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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," against 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,)\* 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

\* The gist of this our testimony consists of an abridgment and an adaptation of a Discourse, on the above text, by the Rev. Dr. Margoliouth, entitled "The Baue of a Parasite Ritual." It was preached at St. Paul's, Onslow Square, on the evening of the 7th ult., and just published by Messrs. Longmans & Co. See advertisement.

the pernicious dogma of the "real presence." The phrase, or technical term, is of modern and recent coinage. It means the doctrine of transubstantiation, invented in the dark dark middle ages, in the fullest Romish sense. No matter how "Anglicans" may try to throw dust in our eyes by new fangled terms, such as "objective," "perceptible," "visible," and other such indefinite definitions, in plain language, the phrase "real presence" cannot be paraphrased in any other way than that the bread which is consecrated for administration, in commemoration of the "Lord's Supper" and of His dying Love, is actually transmuted into the very body of Christ; that the wine, consecrated for the same purpose, is positively changed into the blood of Christ. This change having been achieved by the so-called, celebrant priest, Christ is again sacrificed, that is put to death in thousands and thousands of churches at the same time; whilst the would-be Christ-sacrificers profess to worship their new-born, or new-made Saviour. Surely Herod's mantle has fallen on these masters and pastors with overwhelming effect. Verily, if they cannot make good their title to Apostolic succession, they may fairly claim Herodian succession.

We say *would-be Christ-sacrificers* advisedly. No earthly priest had anything to do with the offering up the Lamb of God to take away the sins of the world. Christ offered Himself. This is what He Himself averred:—"I am the Good Shepherd, and am known of mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep, And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from Me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father." (John x. 14-18.) To this agree to words of St. John:—"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (1 John iii. 16.) And to the same effect says St. Paul:—"Wherefore He is able to save them to the utter-

most that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when he offered up Himself." (Heb. viii. 25-27.) The Jewish priests, such as Annas and Caiaphas, and their scribes and Pharisees who were gathered together against the Lord and His MESSIAH, along with "Herod and Pontius Pilate with the Gentiles." \* were all murderers, † whom our modern would-be priests represent.

Happily for our modern would-be priests, they are under a delusion. With all their elaborated and complicated, hazy and parasite ritual, they cannot turn the bread and wine into the body and blood of Christ. A greater celebrant than our modern pretenders has not done it. When Christ Himself said of the bread, which he Himself had consecrated and had given to His disciples, saying "Take, eat; this is my body," and of the wine, "Drink ye all of it; for this is my blood of the new testament," He had not changed the elements into His "real presence," or even introduced the "real presence" into the elements, else the disciples would have been instructed to worship the bread and wine.

Unhappily, however, they who teach this pernicious doctrine cannot escape the charge of crucifying to *themselves* the Son of God afresh, and putting Him to an open shame ‡ As for Christ Himself, St. Paul is too explicit on the subject to require any illustration on our part:—"Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God." (Rom. vi. 9, 10.)

Ere the notorious judgment—which is now distressing the servants of God who contend earnestly for THE FAITH once delivered unto the saints—was declared, one might well have thought that to name the dogma of the "real presence" was to

\* Ps. ii. 1, 2; Acts iv. 25, 27. † Acts iii. 14, 15. ‡ Heb. vi. 6.

explode it. Not so now. It is true the learned judges pronounced against the dogma, but they have patronised and protected the dogmatists. The effect of the judgment is perilously baneful, especially as regards the unlearned and unstable. The learned judges themselves may consider the propounders of the dogma, simply as being *within perilous proximity of a violation of the law*. Not so the masses. The idle and ill-informed do not stop to wade through, and analyse a mazy piece of tangled web, in the shape of a judicial contradictory summing up.—They look for the last sentence,—the verdict—“Guilty” or “Not Guilty.” “Not Guilty;” was the judicial sentence. The apologetic explanations which preceded the verdict may mitigate the prejudicial effect in the estimation of such—no matter what their age, position, or condition in the “Church,” “State,” or “Society”—as resemble “children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.”\* But the effect upon the sober-minded and single-eyed Christians, as well as upon the wavering, is simply immeasurable!

Was it politic even to dwell so much on the penal consequences to an individual—which after all were not those of life and death—whilst the spiritual saving health of millions was likely to be sacrificed? The fifteenth chapter of the first Book of Samuel contains an account of some of Saul’s mistakes, one of which was the penal consequences to Agag the king of the Amalekites which induced the king of Israel to spare him whom the King of kings had doomed. Samuel—who was not one whit less merciful than Saul, if not more so—was heaven taught, and was directed to take into consideration the consequences of Agag’s acquittal to the multitude. All this is plainly intimated in Samuel’s apostrophe to the king of the Amalekites. “And Samuel said, As thy sword hath made women childless, so shall thy mother become childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.” (Sam. xv. 33.)

Was it not a perilous approximation to trifling, to talk of giving the accused the benefit of the doubt, when the defendant and his partisans indignantly repudiated any doubt on the subject? The former would not even take notice of the summons to answer to the charges of heresy brought against him. Virtually telling the judges that he maintained what he propounded; and that he was determined to abide by what he propounded. We say again, the baneful effect of the judicial sentence, in this case, cannot be exaggerated.

How vauntingly has a dignitary of our branch of the world’s Church spoken out, in consequence of that verdict! Arch-

deacon Denison preached on Sunday, June the 30th 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 “Priest” 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 move to reverence, adoration, and 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 wittingly, perhaps, but practically, ultraritualists—with their parasite 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 apostate 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” figment.

The monstrous doctrine was first propounded A.D. 831, by a monk, who was Abbot of Corbey, Paschasius Radbert by name. He wrote a book entitled *De corpore et sanguine Domini*, which contains the following gross statement:—“Licet figura panis et vini hic sit, omnino nihil aliud quam caro et sanguis post consecrationem credenda sunt—nec alia (caro) quam quæ nata est de Maria, passa in cruce, resurrexit de sepulcro; et hæc, inquam, ipsa est, et ideo Christi caro est, quæ pro vita mundi adhuc hodie offertur.” 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 Scotus, the most accomplished contemporary theologians, were amongst those who exposed the fatal heresy which the improvised dogma inculcated. 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 pages of standard works,\* in illustration of what we have just stated, and which are the following:—

Many Jews were burned at Belitz, 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 infamous murder. A woman had pledged 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 retained the sacrament in her mouth without swallowing it, and leaving the Church, carried it to the Jew, who put it in a saucypan 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 saucypan, he then put it into cold water, which was also turned red. Christians entering his house found out the dreadful sacrilege, 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 del Boglente.”

A. D. 1299. Two nuns in Roetingen, a city of Franconia, saw two bright lights over the house of a Jew. An alarm 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

\* From such Authors as Bartolucci, Puffer, Busching. See also the late Dr. McCauley’s “Reasons for believing that the charge lately revived against the Jewish people is a baseless falsehood.”

\* Ephes. iv. 14.

\* 2 Thess. ii. 11.

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 1390, the Jews in Gustrow in Vandalia, bought another host from a Christian woman, and pierced it with daggers, during which it uttered a cry like that 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 bought 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 prodigies, 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 Treter copied from ancient monuments, and the votive tablets of that Church, in order to confound innovators; \* and Stephen Damalewitch testifies, that he with 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 bought eight consecrated hosts, privily abstracted by one Christopher Eisengreish, they pierced them with knives, and the blood flowing out, they sent two to the Jews of Prague, two to those of Saltzburg, to be examined in the same way, and cast as many more into a burning furnace to be consumed, but in

\* Query. Protestant.

vain. Two angels were seen in the furnace, and two doves flew forth." In 1518, 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 dogma 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 persecution? Ah, how many martyrs, from amongst the early Reformers, did not that Antichristian dogma lead to the stake!

It is a noteworthy fact that no eminent 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 Lyræ \*—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 in their writings 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

\* See *Vestiges of the Historic Anglo-Hebrews in East Anglia*, pp. 54-57.

