued in our next.)

THE LESSONS FROM MOSES AND THE PROPHETS.

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

The demand on our space continues to be enormous. Scores of important articles and communications must stand over till future issues. All we can do, this month, with respect to the above, is to indicate the chapters in the Pentateuch and the Prophets, which will be read in the synagogues, on the successive Sabbaths of this month.

The lesson from the Pentateuch for the first Sabbath. (The 3rd inst.) consists of the last seven chapters of the Book of Numbers. The Prophetic lesson is from the second chapter of the Book of Jeremiah, beginning with the fourth verse, and ending with the twenty-ninth. It gives a melancholy picture of Judah’s treachery, and Israel’s backsliding, whilst at the same time the lesson displays the Almighty’s condescending love.

The Pentateuch lesson for the second Sabbath (the 10th inst.) consists of the first, second, and the first twenty-two verses of the third chapter of Deuteronomy. Isaiah i. to the end of the twenty-seventh verse, is read as the second lesson.

On Tuesday (the 12th inst.), the Jews will keep the “Fast of the Fifth Month.” Full particulars of that black anniversary will be found in the first vol. of The Scattered Nation. pp. 177, 178, 205-5. The Pentateuch lesson for the third Sabbath (the 17th inst.), begins with Deuteronomy iii. 23, and ends with vii. 11. The Prophetic lesson consists of the first twenty-six verses of Isaiah, or, 8.

The Pentateuch lesson for the fourth Sabbath (the 24th inst.), begins with Deuteronomy viii. 12, and ends with xi. 25. The Prophetic lesson begins with Isaiah xlix. 11, and ends with xii. 3.

We regret very much for the lack of space. We have much to say on the portions of Scripture you give us guidance to. We feel assured however that such of our readers as are in the habit of meditating upon God’s word will readily be able to apply them to modern Jews, when they have an opportunity of addressing some children of Israel on the claims of Him, of whom Moses and the Prophets have written.

DR. J. H. R. BIESENTHAL.

It is a favourite assertion with Anti-Christian Jews—which is readily accepted, and constantly repeated, by ill-conditioned and ill-informed professing Christians—that none but ignorant Jews return to the fold of Israel’s Shepherd, from which their forefathers have strayed. The intelligent and well-informed Christian, who has opportunities to converse with Hebrew Christians, has a different tale to tell. We condense the following from a letter, which was published in American papers, from the pen of Professor J. M. Leonard.

While prosecuting my oriental studies in Leipsic last year, I had the good fortune to make the acquaintance of one of the most erudite benitic scholars of Germany. Availing myself, almost daily, for several months, of the advantage of private instruction in the sanc
tum of this learned son of Israel, I had the pleasure not only to be taught by him in a method of teaching; but to receive from his own lips a history of some of the incidents of his early life struggles, his literary successes, and the nature of the work he prefers, and the more or less labour for the past ten years—a new Hebrew translation or version of the Epistle of Paul to the Hebrews. As one of a privileged class of Germany’s literati of to-day, and the man whose forthcoming book is to create, perhaps, no little stir in the ecclesiastical world, I propose to introduce him to the American church and public.

Dr. J. H. R. Biesenthal was born of pious Jewish parents, Dec. 24th, 1802, in Lubeen, a little town in the province of Pozna, in Prussia. From these parents he inherited no lands, no money; but a most distinctive individuality—a sound body, a strong mind, and a kind heart. Certainly a princely patrimony. His ancestors being of the strictest Jewish type, were remarkable for an inseparable ad
derence to their faith, and a most scrupulous adherence to the traditions of their race. His paternal grandfather was a man of almost supernatural regard among his people. Pro
ducing a host of his family and their mys
teries to the Jews, he was said to have performed so astonishing wonders, through fasting, prayer, and laying on of hands, that the popular belief was, that he was the spirit which was occasionally descending enough to reveal to him many of the secrets of the future. On his flight to America, whether for the Jews’ widespread vaticinal powers, Napoleon I. con
tinued him as to his future earthly destiny, which turned out as he is said to have predicted.

Dr. Biesenthal's maternal grandfather, a plain, honest man of benevolent heart, was descended from a Palestine family, that came in the year 1206, of the time of the Christian Dahlerg, from Jerusalem to Germany. His father was a talmudist of the highest order; his mother a woman of understanding and great kindness of heart, was most thoroughly read in the Old Testament Scriptures; fasts, praying, and acts of benevolence were her delight.

