THE SCATTERED NATION;

PAST, PRESENT, AND FUTURE.

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The year 1866 will occupy a prominent place in the history of the world. Great changes have taken place and greater still are preparing. What we have witnessed in this one year may well teach us to give heed to the declaration of Jehovah, "I, the Lord, will hasten it in his time." God very frequently takes a long time, at least according to our opinion, to lay His plans and to prepare the execution of His designs, but when His time is come then He hastens it, and the most marvellous events are brought to pass within the twinkling of an eye. In our private life, as well as in the destinies of great nations, it becomes highly important to discern God's word and to know His time and to wait for His day; for it is never of him that willeth nor runneth but of the Lord whose thoughts remain from generation to generation. But it holds equally true that though He tarry He is sure to come, and nothing can prevent Him from thus accomplishing His purposes at the hour He has fixed upon.

Then, again, we do well to remember that no human foresight or forethought is sufficient to secure results we have set our hearts upon. The Lord reigneth over His friends and over His enemies; the first will, and the latter must, serve and glorify Him. He allows them to pursue their own plans, to have it all, so to speak, their own way, and when they flatter themselves with the success they have obtained, and are ready to put the last stone to the high spire they have raised with untiring zeal and great skill, then the very foundations of the gorgeous building are quietly and suddenly removed, and what seemed to be an immoveable work proves to be sand, easily shaken. Let us therefore cease from man whose breath is in his nostrils, for wherein is he to be accounted of?

It does not belong to our domain to discuss merely political matters, but we cannot deny that the political and religious aspect of many events is so closely interwoven, that it is almost impossible to separate them. Jesus is the Head of His Church, and He is also the Lord of the nations; and, as so many nations recognize His authority by being baptized in His name, and the state of the church is influenced by political events, and again politics by the Church, one must, more or less, take notice of what goes on in the cabinets of princes and the councils of the peoples.

One idea has been proclaimed very strongly during the past year, that of nationalities. The Emperor of France struck the key-note, and all the more or less clever artists have played on the same instrument. In several instances it has served its purpose, and, as many suppose, has restored harmony where nothing but confusion seemed to exist. Time will show whether it is of man's device or of God's design; for on that depends the stability of the long-desired changes, which are looked upon by many as the greatest achievements of our age.

None of the existing nations has a promise. They may or may not continue to exist. God alone knows. But strange to say, the people which seem to be nothing less than a nation because they are scattered everywhere, that
people alone have the promise that they shall never cease from being a nation. Moreover, God has positively declared that He has scattered them, and the truth of that declaration we see with our own eyes; but that He will also assuredly gather them, and that we believe with our whole heart, because we dare not doubt His truthfulness. It may be that one or another of the nations will exercise a great and beneficial influence on the destinies of the world and the development of the Kingdom of Christ. Germany, no one can deny it, influences greatly the course of religious thought and Evangelical theology; whilst England and America excel in Christian practice, and are permitted to carry the Word of God to all nations, and to raise the standard of the Cross even to the ends of the earth. We rejoice in it, and thank God for every work done in His name. But of Israel it is said that “their receiving is to be as life from the dead;” and again, “It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing” (Zach. viii., 13). Surely, after these very positive declarations, and they could easily be multiplied, all that sympathise with a trodden-down nation, all that take a hearty interest in a people that have suffered bitterly and borne it wonderfully, all that pray for a blessing on the nations, must admit that the Jewish nation is destined to take a prominent part in the history of the nations of the world, and more especially of the kingdom of the King of Israel.