† 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 extent to which such an one's credulity goes. It embraces "Spiritualism," or any other new-fangled creed, such as is promulgated by the Romanist Home, and men 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 of the Hebrews—"frankly declines, upon doctrinal grounds, the adoption of 'Hymns Ancient and Modern,' as they boldly teach the Romish doctrines of Transubstantiation, the Real Presence in the sacramental 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 at the cost of England's noble army of martyrs." The Bishop admits the general beauty and soundness of the collection, but pronounces the whole box of ointment tainted by the false doctrines here and there insidiously introduced. Among others he specifies hymns 50, 84, 96, 203, 206, 242, and 376. The danger he regards as more grave on comparing the hints and implicit statements of the hymns with the bolder and more explicit teachings and avowed objects of their admirers and strenuous propagators, as set forth in other works 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 the *Saturday Review*, by way of fortification, in its

strenuous upholders of the dogma, that the Church, so-called, is the propounder of the apocryphal real presence, and that it began to be taught somewhere between the tenth and eleventh centuries. Origen did not hold it, nor did Athanasius or Augustine profess a belief 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 appointed feasts my soul hateth: 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. 11-15.) When a parasite ritualism became the craze of Judah and Jerusalem, the Lord declared His abhorrence of the very ritual which He Himself prescribed. Verily a *parasite ritual is the bane* 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

unmannerly remarks about HEBREW CHRISTIANS. The spite does not affect the latter. It is possible that the race to which the *Reviewers* belong approach, 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 Reviewers can point out Gentile Christian divines who have eclipsed the Jewish Evangelists and Apostles, Hebrew Christians can afford to be indifferent and even considerate to the pitiable scribblers.

\* The Rev. Joseph B. McCaul has some instructive notes ament to 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 desecrated 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 a 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 that is broken, nor feed that 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 Privy Council is a judgment in more senses than one.

### THE MISSION OF ISRAEL.

BY THE REV. M. WOLKENBERG.

(Continued from page 98.)

How strange that, because *all* 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 contradistinction to Israel) *shall* call you the ministers of our God." (Isa. 6.) 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 was *not* from any peculiar qualifications for the work, which they possessed above any other nation, but in fulfilment of an oath freely made to their forefathers. (Deut. ix. 4-6; Isaiah xlviii. 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 in the desert for the purpose of inuring them to hardship 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 in possession by their own sword, neither did their own arm save them.*" (xlv. 3.) 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, it would have been far more difficult, than it proved to be even in the wilderness and after the conquest, to eradicate their Egyp-

tian 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 instantaneously 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 awful 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 these attributes, a law was promulgated, which Ezekiel characterises as "not good," and "by which they could not live" (xx. 25): that is, which could only convince them of the exceeding hatefulness 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.

The institution 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 discipline (and also with a view of holding out a glimpse of hope to the broken-hearted),

\* Compare this with Isaiah iii. 1-5.

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 presumptuous 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 generality of 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 dry, 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 contracted by a rational being.

Israel, then, thus shut up under the law, was to be filled, by 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 obtain, freely, forgiveness of sin, acceptance with God, and eternal life; a relation, in which the law should no more be written on tables 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 ever-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 become thoroughly 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 too might become fellow-heirs, 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, Let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth instruction,\* and the word of the Lord from Jerusalem." (Is. iii. 8.) "Behold! 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." (lv. 5.) "\* Behold! 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." (lx. 2-8.) "And ye shall be called the priests of Jehovah; the Gentiles shall call you the ministers of our God." (lxi. 6.) "It shall yet come to pass, that there shall come peoples, 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. Yea, 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.)

## WHAT IS CHRISTIANITY?

BY THE REV. J. C. S. KROENIG.

(Continued from page 85.)

### CHAPTER II.

#### *The Gospel in Genesis.*

THE Revelation of God to man must be considered like all His dispensations towards us to be a *scheme*; that is, that it contains one great *central truth* to which all its parts relate, and we can only comprehend it rightly by keeping the relation of its various parts in mind.

The promise of the Messiah, like a golden thread, runs through the whole of the Old Testament, from Genesis to Malachi. Every part of prophecy is complete in itself, containing the very germ. And although subsequent parts contain a much fuller unfolding of the germ, they do not in any way render their predecessors superfluous or antiquated. Thus we have the Gospel as much in Genesis as in Isaiah or in the Epistles of St. Paul. It is not that each succeeding prediction adds something to the old stock; but the plant, the organism, the body, grows and develops. Beautiful and benign arrangement of our loving Creator!

Thus Abraham rejoiced, David rejoiced, Isaiah rejoiced, and Paul rejoiced; because to each of them there was given *all*, though on a different scale, in a different degree and measure. The Redeemer Himself bears testimony that He is the grand theme of the Spirit of prophecy, both before His death and after His resurrection. When sorrow seized the disciples at what He announced to them at the last supper, He said: "The Son of man goeth *as it is written* of Him." (Matt. xxvi. 24.) When he meets the disconsolate disciples going to Emmaus, we read: "Then He said unto them, O, fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things and to enter into His glory? And beginning at *Moses* and *all* the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke xxiv. 25-27.) And let it ever be borne in mind that those to whom our Lord thus speaks and expounds the Scriptures are not aliens and strangers from the commonwealth of Israel, but *Jews*, to whom the Scriptures of the Old Testament were well known and very precious. The Saviour speaks to them of

\* Exact Hebrew rendering.

"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 them back to the fountain-head, 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; he shall bruise thy head and thou shall bruise his heel."

Two words in this promise are very emphatic in the original text, viz.: זרעו, *i.e.*, her seed (the seed of the woman); and הוֹרֵא, *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." In the "Jerusalem Targum" (another Chaldee paraphrase) it is 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 Paraphrasts 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 promise, the passage under consideration has also several peculiar points of evidence of the Messianic character, which I will very briefly notice.

The words וְאִיבָה אִשִּׁית, *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 unregenerated 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 mad

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. הוֹרֵא יְשׁוּפֵךְ רֹאשׁ, *i.e.*, "He shall bruise thy head." The Romish Church assigns the bruising of the serpent's head to the blessed virgin, building that theory on the *wrong* rendering of the Latin Vulgate, which translates the word הוֹרֵא (he) by *ipsa*. Irenæus explains it by "de semine mulieris." The Septuagint have rendered it by αὐτός, though the word σπέρμα (seed) is neuter; in fact, every MS., and every version, except the Latin Vulgate, renders it "he."

וְאָתָה תְשׁוּפֵנִי עֵקֶב, *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 tools, effected the death of the Messiah. (See John x. 17, 18.)

How far the promise was understood by our first parents is seen in Gen. iv. 1. Eve's expression: קָנִיתִי אִישׁ אֶת יְהוָה, *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, den Herrn." The whole passage is thus paraphrased by the Targum: "Adam knew his wife, who desired the angel, and she conceived and bare Cain, and she said, I have obtained the man the angel of Jehovah."

Faber (the great prophetic expositor) translates it: "I have gotten a man, even Jehovah himself." "The Redeemer," says Biddulph, "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 destined 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 pro-

\* The particle אֵת signifies the substance of anything; it is nearly equivalent to the Latin "ipse." It is a rule as certain as any rule in the Hebrew language, that where two nouns with אֵת between them immediately follow a verb, the latter is in opposition with, or relates to, the same subject as the former; especially if the latter noun be a proper noun, as Gen. iv. 2, vi. 10; xxxvi. 34; Josh. xxiv. 3; Ezek. iv. 1; xxxiv. 23; Isaiah viii. 2; Jer. xvi. 13; Psalm lxxxiv. 4.

mise was a fallen angel, almost all Jewish commentators agree, and designate it by the Rabbinic term נִחַשׁ הַקְּדָמוֹנִי, *i.e.*, "Eastern, or primitive, or diabolical serpent." The Rabbies 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 accuseth, 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 temptation and behead 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 called מוֹרֵד נְבוֹכִים, *i.e.*, "A Guide to the (erring) perplexed," fol. 109, col. 10, says: "The serpent is called Satan, because he hinders man from the good path and entices him to the evil."\*

In the Talmud, Tract Babha Bathra, fol. xvi. col. 1, it is said: "Samael, or the serpent, is Satan; יצר הרע, *i.e.*, the evil thought (an appellative very common among the Jews to designate the tempter, (and may probably have originated from the similar phrase in Gen. vi. 5; יצר לבו רע, *i.e.*, 'every imagination of his heart was only evil'); and מלאך המות, *i.e.*, 'the angel of death.'"