In the bestowal of his means upon the poor, especially Jews versed in the Talmud, his father was liberal to a fault. If a renowned rabbi engines had no place else to take up, he was placed before him, that he might be examined in his studies, and receive the rabbi’s blessing. At the age of five years he began to receive from his father instruction in the Talmud and the Prophets; and in his eighth year he was able to repeat, almost word for word, the Pentateuch and the Prophets. At the age of his eighth to his thirteenth year, his father spared no expense in finding for him the best teachers in Pozen. He was now declared ready for the school, and placed under the instruction of Rabbies Eger of Iosen, and Herszel of Rawits, two of the most eminent Talmudists of the early part of the nineteenth century.

The year 1819 witnessed a new era in the history of his youthful life. From this date on, he was having his studies interrupted, at a moment, by fire, from affluent to impoverished circumstances, he began to learn and feel the meaning of struggling against poverty. The teacher, however, provided him a psychological development of the future man, scholar, and Christian.

Among a few of the incidents, peculiarities, and virtues that marked the lives of the antecedents of the subject of this hasty sketch; I have given them that we may better understand the character of the future man and author.

About 1820, when the celebrated Bernays was appointed Rabbi of Hamburg, a great revolution took place in the course of instruction among the Jewish rising generation of Germany. The Talmudical barriers and ram-parises began to fall before the strong and vivid ardent desire for higher education of Hasidism and of that Babel work, became the ruling passion of the intelligent Jewish youth of Pozen and Iosen, and the affected young Biesenthal most powerfully.

He was soon recognised as one of the most discontented spirits. His whole nature was aglow spread over all Europe, that while Talmud was the principal study in this school, other languages were not neglected; that a
freer spirit reigned in this than in any other Jewish institution; that the great Bernays had learned his Talmud and received his classical education there; and that, if we consult the imaginary Talmud, he must lose no time to find his way there too. This was good news at the right time; as we learn from the continued and untiring effort of the Mayence Schola. He had a Krauser in his pocket; but at every stopping place in which he found Jews, he found a Talmudist entertainment. And in Mayence, as in all the German States, the seat of honour at the table; and at his departure a rich supply for the continuance of his journey. Truly a commendation of beneficence.

Arrived in Mayence, he soon made the acquaintance of Dr. Heidemann, a man of noble character, and whose equal as a Hebraic pupil was not to be found in the land. Heidemann, who had been Dr. Grimm's pupil, introduced him to the study of Hebrew grammar and the masorah, and especially to the writings of the "Patres Linguae Sacrae." Heidemann was a first-rate scholar, and wrote German, French, Latin, and Greek. His rapid progress made me many admirers and friends. In a few months he knew more than the most acute Professor. Klee recommended him as the most suitable young man that could be found for the position of private teacher of Hebrew in the family of the Duchess of Kuhburg, aunt of Queen Victoria.

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WHERE ARE THE LOST TEN TRIBES?

DEAR SIR,—I feel it to be a somewhat impertinent or irrelevant question, and yet the one most often asked of me. The reason is, that it was noted at the close of the interesting paper by "Israel" in your May number; but are you "correct in regarding Israel's" arguments as "necessary ... instability of connecting by historical testimony that can be relied upon, the migrations of the Teutonic races, and the children of Israel's captivity!" If all the Scriptural and historical quotations, made by "Israel" and many more, doubtless omitted from want of space, fail to "establish" or "prove" this "correct" statement, your personal difference in indirect acquaintance with the people whom we aim at identifying, are traced back by history to that particular time and place, and no further. Their history (whatever amount of barbarism that expression implies) had all the elaborate and carefully adjusted political constitution, as well as the manners, dress, weekly division of time, and even religion (though perverted) of the people which were lost, and are now, "in those last days," doing the particular work which has been performed by perfect people in the past. It is likely that God should cut off those whom he saw he would cause to cease from the earth in the best of all his days, and the moon remained, and raise up another at the same time, from the same place, of the same (Aramaic) race, and answering to them in every respect, and make them do the work which the others were to have done! Is it consistent with the character and purpose of God? We say, No, surely. If all such evidence is to go for nothing, may I thoughtfully put this question, What amount of historical evidence would, under the circumstances, satisfy you? I see some personal difference in directing the attention of yourself, sir, who, I suppose, may be regarded as the most accomplished living Hebrew scholar we have, to the question of language has the criterion of reference in this, and which goes to prove that Hebrew is the groundwork of our language. John Wilson maintains that the Hebrew language is the language of the languages, the old Ephraimitish preference for the hissing sound, as mentioned in Judges xii. 6, rather than the Jewish prodigality for the breath of the mouth; and we are the Gileadite, like the Jew, said Shibboleth, the Ephraimites, sibboleth. From the Hebrew word Shabath, to rest, "sabbath.