The most remarkable event of the year has been the Prussian-Italian-Austrian war, which has been prepared since the days of Frederick the Great, has been arrested by the treaties entered into in 1815, and has at last been begun and finished in a few weeks, or rather, days. I do not intend to justify or to blame the means and measures taken on either side, but I look simply at the struggle in its religious aspect, and therefore I must rejoice in the victory obtained by Prussia. The house of Hapsburg has ever been the champion of the Papacy, has at all times resisted the truth, and wherever any member of the Imperial dynasty held the sceptre, all that wished to serve God according to His own word have been exposed to fierce persecutions. It has stained its hands with the blood of the children of God, and Austrian princes were the ready executioners of the Papacy. In its concordat with Rome, it bound itself hand and foot to the arbitrary directions of the bishops and priests, and when engaged in a bloody struggle with Napoleon III. it appointed the Virgin Mary as its general, and gave a prominent place to her person in all the banners which were to lead the soldiers to certain victory. Till lately the Jews were grievously oppressed, and even now very little is required to stir up the bigotted and ignorant inhabitants of many parts of Austria to vent their rage on the poor unoffending Jews. The blood of the martyrs and the wrong done to the Jews testified against the House of Hapsburg, and their sin has found them out. It may be that Bismarck was nothing but a Jehu sent to punish Ahab and his House; but still Ahab’s iniquities must be visited upon him.

Prussia is a Protestant country. I do not say a Christian, but a Protestant, country, and as such it must, and does, afford liberty for religious thought and practice. When Frederick the Great was asked to issue an edict against the Jews, he remarked, “No one ever touched the Jews without suffering for it.” And when Frederick William IV., the good and pious predecessor of the present monarch, was asked, in the year 1848, to sign a law which was detrimental to Jewish interests, he simply wrote on the margin “1648,” meaning to say that it was two hundred years too late. He took a lively interest in the conversion of Israel, and through his royal munificence the bishopric of Jerusalem was established.

Whatsoever may be said against some measures of the present Prussian Government, Prussia is a Protestant land, and every friend of religious liberty must therefore rejoice in the overthrow of Austria, which, from its intimate alliance with the Papacy, would most assuredly have crushed all freedom had it come out victorious from this momentous struggle. In its present humble position it gives great promises, and pretends to be very liberal, simply because it lacks the power to resist the demands of the many nationalities which constitute the empire, merely kept together by the jealousy which sets up one nationality against the other. Had the heretic Prussians been beaten, what would the Ultramontanes in Austria and elsewhere have
said and done to those without the pale of the holy Popish Church?

The Jews in Austria prayed for the success of the land of their sojourning; they did so in accordance with the words of the prophet.

But their brethren very plainly declare that wherever Ultramontanism predominates, fanaticism is fostered, and the Jews suffer from it, and that there is no instance on record of a Protestant population having risen against the Jews, even when the general laws of the land did not favour entire Jewish emancipation. This very gratifying admission ought to teach our Jewish brethren that inasmuch as Christians truly accept the Gospel of Jesus they befriend the Jew, because they are of the same mind with Him who was the true friend of Israel. They will one day acknowledge this glorious truth, and they will humble themselves to the dust because they have rejected Him who was, and is still to be their Holy King, their greatest benefactor, and their warmest friend.

Thus far the warfare between Austria and Prussia. And what of the struggle between Italy and the Papacy? Can anyone suppose that the issues of that are unimportant as regards the welfare of the Scattered Nation?

JERUSALEM.

Isaiah iii. 26; Jeremiah xxxi. 35, 36, 37; Matthew xxii. 39.

All desolate she sits upon the ground,
This wan, sad spectre of the glorious past,
Once bless'd with freedom—once with plenty crown'd,
Low in the very dust her crown is cast!
Of former splendours but the trace is found,
And wrecks of other days the mourning queen surround.

Her banished sons for many a weary age,
Oppress'd when on their wandering footsteps trod,
Or strangers in their father's heritage,
Weep o'er the fallen "city of their God."
Humbled, cast down, but not forsaken still,
For dear to Israel's God is Zion's sacred hill.

The ruthless storms that laid thee in the dust,
The stern decrees that reft thy crown away,
The very woes that prove thy God is just,
Point to the dawning of a brighter day:
For He who surely sent the threaten'd woe,
The promis'd glorious rest as surely shall bestow.

Saviour! Thy pity wept th' impending woe,
Oh let Thy pity raise her from the dust!

And to the exiled sons of Israel show
How merciful their God as well as just.
In every land Thy conqu'ring name is known,
Shall every nation hail Messiah but His own?

No! when the sun no longer rules the day,
When moon and stars illumine the night no more,
When bound no longer by the Eternal's sway,
This dark sea's raging billows cease to roar,
Then shall that nation, Lord, best lov'd by Thee,
Before their changeless God a nation cease to be.