I will only add one more quotation from a work called "Yalkut Reubeni." 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 seen that the Christian doctrine 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 CAPERNAUM:

A DAY IN CAPERNAUM:

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 oleanders in bloom, 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 Ain el Mudowarah, 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 שָׂטָן, *i.e.*, Satan, which means "to hinder."

with fish; which, after watering the plain, runs into the lake; and we cannot deny ourselves the pleasure of climbing the mountain 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 mountain. The black caftan betrays him immediately to us as a Polish Jew; the tallith (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 prayer; and, as he holds the ends of the tallith 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 have no end; so 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 up joyfully; but, having scrutinised us for some time, he asks doubtfully, "Are ye of the children of my people?" And his eyes look so confidently and enthusiastically into mine, from under the brows, which are as white as his beard, that I could embrace 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 important in our eyes, you must tell us 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 it you, since God has brought us together; and you 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 the more. Ever since my boyhood, when I began to read *Raschi-zum-Chumesch* (the Pentateuch), the Targums, and the Talmud, no subject in ancient tradition has so much attracted and interested me as the well of Miriam. As soon as I had made my pilgrimage hither to Tiberias, to die on the maternal 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 those who wished not to appear ignorant, 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 Serugin, and look straight before you, I asked Jews, Nazarenes, and Ismaelites, 'Where is Serugin?' But every one answered alike, that they had never heard of a place so named. So I resolved thenceforward never to rest or cease my efforts till I had found the mysterious well; and there is no point favourable for observation either on the mountain above, or in the valley beneath, where I have not long stood gazing; praying to Heaven above, and seeking to descry it in the lake. I knew all its peculiar marks: 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, on the 1st of Elul, when the water level 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 throws up bubbles—*there* lies the well of Miriam the Prophetess; peace be with her!"

We must here, for the sake of intelligibility, interpolate, that this Miriam's well cannot be known to any Bible reader, because it is the offspring of tradition. We read in Scripture that, after Miriam's death in Kadesh Barnea, the people began to murmur for want of water; and, in another passage, that during their journey through the wilderness they were supplied miraculously with water from a rock. Tradition draws from this the inference that,—because of Miriam's merit, the Israelites were accompanied in all their forty years' wanderings over hill and valley by a rock, which furnished them with water as it rolled along. With this *Miriam's Well*, which vanished for a time after Miriam's death, but was then given to them again, are associated the words we read in Numbers xxi. 27, "Then sang Israel this song: Spring up, O well! sing ye to it!" When Moses died, this Miriam's well disappeared: God hid it in the Sea of Tiberias; but in such a manner that, whoever should stand on the hill Jeshimon, the highest peak of the land of Moab, and look out northwards to this lake, should always be able to distinguish it in the form of a small sieve.—This legend is ancient, widespread, and so deeply rooted in the minds of the people, that miraculous appearances of Miriam's well are on record, as if it still retained the power of locomotion.

"But," asked I of our simple-hearted old friend, "why do you still sit here, enveloped in your Tallith, gazing so fixedly at this 'Miriam's Well,' which you think you have discovered?" "Have you been to Meiron yet?" asked he. "Yes," I replied, "and we have stood by the tomb of Rabbi Simeon-bar-Joachim." "Well, then," he went on, "let me tell you that a Kabbala (tradition) has been handed down, that here, where the deliverance from Egypt found its completion in the sinking of this Miriam's well, the future redemption will arise."

"Do you know," inquired I, "that Miriam's well is also mentioned in the sacred writings of the Christians?" "You are wrong," cried he; "the Gennesaret lake is mentioned in the Gospels; but not Miriam's well." "But the apostle Paul," argued I, "who sat at the feet of Gamaliel, the grandson of Hillel, says in his first epistle to the Corinthian Christians: 'Our fathers were all under the cloud, and all passed through the sea; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them;' but he adds: '*That Rock*—that Miriam's well—*was CHRIST*'—was He of whom Esaias says, 'Behold, I lay in Zion a foundation stone, a tried stone, a precious corner-stone.' But we must now part; you are seeking for traces of the Mosaic deliverance; but we are following in the track of the Messianic deliverance, which did indeed have its origin beside this God-chosen lake."

After we had parted, we pursued the road farther on the inner side of the valley which leads along the foot of the mountain ridge, and there came upon a Khan (now in ruins, but originally built of basaltic tufa-stone), just where the mountains slope down again as far as the shore of the lake, and where the Damascus road branches off into the mountain. This is the Khan Minyeh. A little more climbing, and we come to Ain-et-Tin, the Fountain of Figs, rightly so called from a large old fig tree which stands over it; and we find the luxurious carpet of emerald turf around this lovely fountain too inviting not to encamp there a little while to refresh ourselves with a breath of the lake breeze,

fragrant as it is with the scent of this glorious pasture land. South of the Khan are ruins, reaching as far down as the shore. Could Capernaum have stood near here? Robinson, and many of his followers, are of this opinion. Sepp thinks he has proved it beyond controversy, in that he associates *Minyeh* with *Minim*, the ancient name for heretics, which was bestowed on the Christians; and, indeed, Capernaum, above all places, might well be called the town of the *Minim*. But this nomenclature is nowhere supported by tradition, and the name *Minyeh* first appears in an Arabic life of Saladin, written in 1189. And the placing of Capernaum in the neighbourhood of Khan Minyeh is also to be rejected, on the ground that the whole west shore of the lake belonged to the tribeship of Naphthali, but, according to Matthew iv. 13, Capernaum lay on the borders of Zebulon and Naphtali; and thus farther north, just where, at the northern end of the lake, the tribeship of Zebulon joins that of Naphtali, which extended from the Waters of Merom down to these mountains of Naphtali. But some ancient town must have stood here. The people who dwell by the Fountain of Figs once went in a south-westerly direction to Sepphoris, which lay inland, to pay a visit of congratulation to some great man there; and it is related of Simon Ben Chalesta, of whom we were thinking just now when we were up there on the heights of Arbela, was surrounded, at the gates of Sepphoris, by a mob of ill-mannerly children, who refused to let him pass till he had danced before them. "That fig tree," cried one of my companions, "brings to my mind the story of the Emperor Hadrian and the centenarian. The emperor was then traversing the region round Tiberias, and called to an old man who was busy digging to plant some young trees: 'Old man! old man! men do that in the morning of life, not late in its evening!' 'I was active in youth,' replied he; 'and will be so in old age too; and leave the result with God.' 'But do you believe,' asked the emperor, 'that you will enjoy the fruit of these trees?' 'It may be so,' said he, 'if God shall account me worthy of it; if not, I am but doing for others what my ancestors did for me.' Then the emperor cried: 'If you do live to see it, I conjure you to let me know it.' In the course of a few years the old man appeared at the imperial palace with a basket of figs. Hadrian called him to sit on a golden chair, and ordered the basket to be emptied, and filled instead with golden denarii, saying to the amazed servants: 'He honours his Creator, and shall I not honour him?' But when another of the dwellers in this lovely place, urged on by his wife, brought the emperor a basket full of superb figs, in hope of a similar reward, Hadrian ordered the fellow to be left down at the palace gate, and that every one who entered or passed out should throw one of his own figs in his face. When he reached home again, his wife, who was greedy for honour and gain, felt no sympathy with him; but said sneeringly: 'Go, and tell your mother what a fortunate thing it was for you that they were figs, and ripe ones, too; for, had this not been the case, what kind of face would you have brought home with you?' But, brethren, we have not come here to hear pretty stories, or to see beautiful places; we have come to seek for the town of Jesus, the town of the Messiah, the town by the lake on the verge of Gentile territory, where the words of Isaias were fulfilled: 'The people that walked in darkness saw great light; and

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—runs along the shore. So we pursue 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, Hermon lifts his hoary head into the cerulean ether. The sublime beauty of the scene hushes us into thoughtful silence. As we, a quarter of an hour afterwards, ascend to the mill at Tabiga, 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, i.e., Hebrew-Christians); and what the Jews say of them is, in no degree, better than what the Gentiles said of the ancient Christians. One tale, however, is, to say the least, serio-comic, 'Chanina, the nephew 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's brother, R. Joshua, who, by anointing him with an ointment, freed him from the spell which bound him, saying to him, nevertheless, "Since the ass of these unbelievers hath led thee astray, thou shalt no longer live in the Holy Land." So he went to Babylon, 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 the great field of ruins known as Tell Hüin, and we clear a road for ourselves through grass and bushes to the surprisingly extensive débris 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! yes, here!" we cry with one voice, "will we abide, 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!"

(To be continued.)