Shed, desolation, we have said. Shatap, to drown, etc., "steep.
Shanu, to pour out, etc., "speak.
Shakal, to weigh, scale, kc.

You quote Hosea iii. 5, "The children of Israel shall abide many days without a king and without leader; and shall return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days," and you add, "The kings and princes of the Teutonic races are innumerable. Now we maintain that the children of Israel, there spoken of are the children of Judah. In that chapter, take Aaron's rod, a rod of flowers, a rod of wedlock, a rod of whoredom, &c. So he "went and took Gomer," and she represented Israel (ten tribes) of her seven rods, for yet a little while, and I will break the bow of Israel in the valley of Jezreel." And "Lo-ruhamah: for he will no more have mercy upon the house of Israel; but I will utterly take them away." And "Lo-ammi: for ye are not my people, and I will not be your God. Yet," continues the inspired prophet, "the number of the children of Israel shall be the sand of the sea, which cannot be numbered nor measured; and it shall come to pass, that in the place (the northern wilderness, the ends of the earth) where it was cast unto them, Ye are not numbered, there it shall be said unto them, Ye are the sons of the living God." Chap. ii. is an appeal to Ammi and Rahab the harlot. "Surely the woman who were still in heart the people's God, and who had obtained mercy to endeavour to avert the threatened judgment, "Plead with your brother, plead, kc. So much for Israel (ten tribes).

Now in chap. iii. the prophet is commanded to "go yet, and love another woman beloved of her father and her mother; for she is of the的女儿 of Jerusalem: the woman represents evidently the other house of Israel, viz., Judah; which shall then alone bear the name of Israel, rejecting her, the prophecy as quoted by you has been singularly and exactly fulfilled.—Yours truly.

J. G. TIPPER.

THE HEBREW CHRISTIAN SCHOOLS.

Hebrew Schools, July 13th, 1872.

DEAR MR. EDITOR,—I cannot believe that the Hebrew Christian schools, whose interesting letter respecting the proceedings on the last anniversary day appeared in your August number, had the school term passed or schools in their every-day work, or her pen would have been spared the following sentence:—I am not sure whether the amount of secular studies required to be taught to the Hebrew Christian children—in the society's school—is equal to the present standard of government educational requirements. The inference that would readily be drawn by those who would exalt secular by depreciating religious education will be, that the secular subjects suffer from so much attention to the religious.

The children according to the government requirements, we will satisfy her that her fears are unfounded, and that her young Jewish brethren here are not behind, but somewhat in advance of, the standard required by government.

Thanking you, Mr. Editor, for the qualifications of gave put to this sentence of God, yours faithfully,

THE MARTEN.

The Lost Tribes.

DEAR SIR,—I can readily believe that your sympathies with the advocates of "our Israelite origin have been quickened by Mr. Ball's treatise of the same important subject in your number for this month.

Without wishing to pre-judge his forthcoming work on "The Pre-Adamite Origin and Genesis of the Hebrews," Mr. Ball's study, with reference to what he asserts of "the nobler origin than Israel's, and grander mission of the British race," as connected with Melchizedek, and with the principles of the New Testament, is a "typical and allegorical," I would ask, Has Mr. B. considered what the Scriptures state of David's son and David's Lord in his Melchizedek doctrine? When he rises as the "Son of the Father on which He is now seated! Is not the first act of His power to "send forth the rod of his government," not out of Jerusalem, but out of Zion, "in the midst of His enemies!"

And further, with regard to the assertion that "Israel occupies a subordinate and not the harmonizing position in the present, or future dispensation—"how does such a statement agree with God's own revealed purpose concerning that people? (Deut. xxvii. 8, 9.) When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number in his inheritance,—the birthright of His people is Jacob, the lot, or rather measuring line (khorem), of his inheritance; i.e. his appointed instrumentality to compass or complete all the "days of the Gentiles," present, or future dispensation—"themselves His "first-born," a peculiar treasure until Him above all people. (Ex. iv. 23; xix. 5.)