When man hath search'd the world's foundations deep,
And spann'd the boundless space of heaven above,
Then shall their Shepherd cast away His sheep,
And for their sins forsake the people of His love.

He waits but till that faith of days of old
That even the promise of Messiah won,
Gathers these scatter'd sheep of Israel's fold
Beneath the conqu'ring banner of His Son,
Once more His chosen heritage to bless
With glories yet untold and mercies numberless.

J. R.
VESTIGES OF THE “SCATTERED NATION” IN THE CATACOMBS OF ROME.

BY THE REV. DR. MARGOLIOUTH.

The Catacombs of Rome deserve, at this time especially, a few sober, serious, gladsome, joyful thoughts. Not only because of the present condition, and the future prospects of the Church of Rome, the church which was cradled and nursed in the Catacombs, without parti-coloured swaddling clothes, in the form of gaudy vestments, or an elaborate dazzling paraphernalia, in the form of an extravagant and exaggerated Ritual—when it was, spiritually, well with her—but also, because the contemplation is likely to make the soul’s enjoyment, at this happy season of the year, when the Redeemer came to visit us in great humility, doubly enjoyable to the Christian; especially to him who is of the believing remnant of the “Scattered Nation.”

May I be permitted to avail myself of the good old Christmas custom, and relate a short tale in illustration of my meaning. It is one of the many legends I have listened to, and treasured up, in the course of my travels in “The Lands of the Morning,” whilst an inmate of Eastern tents, and a member of Oriental caravans. I may as well own at once that I am very partial to Oriental “folklore.” Generally speaking, both the poetry and the moral of that department of literature are of a high character. However, let my readers judge for themselves, from the following specimen of the value of the instruction which those oral narratives convey:—

Once upon a time there lived and reigned a very great monarch; his dominions extended over many a land, far beyond the great seas. He was greatly beloved by his subjects, for he was unblemished in his character, his justice was tempered with mercy and compassion, and his truthfulness was as pure and transparent as the noonday. But there was one thing which distressed his subjects very much—that was, his remaining single. Many a fair princess condescended to take the initiative in wooing him, but it was “love’s labour lost;” he was not won. One was rejected by reason of betraying symptoms of pride; another by reason of being of a quarrelsome temper; another for lack of sympathy with the poor and needy; another for meddling and gossiping, with a propensity to speak evil of her best friends; another for her whimsical attire. Whatever the cause might have been, the effect was the same: the king remained unmarried.

It came to pass on a certain day, when the king was taking one of his walks in disguise—for he acted the angel of mercy and beneficence under a mask—he chanced to come to the most wretched hovel or hut in his large and vast dominion. He entered it and looked around him, but he could see nothing at first, the miserable tenement seemed deserted and utterly empty. But having scrutinizingly examined every nook and corner, he discovered in one, a slight fragile female figure crouching, abject and emaciated, famished and faint, alternately moaning and sobbing, its only covering was a tattered soiled rag. The king’s feeling heart, as may be imagined, melted within him; he bent compassionately over the helpless one, took her up tenderly in his powerful arms, carried her to the door to look at the face of the poor thing. His quick eye perceived—in spite of the fearful ravages which poverty neglect, and ill-treatment had made on that countenance—that it was a face of matchless loveliness, and, what was more to the purpose, its physiognomy told of a temper and disposition as amiable as her countenance was beautiful. Her name was Bintallah. The king’s heart began to throb and palpitate, with a sensation it never experienced before; his brow was illumined even with a more benevolent than that which was habitual to it; he resolved then and there to share his royal diadem with the brow of Bintallah.