#### THE RECEPTION OF HIS ROYAL HIGHNESS THE PRINCE OF WALES, BY THE HEBREW CHRISTIANS OF PALESTINE PLACE.

The Heir to the throne of England may gather some valuable materials for important reflection, when he reads this, our No. We took the liveliest interest in the movements of the Prince and Princess on Monday, the 24th of last June, when the Royal party proceeded to the opening of the East London Museum. We could not help bearing in mind that the Prince must needs go close to, if not pass, one of the most glorious monuments in England, with

which his grandfather's name will for ever be associated. We also knew how the hearts of those benefited by the monument to which we allude, bound with loyal gratitude towards the royal grandson of the late Duke of Kent,—who, in the month of April, 1813, laid the first stone of the Episcopal Jews' Chapel, in Palestine Place; we were therefore desirous to furnish an account of the loyal demonstration and heartfelt greetings, on the part of the Hebrew Christians now to be found in that quarter. We are indebted to the master of the Hebrew Christian Boys' School for the following communication:—

To the Editor of the "Hebrew Christian Witness."

Hebrew Schools, July 12th, 1872.

DEAR SIR,—In compliance with your wish of yesterday, I have much pleasure in furnishing you with the particulars of our doings on the occasion of the Prince and Princess of Wales' visit to the opening of the East London Museum. You are at liberty to make what use you please of this letter.

It was not until the previous Friday morning, that any satisfactory information could be obtained as to whether the Royal party would return by the way of Cambridge Heath or by the Victoria Park; as soon as this was definitely understood, our staff set to work to provide a commanding view for the children and a hearty welcome for the Royal visitors.

A substantial platform was erected on the roof of each lodge at the entrance of the avenue leading to the Chapel and Schools; this was draped round with crimson, bearing an inscription in about 8 inch white letters:—"A heartfelt Welcome to the Prince and Princess at Palestine Place;" and over the right lodge:—"Welcome to the Prince and Princess, by Christian Israelites." The White Ensign floated from the centre of one platform, and the Red Ensign from the other, and at each corner of the platform there were bannerets bearing the initials A. E. The Iron Arch supporting the lamp at the entrance, was tastefully decorated with evergreens, interspersed with roses, and surmounted by a very beautifully made plume, representing the Prince of Wales' Feathers, on each side of which was placed a banneret bearing these inscriptions:—**אהבה** (love) and **שלום** (peace). But the picture was not complete until the children, carrying flags and bannerets, formed up, the girls on the left, and the boys on the right. They sang the following piece, which, by a slight alteration from the well-known national song "God bless the Prince of Wales," had been made suitable for the occasion:—

Among God's ancient people,  
From Judah's sacred vales,  
Oh! let the prayer re-echo,  
God bless the Prince of Wales!  
With heart and voice awaken  
Those minstrel strains of yore,  
Till Britain's name and Glory  
Resound from shore to shore.

Then let the prayer re-echo,  
Among our hills and dales,  
God bless fair Alexandra,  
The Queen, and Prince of Wales!

Should hostile bands or danger  
E'er threaten our fair isle,  
May God's strong arm protect us,  
May Heaven still on us smile!  
Above the throne of England,  
May fortune's star long shine!  
And round its sacred bulwarks  
The olive branches twine!  
Then let, &c.

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, &c.

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

Yours truly, H. NICKLESS.

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

#### THE BANISHED ONES FETCHED HOME.

BY AN INTIMATE FRIEND OF THE FAMILY.

(Continued from page 104.)

#### CHAPTER III.

THERE IS SOMETIMES 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 32mo—with which the venerable sire and the delicately nurtured daughter burdened themselves. The names of some of the volumes will, 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 diameter. Its contents consists 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, Baronets, 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 for so long a period, formed a concatenation 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 calfskin 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 canvass, 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 reed dipped in good, durable 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 tragical 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 archaic Hebrew letters, in good classical Hebrew diction; we have anon the transition characters, and mongrel 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 archaeologists and antiquarians would 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 tens of thousands, if not hundreds of thousands, would not some *nouveaux riches*,—some Birmingham, Leeds, Manchester, Birmingham, Sheffield Smellbrasses,—who superciliously affect to sneer at the Jew—give for such a family chronicle! But the Paltiels take good care that 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 saloon—arranged by two stalwart footmen 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 posted as to be able to command a view of the platform. Dr. Benamram I saw sitting by the side of Signora SHECHOOLAH GALMOODAH; the lady looked unusually excited. Moschelle Bargaschon I found in the midst of the Da Costas and Mocattas, who always appear thoroughly to enjoy each other's society and conversation. Benjamin Mendelstam was in earnest conversation with Frederick Salomons; and some other changes. Miss Paltiel and Miss Ignota 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 untanned 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. "Stop 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 narrative. My pencil was soon hard at work upon recording—in 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 *ipsisima 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 following terms:—

My Friends, you will have to bear with the eccentricities of an unused 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 parenthetical and digressive, but even obscure and unintelligible. I give each of 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 sinews, flesh, skin, and even spirit to my eventful 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 veracious 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 Ignota, since she as-

sure me that nothing shall prove to her that the arguments which Mr. Wilson advanced in his very clever book, "Our Israelitish Origin," are controvertible, and she claims 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 birth-right!" hysterically cried out Miss Ignota, and startled the company, whilst she threw herself sobbing into her friend's wearied arms. The narrator, without the betrayal of the faintest surprise at the interruption, addressed the interrupter in a manner as if the 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 for one am proud to own you as a daughter of Israel." This address, followed up by tender sympathetic embraces and caresses from Miss Paltiel, pacified the poor, 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 when unsympathising and unappreciating 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 mischief-loving grand-uncle of mine. I attach no interest to those names, however honourable our Anglo-Saxon and Anglo-Norman brethren may deem them. As a patriotic Jew, I glory in the simple 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 its owners, for centuries and centuries. [Here the narrator asked his son to expose the exterior of the piece of quilt, up 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

lose this pedigree-register—in many places bedabbled and unsightly, 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 ink.

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 my ancestral family register up to the Babylonian captivity is beyond my 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 me scatters De Castro's finely spun arguments to the winds. The entry written in archaic Hebrew characters—considerably different in form and shape from our present ones—is to the following 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 Saturdays of this month:—

The lesson from the Pentateuch for the first Saturday. (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 Saturday (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, 203-5.

The Pentateuch lesson for the third Saturday (the 24th inst.), begins with Deuteronomy iii. 23, and ends with vii. 11. The Prophetic lesson consists of the first twenty-six verses of Isaiah xl.

The Pentateuch lesson for the fourth Saturday (the 17th inst.), begins with Deuteronomy vii. 12, and ends with xi. 25. The Prophetic lesson begins with Isaiah xlix. 14, and ends with li. 3.

We regret very much for the lack of space. We have much to say on the portions of Scriptures named in this laconic article. 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 narrative, which was published in an American paper, from the pen of Professor J. M. Leonard.

While prosecuting my oriental studies in Leipzig last year, I had the good fortune to make the acquaintance of one of the most erudite Semitic scholars of Germany. Availing myself, almost daily, for several months, of the advantage of private instruction in the sanctuary of this learned son of Israel, I had the pleasure not only to learn his 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 on which he has bestowed 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 the peculiar 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 Labsens, a little market town in the province of Posen. 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 adherence to their faith, and a most obsequious devotion to the traditions of their race. His paternal grandfather was a man of almost supernatural regard among his people. Profoundly versed in the *Cabala*, traditional mysteries of the Jews, he was said to have performed such astonishing wonders, through fasting, prayer, and laying on of hands, that the popular belief was that he possessed a familiar spirit, which was occasionally condescending enough to reveal to him many of the *aromata* of the future. On his flight from Russia, whether from sport or from actual faith in the old man's widespread vaticinal powers, Napoleon I. consulted him as to his future earthly destiny,

which turned out as he is said to have predicted. So the story runs.

His maternal grandfather, a plain, honest man of benevolent heart, was descended from a Palestine family, that came in the year 1206, or in the time of the Crusades, with Count Dahlberg, from Jerusalem to Germany. His father was a Talmudist of the highest order; while his mother, a woman of large understanding and great kindness of heart, was most thoroughly read in the Old Testament Scriptures; fasting, prayer, 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 happened to be a guest, the son was sure to be 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 Psalms with comment. From his eighth to his thirteenth year, his father spared no expense in finding for him the best teachers in Posen. He was now declared ready for the high school, and placed under the tuition of Rabbies Eger of Posen, and Herzfeld of Rawitz, two of the most eminent Talmud teachers 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, his parents having been reduced, almost in a moment, by fire, from affluent to impoverished circumstances, he began to learn and feel the meaning of struggling against poverty. The struggle, however, proved to be the symmetrical development of the future man, scholar, and Christian.

Such are 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 the 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 ramparts began to quake and shake to the very centre; and an ardent desire for learning, independently of that Babel work, became the ruling passion of the intelligent Jewish youth of Germany. This change affected young Biesenthal most powerfully.