As 1 Peter, the "heavenly Shepherd of Israel, dwelling between the cherubim, shone forth" from His mercy seat above, "to lead captive those who were captives of the Egyptians" before Ephraim, Benjamin, and Manasseh, and come and save them, (Ps. lxxx.,) sending the word of His grace towards the north after Egypt, "that they return to the Lord; and to the tribes of His inheritance," became the recipients of grace, so loving, full, and free, should prove the most efficient ministers of that grace and blessing. The children of Israel were heavenly fold a "great multitude which no man could number, of all nations and kindred, and people, and tongues," called to be the Lord's messengers and witnesses unto them as the "select of all the tribes of Israel," appointed to the high and holy privilege of bringing in His inheritance,—the children of which He hath purchased with His own blood.

We readily admit that one race has been preserved, but it is blessed in carrying out this glorious mission; even the Anglo-Saxon race, which we identify with the tribe of Joseph, concerning which the prophet foretold (Gen. xlix. 24). "From thence is the Shepherd, the Stone of Israel: titles distinctive of the Lord's character and work in this dispensation of His happy has been and rejection in contrast to that in which He will be manifested at His second coming, as "King of Israel," and of the whole earth; when the "Shepherd," which emulates the power, power, shall become "a great mountain," His kingdom and glory filling the whole earth.

To permanent temporal advancement is also promised to the tribe of Joseph as inheritor of the birthright blessings (1 Chron. v. 1, 2). His seed was to grow into "a multitude of nations," and his name shall be "great" (malu ha goyim), increasing "as fishes do increase," sending off shoals of their superabundant population in all directions. (Gen. xlix. 24.)

They were also to be a dominant race, possessing the gates of their enemies, "with horns" maintaining their station of eminence "to the ends of the earth." A rich and prosperous people too, having at their command "the precious things of the earth and the fulness thereof" (Ps. lxxxix. 17), and blessed with the "good will of Him that dwelt in the bush]: even of the God of Abraham, Isaac, and Jacob." (Gen. xxxii. 15-17.)

Their admirable
constitution, too, with its representative system and other Mosaic institutions affording corroborative evidence of their Israelitish descent. (See Wilson on "Our Israelitish Origins.""

August, 1879.
The Hebrew Christian Witness.

2) yet more urgent still is the call on them to make every effort for the blessing of their brethren of Judah earnestly desiring to bring them into fellowship of blessing with their own. "A present unto the Lord of hosts, in the place of the name of the Lord of hosts, the Mount Zion." Faith and hope anticipate this day as not far distant, when "Jehovah shall walk with the house of Israel, and they shall come up together out of the land of the north to the land given to their fathers. In mount Sion shall the law be known among the nations," (Isa. 2: 2) “a great [“for”] many”—“our brethren, the tribes of " all the house of Israel " on the continent; from whom the tribe of Joseph was kept separated by the deep that coucheth beneath,"—distinctly intimating the sea-girt position of Joseph's posterity in those "isle afar off," and in their prosperity, condition, and vast and numerous colonies "in all waters." But of Israel and Israel only were such things spoken, and of no other people, Adamic or pre-Adamic: "Happy art thou, O Israel; who is like unto thee, a people saved by the Lord." (Deut. xxxiii. 26-29.) Truly, "He has not so dealt with any other people." (Ps. cviii. 6.)

When Jehovah rejected Him who came as their King, just and having salvation, the kingdom taken from them was to be given to a nation (of Gentiles) that had not come to the once "Lo-ammi" and "Lo-ruhamah" house of Israel, the kingdom of the Ten Tribes cast out, and lost amongst the Gentiles, where He who was sent to "seek the lost sheep of the house of Israel " sought and found them—" bringing them into the bond of the covenant—the new covenant of grace—and under the shepherds of the flock, whose names are written before the Lord, upon the tablet of memory (Isa. xliii. 10),"—there past idolatries forgiven, and taught to know God as their Lord and King, but "Israel," betrothed unto their Lord in righteousness and in judgment, in loving-kindness and tender mercies. (Hosea ii.)