—It will cause some surprise, therefore, when it is stated that the warm-hearted, and now intensely loving-hearted, royal bridegroom acted very coolly in the matter. Instead of taking Bintallah forthwith to his splendid palace, and afford his chosen bride all the fostering care which her enfeebled frame required, he began his courtship apparently in a very uncourteous
and uncourtly manner. He replaced the fragile figure—true as tenderly as he took it up—in the same corner in which he found it, deliberately returned to the palace and summoned to his presence the court artist, physician, and architect. The first he commanded to proceed, without a moment's delay, to make a life-like portrait of Bintallah, in her frail, impoverished, and ill-clad condition. The second he enjoined to take with him all sorts of cordials, restoratives, as well as divers nurses and servants, so that as soon as the artist had finished his work, the loved one's creature and other comforts were to be attended to. After which the king intended to come in person, undisguised, to carry his queen elect to his palace. The architect was ordered in the meantime to reproduce an exact *fac simile* model of the hovel, in all its wretchedness, and put it up in a certain corner of the royal demesne. The king's commands were urgent, and no time was lost. Everything was done expeditiously and well. The portrait proved life-like indeed; the hovel resembled, in every particular, the original. The former was placed in the latter. The king then, according to his intention, proceeded in person to the original hovel, from which he carried Bintallah to his magnificent palace, where she was royally tended and cared for; her soiled rags were taken from her, and deposited in the copy of the hovel. She was arrayed in royal apparel, and the king placed the royal diadem on her brow, and made her queen of his great realm. Like Ahasuerus of old, the king made a great feast unto all his princes and his servants, even Bintallah's feast, and he made a release to the provinces, and gave gifts according to the state of the king. To secure her continual gratitude, and to insure her unalloyed happiness, the king led her twice every day to inspect the hut and its contents. There was not a more grateful, a more happy woman in the world, than was Queen Bintallah; and that because she was taught to remember the low estate from which the good king raised her to so high a pinnacle of glory and majesty in his kingdom. Bintallah was the mother of many children. Both the king and the queen frequently related to the princes and princesses the touching story of the royal mother's origin, which gave exquisite keenness to the bliss of their existence.

It is to produce some faint shadow of such a glorious picture, as the moral of my little tale points at, that I have chosen the Catacombs of Rome, at this joyful season of the Christian year, as a suitable theme to be brought under the notice of the readers of the "Scattered Nation," be they Hebrew Christians or Gentile Christians. I wish, if possible, to increase and enhance their gratitude for the peaceful enjoyment of their holy religion, by leading them to contemplate the sad vicissitudes of the Church, whose offspring we are, in her younger days. It is of course out of the question to attempt even, in the circumscribed dimensions of such a magazine as ours, a detailed account of the different relics and reminiscences which the Catacombs of Rome force upon our attention. I propose, therefore, at present, to confine myself principally to the "Vestiges of the 'Scattered Nation,'" in those Catacombs—the "Scattered Nation," the mother of all Churches.

There can be but one opinion as to the cradle and nursery of the Western Church. Rome, as the then—when the Redeemer came to seek and to save a lost world—metropolis of the civilised world, must naturally have been the spot which the great Sower of the Word wished to cultivate. Let me try to trace for a few moments the providential means, to that end, designed by Him who "moves in a mysterious way His wonders to perform."

He designed that the Gospel should, in the first instance, be preached principally to the poor and unlearned. It was amongst the lower classes that the Gospel made such wonderful progress at its first promulgation. Such was the case at Jerusalem, and such was the case at Rome. This circumstance, in the latter city, proved the intended divine scheme for the protection of the Church when Christianity had found confessors at Rome. The lowest grade in the social scale of Rome, at the beginning of the Christian era, was a class of men known as *arenarii*, or sand-diggers. The scene of their occupation was subterranean; they were employed in the quarries which were worked for the beautifying of Rome. The same Augustus who had issued "a decree that all the world should be taxed," the same was the cause of the formation of the subterranean places of refuge for those who were persecuted for the name of Him who was at about this time born of that virgin which went up with Joseph, her espoused...
husband, to be taxed at Bethlehem. It was the boast of Augustus that he found Rome a city of brick, and that he would leave it a city of marble. The despised arenarii already named were employed in the marble quarries with which the subsoil of Rome and the surrounding campagna abounded. Those quarries extended, in process of time, over scores of miles. They were so intricate and mazy in their labyrinthine windings that an inexperienced rambler stood a chance of being lost. So much for the providential formation of the catacombs, or the Roman subterranean Christian city of refuge. Now for a bird's-eye view of the first introduction of Christianity at Rome, which rendered that city of refuge a most importanthiding place from the blasts of fiery persecution.