He was soon recognised as one of the most discontented spirits. His whole nature was aglow. The great question with him was, “How shall I break these bars and let the spirit forth?” The German language, as well as every other, save his peculiar dialect, was unknown to him. Not even the first principles of Hebrew grammar were understood by his most distinguished rabbi teacher, and much less by the pupil. He had read the philosophical writings of Maimonides and Albo, as well as the belles-lettres productions of Wesceley, Luzzato, Tropolowitz, Bedressi, and the mystics of Iben Gabriel, and could repeat very much from each. This did not satisfy, it only increased his avidity for genuine knowledge; and more especially so, as he had learned from these authors how much more comprehensively the Jews of the middle ages, including their Talmud knowledge, had been educated. In the midst of his discontent, and as he was literally starving, not only in soul but in body, he happened to meet with a friendly rabbi from southern Germany, who informed him that the Jews' Academy at Mayence, so celebrated in the middle ages, was no less renowned then; that it boasted of such teachers as Schleyer and Ettinger, whose fame had already 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 if he wished to be a scholar and a man, he must lose no time to find his way there too. This was good news at the right time; as we learn from the fact that, a few weeks after, he is seen, bundle in one hand, stick in the other, without the knowledge of his parents, who opposed his heretical plans, wandering towards the city of his hopes—Mayence. He had not a *krutzer* in his pocket; but at every stopping place in which he found Jews, he found as a Talmudist entertainment and encouragement, and on Saturday evenings the seat of honour at the table; and at his departure a rich supply for the continuance of his journey. Truly a commendable spirit of beneficence.

Arrived in Mayence, he soon made the acquaintance of Dr. Heidenheim, a man of noble character, and whose equal as a Hebraic philologist and Masoretic scholar has not been known amongst the Jews since the days of David Kimchi. Heidenheim received him like a father—threw open to him the doors of his great library, introduced to him the study of Hebrew grammar and the *masora*, and especially the writings of the "*Patres Lingua Sancta*." He began at the same time to learn to read and write German, French, Latin, and Greek. His rapid progress made for him many admirers and friends. In a few months his knowledge of Hebrew Grammar was so perfect that Prof. Klee recommended him as the most suitable young person that could be found for the position of private teacher of Hebrew in the family of the Duchess of Kuhburg, aunt of Queen Victoria.

In 1827, yielding to the wish of his parents, he went to Berlin, and in 1830 was enrolled, after a critical examination *pro maturitate*, under Hegel, *Studiosus Philosophiae*. Here he studied four years, hearing with greatest profit the lectures of Neander, Hegel, Bopp, and Zumpt; and at the same time maintaining himself by giving private lessons in Hebrew, as he had in Mayence by teaching Talmud. In a list of Americans who were his pupils in Berlin, I find such names as Dr. Valentine Alexander Addison, Dr. Cyrus Burgess, and others of less distinction. In 1830 he formed with Gesenius a friendship which was broken only by the death of the great scholar. Through the advice and persuasion of Dr. Gesenius, he undertook with Dr. Lebrecht, of Berlin, a critical edition of Kimchi's "*Liber Radicum*," Book of Hebrew Roots, to which Gesenius wrote the preface. About the same time (1837) he finished and published a Hebrew edition of Isaiah, also of the Psalms for the use of schools.

In 1835 he acknowledged publicly his conviction of the truth of Christianity. In 1840 he was promoted Doctor of Philosophy. From 1838 to 1842 he worked most assiduously; he wrote and edited some of the most learned volumes which the German press produced. In 1842 God took from him his kind, sympathising wife; and under this afflictive dispensation, called him to the ministry of the glorious gospel.

In 1844 he tendered his services in the interests of the "London Society for the Promotion of Christianity amongst the Jews," and entered his new field of labour, as editor of a missionary periodical, which had for its object the reclamation of the Jews. This periodical appeared under the title of "Israel's Past, Present, and Future," continued up to 1847, and contained upwards of one hundred remarkably judiciously written articles, covering all the different phases of theological philosophy, and almost entirely from his own pen.

In 1853 he was called again to London, in order to prepare, in company with the Rev. J. C. Richardt, a Hebrew translation of the New Testament. In the interest of the committee of the same society, he has written since then

Hebrew commentaries on Matthew, Luke, Acts, Romans, and Hebrews, translated extracts from the book of Sohar, the principal work of the *Cabala*. He has also prepared and published a church history—from Talmudical sources—of the first three centuries of the Christian era, the first sheets of which Neander read with the most flattering recognition.

Neander, Gesenius, Hegel, and Heidenheim honoured him with their friendship and confidence to the end of their lives. Neander believed that he possessed rare gifts, and had a special call as a biblical exegete, and urged him, not long before he died, to devote his powers to commenting and elucidating, in the Hebrew language, the New Testament. Thus far he seems to have followed, with childlike simplicity, the wish of the great church historian.

All his books are remarkably clearly written, exhibiting profound scholarship, and at the same time beautiful simplicity. They have stood the test of the German mind, and passed through several editions.

Following the examples of the first Christians, he writes above the date of all his letters, *Alpha Omega*.

His library is one of the largest and most interesting private libraries in Germany, and an undoubted curiosity. In this he works; in this he lives. Profoundly read in the Hebrew and its cognates, and all that pertains to biblical lore, I think I risk nothing in saying that he is peculiarly adapted to the work he has now in hand.

As an exegetist, he is clear, concise, practical. Portly and dignified in appearance, unaffected in manner, entertaining in conversation, strong in his attachments, he fails not to inspire the stranger with confidence and respect.

Such are a few hasty notes concerning the life and works of the man who proposes to show that the Epistle of Paul to the Hebrews was veritably written by the great apostle not in Greek, but in Hebrew; afterwards translated by Luke, or one of the early Christian fathers, into Greek; and that the various disputed and difficult passages in this very beautiful and important letter are the result of mis-translations of certain words.

We will wait and see, when his book appears, whether he has proved himself master of the great task he has assumed.

## Correspondence.

### THE PROPOSED HEBREW CHRISTIAN COLLEGIATE INSTITUTE.

To the Editor of the "*Hebrew Christian Witness*."

DEAR SIR,—In reply to a communication in your July number, respecting "A Hebrew Christian Collegiate Institution," &c., I beg to say that I am one of those who believe in the literal fulfilment of Isaiah xi. 12. That the Lord will "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;" and though the time for this great gathering has not yet arrived, still I would fain remind some of the wild olive branches of the debt of gratitude we owe God's ancient people, the olive tree, in imparting to us Christianity. Can we do better in evincing our debt of gratitude towards that nation than endeavour to return to them the word of life which they once rejected? Has not God said by His inspired Hebrew-Christian servant, Paul, "they also, if they abide not in unbelief shall be grafted in, for God is able to graff them in again." (Rom. xi. 23.)

Let us who are believers in the power of prayer, consider whether the "remnant according to the election of grace" among them being increased and strengthened would not pray more earnestly than we do "for the

peace of Jerusalem," and thus provoke us to jealousy for the promised blessing is sure, "they shall prosper that love thee." "For if the casting away of them" on their rejection of our blessed Saviour at His first coming were "the reconciling of the world, what shall the receiving of them be" at His second coming, "but life from the dead?" (Rom. xi. 15.)

As a very humble means in promoting this good work, in furtherance of the above, I beg to offer £10 towards the fund for the establishment of the above named institution, if ten persons be found to give each £10 also. Hoping that they whom God has blessed with the means to do so, will esteem it a privilege to offer their hundreds to meet other hundreds, I am, Dear Sir,

A LOVER OF THE ANGLO-HEBREW RACE.  
July 25th.

## THE VERB דָּגַח.

DEAR SIR,—While perusing a Jewish periodical sent to me by a Jewish priest, an article headed "The Harmony of Science with Revelation" engaged my attention. As an illustration of such harmony, the words of dying Jacob were cited, which he uttered prophetically when blessing the two sons of Joseph: "Let them grow into a multitude." The word used here by the patriarch is דָּגַח, one of the *a'raf legomiva*, evidently a primitive root, which is rendered in the article in question, "To multiply like fishes." This interpretation of the root word, *dagah*, is also adopted by many Christian expositors, as if it were a derivative from the noun *dag*, a fish.

"The verb דָּגַח is from דָּג, a fish, with relation to the extraordinary increase of the fishes. "And truly shall they so multiply themselves in the midst, that is in the very core of the land."—Lange on Gen., p. 943.