The Second during the Lord's dealings with them from that time, form a marked contrast with the mournful history of the Jews, "wavering Judah,"—the betrayers, pitiless, fierce, cruel, and wrath having come upon them to the uttermost, the fearful denunciations of Moses and the prophets have been fulfilled in their case. (cf. Jer. xlix. 7.) The belief that a "richly favored" people of the Lord, that of Isaiah lxv. 12-16: "Therefore will I number you to the sword, and ye shall bow down for every one among you to the死亡神, when ye did not answer; when I spake, ye did not hear. . . . Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart . . . and ye shall leave your name for a curse unto my chosen: for the Lord shall slay thee and call His servants by another name, even by His, in whom they believed; not known by their former name of Israel but as "Christians," Sons of the living God: "whilst unbelieving Judah continues to boast in and arrogate to itself, its former privileges, though judicially and manifestly shorn of all power to prevail with God or men, that princely position transferred to Ephraim with all the privileges that went along with it. From the top of the tree of the Jew formerly, that unto them were committed the oracles of God." (Romans ii. 2.)

Conscious of so high and sacred a trust, "The British and Foreign Bible Society," that glory of their land and palladium of their liberties, lost not a moment to bless and comfort the Hebrew empire under their protection, to send forth "ambassadors with the holy scriptures (σημαίνουσα διάθεσιν)." See Septuagint of Isa. xvii, 21.

and latter part of the prayers ended, the Rev. H. A. Stern ascended the pulpit and preached a very effective sermon from Genesis ii. xiii. 10. He pointed out, and instructively showed us that the fulfillment of this prophecy, the rising higher and higher until it reached the highest point in the skies. He further went on to explain, that this also is often spoken of, and these few particulars about the new recipients of the blessing of salvation. The English Jew came into contact with missionaries during the past three years, and of the seeds of the Gospel, which was sown in his heart, though apparently choked by the things of this world, has, nevertheless, taken root and is His word, silent until it ripened to a confession of faith. As is often the case with Jews who oppose the influence of the ever-blue-eyed Gospel, this penitent had to taste the bitter and pungent cup of infidelity before casting himself at the feet of Jesus for pardon and mercy. He lived for a considerable time without God, without a Saviour, without the Church of Israel! O! there is no peace for the ungodly!

A severe illness, with which the Lord has smitten him, however, to humble his proud man, as I dare to say, has made him see the things which pass away to the things which endure for ever. He began now to study the Psalms, and to come to the Lord in the truth as it is in Jesus. The Spirit of God worked mightily in his heart, and he was thus able to disregard the contentions of his Jewish brethren, and to become a Jew by faith, and to make a public confession of his faith in Jesus, our precious and promised Redeemer. It is the hope of those who are in business, and stands in no need of, and never received any, temporal assistance.

The case of the second penitent is interesting from the point of view of the British and Foreign Bible Society, for the agent who accompanied him was a short time under the instruction of the missionary there: but fearing the persecutions of the Jew, he made up his mind to come amongst the Gentiles, and is not being able to make himself understood, he asked, in Hebrew, for Christian Jews. Happily he had been sent to Palestine, and was in fact in Palestinian. Mr. Stern found no difficulty in accommodating the young Arabian Jew. In the meantime, the relatives of the catechumen made great efforts in order to change his mind. The state of the followers of Israel's God. They corresponded on the subject with the chief Rabbis here. Thus it came to pass on one Sunday afternoon the inquirer was summoned before Dr. Arot, head of the Spanish Jewish Community in this country. The Rabbi, however, did not condescend to attempt to prove to the young man that he shrank from the religion once delivered unto our patriarchs and prophets. He knew very well that all very well informed Hebrew Christian Jews would have verified the text of the Gospel, and God all the so-called reasonings of modern Judaism against Christianity. He therefore made use of the staple argument which is often employed in those discussions. (Hebrewed the name of Jesus to him, and that the name of the he, he recently went in darkness and in the shadow of death; one a native of this country, and the other a native of North Africa. The former was the first to take place during the Hebrew service in the afternoon. The Jew who are often present at that service appeared reverently attentive, and seemed to be much interested in the proceedings. The prayers were solemnly and devoutly read, in Hebrew, by the Rev. M. Wolkenberg; a Hebraic service was conducted, and the converts approached the baptistam font, and devoutly knelt to receive the sacrament of baptism. After the rite had been administered,
MESSIAH IS COME.—יִגְ frånָא.