Let me ask my readersto take a retrospec-
tive glance, by the aid of the book of the Acts of the Apostles,* of St. Peter's vast congregation at Jerusalem, on the first feast of Pentecost after the Ascension. You observe that that congregation was composed of representatives from "every nation under heaven." Mark the different costumes: you discover "strangers of Rome, Jews and Proselytes," the former members of the "Scattered Nation," the latter converts to the then Jewish creed. It is no stretch of imagination, when I affirm that when those "strangers of Rome, Jews and Proselytes" returned home, they endeavoured to promulgate amongst the inhabitants of the imperial city "the wonderful works of God," which they had heard in the Holy City. It is certain that Christianity obtained a firm footing in the hearts of many at Rome, long ere the great Apostle to the Gentiles went there. The tenor of his introductory statements in his Epistle to the Romans, proves the truth of that which I affirm. "First," writes St. Paul, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. . . . For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."† But several years before St. Paul penned his epistle here referred to, a persecution against Jews, believers and unbelievers, seems to have raged at Rome, for the name of Christ, and Claudius decreed their banishment. Thus writes

Suetonius:—"Judaeos, impulsore Christo as-
sidus tumultuentes. Roma expulit."* "The Jews, instigated by Christ, raised tumults, were banished from Rome." That is all Suetonius knew about it. But putting his statement together with that of the writer of the Acts of the Apostles, in the beginning of the eighteenth chapter of that book, we can have no difficulty in arriving at a correct notion of the history of that persecution.

When the Roman portion of St. Peter's congregation, on that ever memorable Feast of Pentecost, returned to their homes at Rome, they lost no time in the promulgating the Great Truth which took so strong a hold of their hearts and souls, when they heard it from the lips of St. Peter. The believers being in the first instance from amongst the members of the "Scattered Nation," as it was the case with all the primitive Christian Churches, they were considered by the Roman Gentiles as merely a Jewish sect; so that even when a heathen was baptized into the Church of Christ he would be looked upon by his kith and kin, as having become a Jew. We know, from sad experience, the effect of "The Gospel of Peace" when it finds its way into a mixed community. Bitter persecution on the part of the careless and hardened, is resorted to against the preachers of that Gospel. "The Truth as it is in Jesus" having influenced, in the course of the first twenty years after St. Peter's sermon, many members of different families, both of the "Scattered Nation" and of the Gentiles at Rome, the consequence was, according to our Blessed Redeemer's forewarning, much division† in many households. As the Jews were the originators of the differences, and all through the name of Christ—whom Suetonius calls Chrestus—the Jews, unbelievers and believers, amongst the latter converts from heathenism, were ordered to quit Rome. Hence we read that when St. Paul came to Corinth he found a certain Jew named Aquila, born in Pontus, and his wife Priscilla; because Claudius had commanded all Jews to depart from Rome."‡

It cannot but be supposed that there were many of the "Scattered Nation," believing and unbelieving, at Rome at that time, who could not afford to make a change in their residence from one country into another. To such the
arenarii, some of whom may have become Christians, must have been of great service. They knew every winding in the wide-spread subterranean dens, or the Catacombs; they had it in their power to find for the poor outlaws a city of refuge, where few could follow them. Just as it would be the case in this country, if a change for the worse were to pass over it, when to profess the Christian religion would be against the law of the land—when Christian ministers and people would be forced to look for safety "in the dens and caves of the earth"—English miners and colliers, if Christianly-minded, would then prove the best protectors of the persecuted ones for righteousness' sake. Such was the origin of the connection which subsisted between the earliest Christian Church at Rome with the Catacombs of that city.

(To be continued.)

THE OLD JEW.

BY THE COUNTESS DE GASPARIN.