"The word 'grow' in the original refers to the spawning, or extraordinary increase, of the finny tribe. The after history of Ephraim and Manasseh will be found to correspond with this special prediction."—Dr. Murphy on Gen., p. 5 2

Dr. A. Clarke has these words in his commentary in loco: וידגו לרב, "Let them increase like fishes into a multitude. Fishes are the most prolific of all animals; see the instances produced on chap. i. 20." Well, let us see: the doctor there informs us "that no creatures are so prolific as these." Then the correspondence between the extraordinary increase of the finny inhabitants of the deep, and the multiplication of the two tribes, Ephraim and Manasseh, in their subsequent history unavoidably falls to the ground. We are informed that a tench lays 1,000 eggs, a carp 20,000; and that Leuvenhook counted in a moderate sized codfish 9,384,000! We take these numbers to be produced in a single season; then placing these figures by the side of the united numbers of the effective men of the tribes of Ephraim and Manasseh, given in their after history, amounting to 72,700 during 430 years, we confess we can discover no harmony between the fecundity of the two sons of Joseph and that of fishes. By these numbers we see those tribes had increased much by the blessing of God; and thus verified the prophetic words of the dying patriarch: but they had not multiplied like fishes, nor is such a meaning couched in the word *dagah*.

The verb, דָּגַח, we hesitate not to affirm simply means *to increase*, whether in numbers or in bulk; and that the noun דָּג is a derivative given to fishes on account of their prolific nature. This simple unfigurative sense which is thus given to the verb in our beautiful authorised version is the true one; because it has a solid basis in comparative philology. The Semitic cognates, by an interchange of letters common in that family of languages, as you are aware, present the same fundamental signification of *growth* and *increase* with the verb

*lagah*. *Dadja* in Arabic means to spread, to cover over everything, thence to increase. *Datj*, a multitude, a company of men, the members of a household. We have also *zaka*, by a permutation of letters, to grow and increase. The root is also identical in fundamental signification with  $\text{דגש}$ , the  $\text{ד}$  and  $\text{ש}$  being interchanged; and also with the Chaldean  $\text{דשג}$ , and the Aramaic *sigo sagi*, *multiplicatus fuit*, *crevit*, increased, multiplied. See Heb. Lexs. of Drs. Gesenius and Fürst, *sub voce*.

This is only one example out of the many which might be produced, of the manner in which the oldest branch of the one primeval tongue, the most impressive, the most beautiful and poetic of languages, has been abused by absurd and unnatural interpretations. In an age like the present, when the meanings of words as well as things are sifted to the bottom, it behoves us to proceed with caution, lest we damage the interests of the cause we are anxious to promote.—Yours faithfully,

Annfield Plain, June 29th, 1872. 7.

#### WHERE ARE THE LOST TEN TRIBES?

DEAR SIR.—I feel it to be a somewhat impertinent act to criticise your own editorial notes at the close of the interesting paper by "Israel" in your May number; but are you "correct in regarding "Israel's" arguments as "necessarily inconclusive because of the impossibility of connecting by historical testimony that can be relied upon, the migrations of the Teutonic hordes with the 'children of the captivity'?" If all the Scriptural and historical quotations, made by "Israel" and many more, doubtless omitted from want of space, fail to "establish any historical evidence of such a connection;" still, taking a common sense view of the question, how does this matter stand? A certain people are lost at a particular time, in a particular place. The first beginnings of the people whom we aim at identifying with them are traced back by history to that particular time and place, and no further. Their hordes (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 these last days," doing the particular work which God himself said the former people were to do. Is it likely that God should cut off those whom He swore He would cause never to cease from being a nation before Him while the sun and the moon remained, and raise up another at the same time, from the same place, of the same Caucasian 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 feel some personal diffidence 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 as the criterion of race; but would direct your attention to one of the articles written by Mr. R. Govett (a rejecter, by the way, I am sorry to say, of the Israelitish origin of the English), which accompanies this, and which goes to prove that Hebrew is the groundwork of our language. John Wilson maintained that in this relationship between the languages, the old Ephraimitish preference for the hissing sound, as mentioned in Judges xii. 6, rather than the Jewish predilection for the broad sound,  $\text{ש}$ , *sh*, is still preserved. The Gileadite, like the Jew, said *shibboleth*, the Ephraimite, *sibboleth*. From the Hebrew word

*Shaver*, to break or tear, we have sever.  
*Shabat*, to rest, " " sabbath.

*Shad*, desolation, we have sad.  
*Shatup*, to drown, " " to steep.  
*Shanah*, a repetition, " " son.  
*Shpuk*, to pour out, " " speak.  
*Shukal*, to weigh, " " scale, &c.

You quote Hosea iii. 4, 5, "The children of Israel shall abide many days *without a king and without a prince*," as well as "without a sacrifice;" and "afterwards 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 chap. i. the prophet is commanded to take a wife of whoredoms, &c. So he "went and took Gomer," and she represented Israel (ten tribes) Of her is born Jezreel, "for yet a little while, . . . and I will break the bow of Israel in the valley of Jezreel." And "Lo-ruhamah: for I 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 as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place (the northern wilderness, the ends of the earth) where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Chap. ii. is an appeal to Ammi and Ruhamah (the remnant among them who were still in heart "God's people," and who "had obtained mercy") to endeavour to avert the threatened judgment, "Plead with your mother, plead," &c. So much for Israel (ten tribes).

Now in chap. iii. the prophet is commanded to "Go yet, and love another woman beloved of her friend, yet an adulteress." And the second woman represents evidently the other house of Israel, viz., Judah; which shall then alone bear the name of Israel; and regarding 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 12th, 1872.

DEAR MR. EDITOR.—I cannot believe that the Hebrew Christian young lady, whose interesting letter respecting the proceedings on the last anniversary day appeared in your issue of this month, could have visited the 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 knowledge—imparted to the Hebrew Christian children—in the society's school is equal to the present standard of government educational requirements." The inference that will 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.

Those who *positively* know the working of the school, and the attainments of the children, come to a different conclusion; but if "Esther" will favour us with a visit, and examine 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 qualification you have put to this sentence,—I am, yours faithfully,

THE MASTER.

#### THE LOST TEN TRIBES.

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

Without wishing to pre-judge his forthcoming work on "The Pre-Adamic Origin and Glory of the Empire of Great Britain;" yet, with reference to what he asserts of "the nobler origin than Israel's, and grander mission of the British race," as connected with Melchizedec (whether as "a literal verity" or as "typical and allegorical"), I would ask, Has Mr. B. considered what the Scriptures state of David's son and David's Lord in his Melchizedec character, when He rises from the throne of the Father on which He is now seated? Is not the first act of His power to "send forth the rod of His strength," not out of Britannia, but "out of Zion, ruling in the midst of His enemies?"

And further, with regard to the assertion that "Israel occupies a subordinate and not the principal position in the Divine arrangement;" how does such a statement agree with God's own revealed purpose concerning that people? (Deut. xxxiii. 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 of the children of Israel—for the Lord's portion is His people. Jacob is the lot," or rather measuring line (*khevel*), "of his inheritance;" i.e., His appointed instrumentality to compass or enclose His inheritance, whether in the past, present, or future dispensation—themselves His "first-born," "a peculiar treasure unto Him above all people." (Ex. iv. 22: xix. 5.)

No marvel, then, that when "the Shepherd of Israel, dwelling between the cherubim, shone forth" from His mercy seat above, "to lead Joseph like a flock, stirring up His strength before Ephraim, Benjamin, and Manasseh, to come and save them" (Ps. lxxx.), sending the word of His grace towards the north after "backsliding Israel,"—no marvel that these, "the tribes of His inheritance," became the recipients of grace, so loving, full, and free, should prove the most efficient ministers of that grace to the ends of the earth, gathering into the 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 church of God which He hath purchased with His own blood."

We readily admit that one race has been pre-eminently blessed in carrying out this glorious mission; even the Anglo-Saxon race, which we identify with the tribe of Joseph, concerning which the dying patriarch so emphatically foretold (Gen. xlv. 24), "from thence is the Shepherd, the Stone of Israel:" titles distinctive of the Lord's character and work in this dispensation of His humiliation 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 Stone," which smites the image of Gentile power, shall become "a great mountain," His kingdom and glory filling the whole earth.

Pre-eminent temporal advantages were 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;" or, more correctly, "fulness of Gentiles" (*malo ha goyim*), increasing "as fishes do increase," sending off shoals of their superabundant population in all directions. (Gen. xlviii. 10-20.)