BY EVANGELIST.

When John the Baptist was imprisoned, he sent two of his disciples to Messiah to ask Him if He was the One to come, or if they might expect greater things. John, however, did not answer their question in the affirmative at once, but was careful to manifest His own power by the results of that power. Now it was in connection with this that Jesus was introduced as the promised Messiah. "Go," says He, "and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, lepers are cleansed, and the dead are raised up, and the poor have the Gospel preached unto them." Note that Christ wrought miracles in attestation to be of great importance. And I repeat it, that Jesus wrought miracles to certify their mission was from Jehovah. Yet, I would ask, were these miracles so numerous? or, were they performed in order to signify that Jesus wrought miracles in His own name, and by His own power. Jesus also performed the works which none but the Messiah could do, and John might easily infer that He was the Christ. The stupendous miracles performed by Messiah were the best evidence of Messiah being the Messiah. If this evidence be thought to be conclusive, then we have fulfilled prophecy to strengthen our case. If by prophecy is meant a miracle of knowledge, then I affirm that Messiah possessed this wisdom in an infinite degree. Who, for instance, can estimate the value of the resurrection from the dead, the ascending to heaven; the sufferings, death, resurrection, and ascension but Himself. Certainly not man, for prophecy is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God. But Jesus was and is God, and therefore could see into the distant future, and reveal things to come. To whom was the attribute executioner ever ascribed, except to Messiah only? He who knew what was in man, therefore, necessarily had the best knowledge of the pre-existence and co-existence with the Father. He declared in these words: "Verily, verily, I say unto you (Jesus), before Abraham was, I am, but I am Messiah, therefore, being God, could of His infinite knowledge foreknow what would come to pass or execute with the greatest minuteness every circumstance which would occur in reference to Himself, and those with whom He was associated in His ministerial work. For instance, He foreknow what would be the effect on the slumbering Peter when He declared that Peter would deny Him; that Jerusalem should be the scene of His suffering; that crucifixion should be the manner of His death. For if He had not power to bring about His will, He would not have been the person by whom He should suffer; and finally, did He not foretell the destruction of their temple and city? (Luke xix. 43, 44.) Was this prophecy fulfilled thirty years after it was uttered? It was. Read your own historian, Josephus. He confirms the prediction. Now let me, O ye of the house of Israel, and all ye of Judah, hear my words, inasmuch as your attention to a careful consideration of the facts and arguments adduced to prove the point in question to be justified. "The day is come, is come, and that Jesus of Nazareth is that Messiah; and if this be so, then you receive Him as such, believe and obey Him and His Gospel. The concept of Christ into the heart by faith and love is the turning point of salvation. Receive your long-rejected Messiah now, I beseech you; then will you find in Him the One who feeds His sheep with the fat of the land; who feeds them with the fat of the land; and joint heirs with Christ to that inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. May your Messiah now by the efficacy of His sovereign grace soften your hearts. Remove the veil which now beset your mental vision, in order that you may see that "He is the light of the world," and that, coming to Him, you may have the light of life." Bar a few words of pity for the loving and inviting voice, now addressing you: "Come unto Me, all ye that labour and are heavy laden, and I will refresh you," and again, "Take my yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls." He gives this yoke willingly; he offers it to every comer unto Him He will in no wise cast out.

DIVINE REALITIES VERSUS HUMAN FICTIONS.