In a small watering-place in Germany I often met a strange little man, who always went about alone, and never ventured to approach the spring till everyone else had left it. He was always wrapped up in a long brown coat reaching nearly to the ground, secured round the waist by a leather girdle. On his small head he wore an old high-crowned hat with black crape. He wore a long beard, had a pale complexion, a small mouth, rather piercing eyes, and noble features, and there was in him a curious mixture of penury and respectability, of dignity and anxiety. His figure was dignified, but his shuffling gait rather reminded one of the wriggles of a weasel trying to escape when caught; sometimes he might be discovered walking in a retired foot-path where he contrived so effectually to conceal himself under the shadow of the trees that he could with difficulty be distinguished. At our first meetings, if perchance his eye caught mine, he turned away uneasily; but as we met often, by degrees the little man grew less timid, though he always passed me hastily, with his arms tightly crossed within the ample folds of his wide hanging sleeves. After a while he took his hat off; and at this point of the acquaintance we should have remained but for a remarkable rencontre.

On a Saturday in July—one of those lovely mornings in that season when nature seems to draw one with irresistible force into the open air—I set out to walk, choosing a favourite path through the fields, and was led on imperceptibly towards the hills, enjoying the friendly shade of apple trees or the darker shadow of a nut grove, till I reached an open country where corn fields were ripening into golden beauty. The town was out of sight, and all was quiet and still, except when the silence was broken occasionally by the lark's clear song as he ascended heavenwards, or the scene was enlivened by a child running across the fields. I followed the path till it brought me to a Jewish cemetery. The sight of these scattered gravestones always produces in me an indescribable sense of loneliness and exile. Suddenly I perceived there the figure of my unknown friend, and saw from the traces in the long grass that he had been visiting more than one grave. Though his back was towards me I could see that he was engaged in fervent prayer; his bent attitude, the eager movements of his body as he swayed to and fro with emotion shewed that he was, as it were, besieging heaven with supplications. He did not perceive me and I stole away with a beating heart, for had I not, though unintentionally, been acting the part of a spy on his secret of his mode of worship? I retreated noiselessly, and after a little delay went homewards by the way by which I had come. On the road I again met the little Jew, for now I could have no doubt as to his nationality, and as he recognised me a quiet smile lighted up his pale face. As we walked together I asked, "Are you a stranger?" After a scrutinizing glance all round him the Jew answered with a low
voice and with a foreign accent, "I am a Pole." "Are you here on account of health?" "Health and business brought me here, and besides, I am an exile." We conversed as we walked on; his German was mixed with so many Slavonian words, and he used so many obsequious expressions of politeness that it would have displeased me had I not remembered Eastern customs. He had not the dignity of a true Oriental; one perceived in him the servile cringing manner which is always the result of oppression.

The poor man seemed at first surprised at meeting with such civility, and was inclined to be taciturn, but by degrees he thawed and became more communicative. The number of your "excellencies," your "highnesses," and "your ladyships," &c., somewhat diminished, he began to tell me about his business, and I understood thus much: that his goods had been confiscated and that in bad health he was now turned adrift in the world. As we drew near the town his old uneasy manners suddenly came over him again, he gazed anxiously about him, he lingered as he walked, and became quite silent; so with a friendly good-bye I left him. Whether he was afraid of the Russian visitors or of the Jews living in the town, or whether it was merely the force of habit I cannot tell.

Some days passed, and the impression caused by this timid courtesy, this almost servile respect, was more painful to me than a scene of actual distress. I longed to raise the poor man in his own esteem. No one in the town could tell me anything of him except that he was poor and learned, and that he had settled himself with his wife in a wretched little house two years before. That a man should be so sunk, whose whole crime was, perhaps, some petty smuggling, touched not only my heart but my conscience. Woe to the strong who oppress the weak, be it a nation or an individual. Some trifling service so changed my Jewish friend that one day he even ventured to greet me publicly, and at that moment he seemed to me changed into another man, but it was only momentary.

The day of my departure was at hand, but I could not leave the town without seeing the little Jew once more and acknowledging our equality by a visit, so I set out to discover his dwelling one Friday evening.