They were also to be a dominant race, "possessing the gates of their enemies," with "horns like the horns of unicorns, pushing the people together 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;" and, above all, they were to be blessed with "the good-will of Him that dwelt in the bush;" even of the God of Abraham, Isaac, and Jacob." (Gen. xxix. 13-17.)

All these promises have been strikingly fulfilled in the Anglo-Saxon race. Their admirable

constitution, too, with its representative system and other Mosaic institutions affording corroborative evidence of their Israelitish descent. (See Wilson on "Our Israelitish Origin," Lecture X.)

These considerations abundantly suffice to account for the exalted position and nobility which Mr. Ballard justly assigns to the Anglo-Saxon race. All the tribes of Israel, however, are eventually to participate in the privilege which they have so long enjoyed, as implied in Jacob's prophetic blessing: "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh." And is not this manifestly coming to pass in what we see transpiring among the larger portion of the Teutonic race, the now united "Empire of all Germany"—our brethren, the tribes of "all the house of Israel" on the continent; from whom the tribe of Joseph was to be "separated by the deep that coucheth beneath,"—distinctly intimating the sea-girt position of Joseph's posterity in those "isles afar off," and in their transatlantic home, 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, O people saved by the Lord." (Deut. xxxiii. 26-29.) Truly, "He has not so dealt with any other people."

When Judah rejected Him who came as their "King, just and having salvation, the kingdom taken from them was to be given to a nation (*εθνικῶν*) bringing forth the fruits thereof."—even 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 "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 Shepherd's rod, in the wilderness of the peoples" (*midbar hi ammim*) Ezek: xx 30—37—"allured" there—their past idolatries forgiven, and taught to know their God, calling Him no more "Baali" but "Ishi," betrothed unto their Lord in righteousness and in judgment, in loving-kindness and tender mercies." (Hosea ii.)

Their prosperous condition, and the Lord's dealings with them from that time, form a marked contrast with the mournful history of the Jews. "Traacherous Judah,"—the betrayers of the Lord of Glory—"left few in number," and wrath having come upon them to the uttermost," the fearful denunciations of Moses and the prophets have been fulfilled in them, because of their unbelief and how markedly so that of Isaiah lxx. 12-16: "Therefore will I number you to the sword, and ye shall bow down to the slaughter: because when I called, 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 GOD 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 themselves exclusively that of Israel, though judicially and manifestly shorn of all "power to prevail with God or men, that princely position transferred to Ephraim with all the privileges of God, especially that chief advantage 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, testifies to their desire to bless all nations with the truth that has made them free; and if "shadowing with wings beyond the rivers of Ethiopia," (Asiatic Cush,) they are responsible for the spiritual welfare of the great Indian empire under their protection, to send thither "ambassadors with the holy scriptures (*επιστολας βιβλουσας*). See Septuagint of Isa. xviii.

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 themselves, as "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 "Judah shall walk with the house of Israel, and they shall come up together out of the land of the north to the land given for an inheritance unto their fathers;" (Jer. iii.) when Judah, receiving the spirit of adoption, crying "Abba, Father," shall be received back among the children, and share with them the "pleasant land, and goodly heritage of the hosts of nations," (*gentium*) known as Gentiles, yet descended from the same fathers as themselves. And when the Church of the first born ones, "the Bride of the Lamb," is taken to her home above, to live and reign with her exalted Head over a renovated earth, "the seed of the righteous shall be established in the land"—even Immanuel's land, though while it remained forsaken of Him, and desolate, His Bride had been called to "forget her own people and her father's house;" but now, associated with Him in all His glory as Israel's Lord and King, she realises the promise, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. xlv.) The spared remnants of Judah and Israel, not yet united to Jesus by a living faith, but converted by the brightness of His appearing when he comes to destroy His enemies and theirs, shall be exalted to power and dominion in the earth, whilst his risen and translated saints rejoice over them, seated on His throne, whom "not having seen, they loved, and believing rejoiced with joy unspeakable and full of glory."

I remain, dear sir,  
Yours in the faith and hope of Israel,  
RUHAMAH.

## Notes.

### PROGRESS OF THE PROMOTION OF CHRISTIANITY AMONGST THE JEWS IN ENGLAND.

THE word of God is beginning to work mightily amongst the English Jews by the agency of the London Jews' Society. The English Jews, who walk in the darkness of ignorance as in that of the religion which they profess, frequently experience that the light of "the truth as it is in Jesus," is stronger than even their darkness, and that the power of God is mightier than their stubborn opposition.

The Rev. H. A. Stern, whom the Lord has been pleased to make instrumental in the conversion of many of our brethren after the flesh, in different missionary stations of the above-named Society, is now privileged to see the fruit of his labours amongst English Jews. It gives us infinite pleasure to record another admission into the Church of Christ, the living God—Hebrew penitents, who once denied THE FAITH. On Sunday afternoon, the 7th ult., the congregation at the Episcopal Jews' chapel, in Palestine Place, witnessed once more the administration of the sacred ordinance of baptism—in the name of the Father, the Son, and the Holy Ghost—to two of our brethren who had till recently walked in darkness and in the shadow of death; one a native of this country, and the other a native of North Africa.

The baptism, as I intimated, took place during the Hebrew service in the afternoon. The Jews who are often present at that service appeared reverently attentive, and seemed to be much impressed by the devotion of the catechumens. The prayers were solemnly and devoutly read, in Hebrew, by the Rev. M. Wolkenberg; a Hebrew hymn was sung; after which the two candidates approached the baptismal font, and devoutly knelt to receive the sacrament of baptism. After the rite had been administered,

and latter part of the prayers ended, the Rev. H. A. Stern ascended the pulpit and preached a very effective sermon from Genesis xlix. 10. He eloquently and instructively showed us that the fulfilment of this prophecy is like the rising of the sun, rising higher and higher until it reached the highest point in the skies. He further went on to remark that the above prophecy will then reach its perfect fulfilment when the fullness of the Gentiles be come in; and then all Israel shall be saved. It may interest the readers of the HEBREW CHRISTIAN WITNESS to have a few particulars about the new recipients of the blessing of salvation. The English Jew came into contact with missionaries about three years ago; and the seed of the living word which was then sown in his heart, though apparently choked by the things of this world, has, nevertheless taken root and done its work silently until it ripened to a confession of faith.

As is often the case with Jews who oppose the influence of the ever-blessed Gospel, this penitent has had to taste the bitter and poisonous 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, and without peace. Peace! O! there there is no peace for the ungodly!

A severe illness, with which the Lord has visited him, served, however, to humble this proud man, and to draw his attention from the things which pass away to the things which endure for ever. He began now to study the Bible earnestly, and read almost no other books but those with which Mr. Stern provided him. His mind became more settled, and he resolved to become a Christian. After his recovery he regularly went to Mr. Stern to be instructed in the truth as it is Jesus. The Spirit of God worked mightily in his heart, and he was thus able to disregard the contempt of his Jewish brethren and persecutions of his relations, and to make a public confession of his faith in Jesus, our precious and promised Redeemer. It ought to be stated that this Hebrew Christian is in business, and stands in no need of, and never received any, temporal assistance.

The case of the second penitent is interesting from another point of view. When in Jerusalem he was a short time under the instruction of the missionary there: but fearing the persecutions of the Jews, he made up his mind to come to England. Arriving at London, and not being able to make himself understood, he asked, in Hebrew, for Christian Jews. Happily he found some, and was then led to Palestine Place. Mr. Stern found no difficulty in instructing the Arabian Jew. In the meantime, the relatives of the catechumen made great efforts in order to get their young kinsman out of the hands of the followers of Israel's God. They corresponded on the subject with the chief Rabbies here. Thus it came to pass on one Sunday afternoon the inquirer was summoned before Dr. Artom, 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 strayed from the religion once delivered unto our patriarchs and prophets. He knows very well that every well-informed Hebrew Christian may overthrow by the simple Word of God all the so called reasoning of modern Judaism against Christianity. He therefore made use of the staple argument which is often employed by the inferior class of the Jews; he nicknamed him *Meshumed*, apostate. In order to win the supposed erring one back to the fold of the synagogue, the Rabbi offered him a sum of money to go back to Jerusalem. But in vain. The poor Arabian Jew had already learned to regard the God of *Mammon* as nothing in comparison with the God and Saviour of his soul. Shameful, indeed, for a Rabbi, in such a civilised country as this, to use opprobrious names against Christians instead of cogent arguments against Christianity.

Yet we may thank God and take courage. Missions to the Jews, in England and elsewhere, produce a list of many Rabbies, who vacated

their rabbinical chairs, for humble positions in the Christian church, and who have endured the severest persecutions for Christ's sake.