The real presence means the presence, in the sacrament of the Lord's Supper, of the actual material body and blood of Christ, into which (say the Romane Divines) the bread and wine enter per os. Many of these brethren seem not to understand this. This erroneous doctrine of the Church of Rome, the English has guarded against most carefully by declaring, "that the bread and wine remain unaltered," that he says, "merely a sign of Christ's body and blood;" "that it is only after a spiritual manner that His body and blood are received by the faith. Bar own kind of folly," etc. Also add, "Addison, notoriety, asserts that a real presence in the sacrament is the doctrine of the church of Rome, which answer was in the Catechism, which defines the thing signified in this sacrament to be the body and blood of Christ, which are truly and indeed substance. This is on the Lord's Supper. The twenty-eighth Article, too, this new oracle of the heinous idolatry says, asserts that, "to such as rightly, worship, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ." But the Communion Office explains these assentions, by declaring that those who duly receive the bread and wine, are fed with the body and blood of our Lord and Saviour Jesus Christ. It is then in a spiritual sense that Christ's body and blood strengthen and refresh the soul: that His flesh and blood are their food indeed. And the spiritual food conveyed in this sacrament is the spirit of Christ. "It is the Spirit that quickeneth, the flesh profiteth nothing." (John viii. 37.) My flesh is meat indeed. My blood, the same DWELLETH in Me and in you. You know not Me yet, they say. But you shall know me when you have seen Me and have given us." The real presence is in the worthily recipient, Christ in us the hope of Glory. The Romane doctrine commonly described as the real presence, is the superstitious belief of coming into the REAL MATERIAL body and blood of Christ, though with the appearance and all other sensible attributes of bread and wine, was called Jesus Christos by the Reformers, being a corruption of the words HOC EST CORPUS, used by the predestinating priests at their mass. The accounts which the Romanists give of this spiritualization, are at variance with their own statement of it. In such a case, for instance, as that of John vii. 32, "And the Logion was changed into a serpent;" (all the attributes of this last being present;) not, rice veris; so that by the Latin Friest's own account, the bread and wine that are changed into bread and wine. Whenever a miracle was wrought in the Old or New Testament, as in the instance above, when Jesus fed the five thousand by the wine at Cana, such change was obvious to the SENSES: the appeal, in fact, for the reality of the miracle is to the senses: whilst therefore, we might admit that if a Romanse predestigator were to assert that he had converted our Saviour's body into bread and wine, he was no more as far as the senses go, we should hold, per contra, that if he professed to have turned bread and wine into the body and blood of Christ, that body and blood ought to be clear to the SENSES, and not to be a mystery: the consecration; we have, as to sense, bread and wine after. In the whole history of the Old and New Testament, it has never been known; nor can we, under such circumstances, admit that the alleged change has taken place. Suppose Aaron's rod to have remained still with the attributes of a rod, after the turn of the body and wine, and His court believe it to be now a serpent? The late origin of the doctrine of transubstantiation, viz.: the real presence, has been alleged for this reason. And if the change be really in the consubstantial Augustine refers to the holy sacrament of bread and wine as images, figures, signs, symbols, memorial, types, Origen (in Levi. vi. 61-63 observes: "Christ distinguished between the flesh and the spirit, that believing to the body and blood of Christ, we may not spiritually consider it. For, according to the letter you receive this saying, Except ye eat my flesh and drink my blood, that ye have life in you."") and John vi. 61-63 observes: "Christ distinguished between the flesh and the spirit, that believing to the body and blood of Christ, we may not spiritually consider it. For, according to the letter you receive this saying, Except ye eat my flesh and drink my blood, that ye have life in you."
shod who crucify Me. I have commanded to you a sacrament. Spiritually understood it will quicken you. (In Psalm xcvii.) How is the broken His body, and the wine His blood? These things, brethren, are therefore called sacraments, because in them one thing is seen, another understood. Who appears a meal on a bready form: what is understood has a spiritual fruit." (Serm. 272, ad Infants) "The body and blood of Christ will then be life to each, if what is visibly received in the sacrament be in actual vertity spiritually eaten, spiritually drunk." (Serm. 72, De Verbo Apost.)

Jovinal ridicules the Egyptian worship in a laughing reproach composition of their lack and union gods. The Imperative Invotive idol, Hocus pocus, deserves the following Lampoon:

"Egyptian rites new ritualists embraced:
Where gods were recommended by their taste.
Such savoury deities must needs be good.
As serve at once for worship and for food."

Also! some acknowledge in the creed the manhood of Christ, but virtually deny it. The reality of Christ's human body is effectually denied by the doctrine of Impanation and Inivation. It is taught truthfully in the creed that He went up to heaven in the same body in which He was born and crucified. And it is also taught by some that in that body He is laid at once on ten thousand altars in the shape and a presence of bread! Then, if so, He did not come in the flesh. (1 John iv. 3; 2 John 7-11.)

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The demand for the enlargement, and alteration of the shape, of the THEBÉ Christian Witness, is under careful consideration. The result will be made known in our next issue.

Our readers must bear with us if some articles, Literary Notices, Notes, Queries, and Replies, which they had reason to expect, are not in this month's issue. They are only postponed, unavoidable, till future issues.

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