13, Palestine Place.

בן ציון

## MESSIAH IS COME.—משיח בא.

BY EVANGELOS.

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 another? The Lord Jesus, instead of replying to their question in the affirmative at once, appeals to the manifestation of His omnipotent power as evidence that He was indeed 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, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." Note that Christ wrought miracles in attestation of His Divine mission, by His own *inherent power* as God. Not so Moses, Nicodemus' testimony, John iii. 2. Most, if not all the cases of affliction brought under His notice were *incurable* ones, and if so, beyond the efficacy of human skill, and yet within the reach of infinite power. Was it not prophesied of Him, ages ere this, that He should work miracles? It was. Witness your own prince of prophets, Isaiah xxxv. 4, 5, 6. If these miracles were wrought, and wrought they were, then they were proof that He was the Lord. It is not denied that prophets had performed miracles to certify their mission was from Jehovah. Yet, I would ask, were those miracles so numerous? or, were they so important? Again I repeat it, that Jesus wrought miracles *in His own name*, and by His own power.

Jesus, therefore, 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 evidently prove two things:

1st. The fact of His coming into the world at the time appointed of the Father.

2nd. They establish His title to the Messiahship most conclusively.

If this evidence be thought to be conclusive, then we have *fulfilled prophecy* to strengthen our case, and so place the matter beyond dispute.

If by prophecy is meant a *miracle of knowledge*, then I affirm that Messiah possessed this wisdom in an infinite degree. Who, for instance, could possibly have predicted his *own 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 *καρδιογνωστος* ever ascribed, except to Messiah only? He who knew what was in man, therefore, needed not that any should testify of man." His pre-existence and co-existence with the Father, He declared in these words: "Verily, verily, I say unto you (Jews), before Abraham was, not I was, but I am." Messiah, therefore, being God, could of His infinite knowledge foreknow what would come to pass ere it happened. He could predict with the greatest minuteness every circumstance which would occur in reference to Himself, and those with whom he was associated in His ministerial work. He mentioned his betrayer by name; and declared that Peter would deny Him; that Jerusalem should be the scene of His suffering; that crucifixion should be the manner of His death; that the chief priests should be the persons by whom he should suffer; and finally, did He not foretell the destruction of your 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 the seed of Jacob, let me call your attention to a careful consideration of the facts and arguments adduced to prove the point in question, viz: That the Messiah predicted to come, is come, and that Jesus of Nazareth is that Messiah; and if this be so, then should you receive Him as such, believe and obey Him from your inmost soul. The reception 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 He give you power—privilege to become the sons of God; and if sons, then heirs; heirs of God, 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 beclouds 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." Hear His own kind words, listen to His loving and inviting voice, now addressing you: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." 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 gracious assurance, that whosoever cometh 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 are changed by the consecration of the priest. This erroneous doctrine of the Church of Rome, the English has guarded against most carefully by declaring, "that the bread and wine remain unchanged;" "that they are 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 faithful." The recent Hebrew-Christian *revert*, of Addiscombe notoriety, asserts that a real presence in the sacrament is the doctrine of the Church of England, building upon an answer in the Catechism, which defines the thing signified in this sacrament to be the body and blood of Christ, which are verily and indeed taken and received by the FAITHFUL in the Lord's Supper. The twenty-eighth Article, too, this new oracle of the heinous idolatry says, asserts that, "to such as rightly, worthily, 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 assertions, by declaring that those who duly receive the bread and wine, are fed with the SPIRITUAL FOOD of the most precious body and blood of our Saviour Jesus Christ. It is then in a spiritual sense that Christ's body and blood strengthen and refresh the soul: that His flesh is meat indeed, and His blood drink indeed. And the spiritual food conveyed in this sacrament is the Spirit of Christ. "It is the Spirit that quickeneth the flesh profiteth nothing." "He that eateth My flesh and drinketh My blood, the same DWELLETH in Me and I in him:" "and hereby know we that He DWELLETH in us, by His Spirit which He hath given us." The real presence is in the worthy recipient, Christ in us the Hope of Glory. The Romane doctrine commonly described as the *change* of the bread and wine at the Eucharist into the REAL MATERIAL body and blood of Christ, though with the appearance and all other sensible attributes of bread and wine, was called *hocus poeus* by the Reformers, being

a corruption of the words HOC EST CORPUS, used by the prestodigitating priests at their masses. The accounts which the Romanes give of this supposed miracle of transubstantiation, are at variance with their own statement of it. In such a case, for instance, as that of the miracle of Moses' rod, every one would say, "the *rod* was changed into a *serpent*:" (all the attributes of this last being present;) not, *vice versa*:" so that by the Latin Priest's own account, it is Christ's body and blood that are *changed into bread and wine*.

Whenever a miracle was wrought in the Old or New Testament, as in the instance above alluded to, or in the turning of the water into 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 Romane prestodigitator were to assert that he had converted our Saviour's body into bread and wine, he was safe 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. We had bread and wine BEFORE the consecration; we have, as to *senses*, bread and wine AFTER. In the whole history of miracles, nothing of this sort has ever 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 all the attributes of a rod, could Pharaoh 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 as one reason for its rejection. Origen, Athanasius, Augustine refer to the holy sacrament of bread and wine as images, figures, signs, symbols, memorials, types. Origen (in Leviticus, Hom. vii.), says, "Acknowledge that they are figures which are written in the sacred volumes: therefore as spiritual, not carnal, examine and understand what is said. For if as carnal you receive them, they hurt and do not nourish you. Not only in the Old Testament is there a letter which killeth, but also in the New there is a letter which killeth him who does not spiritually consider it. For, if according to the letter you receive this saying, *Except ye eat my flesh and drink my blood*, that letter killeth." Athanasius, quoting St. John vi. 61-63 observes: "Christ distinguished between the flesh and the spirit, that believing not only what was apparent, but also what was invisible, they might know that what HE spake was not carnal but spiritual. For to how many could His body have sufficed for food that this might be for nourishment to all the world? But therefore He made mention of his ascension into heaven, that HE might draw them from understanding it corporally: and that they might understand that the flesh HE spake of was heavenly food from above, and spiritual nourishment given them by Him. For, saith He, *the things that I speak unto you, they are Spirit and they are Life*. Which is as though He had said, My body, which is shown and given for the world, shall be given in food, that it may be spiritually distributed to every one, and become to each a preservative unto the resurrection of eternal life." (Athanas. Op. I. p. 979.)

Augustine expresses himself to the same effect in various parts of his works. "How shall I send up my hand into heaven to take hold on Christ sitting there? Send thy faith and thou hast hold of Him." (Aug. in Joann. Tract L.) "Why preparest thou thy teeth and thy belly? Believe, and thou hast eaten. For to eat the living bread is to believe in Him. He that believeth in Him, eateth. He is invisibly fed because he is invisibly regenerated." (In Joann. Tract xxv.) "Our Lord hesitated not to say, THIS IS MY BODY, when He gave the SIGN of his body." (Contra Adimant.) "Spiritually understand what I have spoken unto you. You are not to eat that body which you see, and drink that blood which they will

shed who crucify Me. I have commanded to you a sacrament. Spiritually understood it will quicken you." (In Psalm cxviii.) "How is the bread His body, and the wine His blood? These things, brethren, are therefore called sacraments, because in them one thing is seen, another understood. What appears has a bodily form: what is understood has a spiritual fruit." (Serm. 272, *ad Infantem*.) "The body and blood of Christ will then be life to each, if what is visibly received in the sacrament be in actual verity *spiritually* eaten, *spiritually* drunk." (Serm. 2, De Verb. Apost.)

Juvenal ridicules the Egyptian worship in a laughing, ironical commendation of their leek and onion gods. The *Impanate Invinate* idol, *Hocus pocus*, deserves the following Lampon: "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."

Alas! 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 Invination. It is taught truly 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 appearance of bread! Then, if so, He did not come in the flesh. (1 John iv. 3: 2 John 7-11.)

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NOTICES TO OUR READERS.

THE demand for the enlargement, and alteration of the shape, of the HEBREW 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, unavoidably, till future issues.

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*The Ministry of Original Words in Asserting and Defending the Truth.* By B. A. Simon. London:—Trübner & Co. Resuscitation. By the same Author.

*Journal of the Transactions of the Victoria Institute, or Philosophical Society of Great Britain.* No. 22, vol. vi.

*Notes on References and Quotations in the New Testament Scriptures from the Old Testament.* By Mrs. MacLachlan. William Blackwood and Sons.

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