Were you ever in a synagogue? If so have you ever understood the solemn simplicity of that sanctuary? Did you comprehend the utter separation there is between it and all other places of worship you ever knew? Did you not breathe there a perfume from the east, and were you not touched with deep emotion? No, I can at once boldly venture to pronounce in the name of each, for as yet I have found no one who feels as I do on this point. You merely saw there a curious collection of Roman noses, sharp eyes, and countenances eager for gain; you only heard an insupportable nasal chant; sat through a formal ceremony, and went away either displeased or deeply saddened, whilst I, whether right or wrong, experience quite the reverse when I visit a synagogue. When I enter that unadorned room, see the roll opened on the mean altar, survey heads half covered with the talith, and hear the prayers uttered in foreign accents, a feeling of childlike respect and reverential love overcomes me. Before my eyes are the children of the Patriarchs, the now cast out but ever chosen race, the very figures and forms of Abraham, Isaac, and Moses rise before me, and then I see visions of palm-trees and of the desert—of the long pilgrimage—of Oases—the shores of Jordan and—the tents of Jacob. I could call these men my brethren if they would permit it.

Such were the feelings which filled my mind as I approached the door I sought. I knocked—and as they opened to me, the last feeble rays of the setting sun lighted up a low dark room. The Jew rose, and on recognising me, heartily welcomed me; this time with no indecision in his tone.

A white cloth was spread on the table and a folded napkin concealed a loaf and a small dish of potatoes. An old leather lamp with seven branches of curious ornamental workmanship lighted this singular room. The Jew was seated in a large arm chair, some fine china stood on a shelf and on the white-washed wall were engraved some Hebrew characters which irresistibly recalled to my memory the Mene, Mene, Tekel, Upharsin (Dan. 5, 25) written on the walls of the Babylonish palace. Behind the little Jew stood his wife, tall and gaunt in figure, with a dull expression of face; her hair was covered by a yellow fringed handkerchief, her dress was reddish yellow, striped with blue; she wore large silver earrings, and her hands, which, in her
astonishment at the unexpected visit, she had crossed over her breast, were covered with rings of unusual size. The Jew had risen, his wife offered me a chair and remained standing when we were seated. I now saw no longer the outcast exile, afraid to look one in the face. The Jew looked taller, his countenance wore a proud expression, and his look was calm and clear as I had never before seen it. I handed him my parting gift—a very handsome Hebrew Bible. He opened it first, read for a few moments in the Gospel, and smiled—sadly but not contemptuously. He then turned to the Old Testament—to the prophetic books; and fire flashed from his eyes as, with a voice, the modulation of which I can never forget, he recited, or rather chanted, the verses. He chanted them with a certain swaying of the body, with an indescribable sweetness, which recalled to my mind the whispering wind, or the mourning murmurs of an Arabian night; his manner of chanting was that peculiar to the Orientals. I felt myself to be in the Court of the Mosque of Omar, that glorious mosque, listening to the fountains playing in their alabaster basins, and gazing at the blue heavens overarching the cupola, whilst the slipper of the Mohammedan clicked against the mosaic pavement, and the cry of the muezzin rang in the air. Tears started to my eyes. The Jew closed the Bible, kissed it, and looking up, observed my emotion; probably he mistook it for pity, for he said slowly: “To us, as well to Abraham, God said, 'Go out from thy country and from thy kindred.'”

I did not answer, but my eyes must have expressed my dissent. He looked at me enquiringly, and said, “Do you not think so?”

"I think your race is the blessed one."

"Yes, it was so once, but now it is the cursed race."

"It is now in darkness but you will soon come out into the light. When the Messiah, the Saviour, the King of Glory comes, then will Jerusalem rejoice, and princes shall serve him."

The Jew had ceased listening to me. “Jeruschalaim, Jeruschalaim,” he murmured with deep sorrow.

"Jerusalem—I have seen Jerusalem," I involuntarily exclaimed. His eyes brightened and even his wife's face expressed joy.

"You—you saw Jerusalem," his voice trembled.

"I have been all round Hezekiah's pool, I have dipped my lips in the waters of Jordan,—I spent a whole day wandering amongst the hills of Bethlehem,—I have counted the graves of your race in the valley of Jehoshaphat."

"Is that true," he exclaimed, catching hold of my hand, whilst his wife felt my dress as if she were touching a relic. And then with loving eagerness he began to question me, not like a stranger enquiring about foreign lands, but like a child enquiring about home where every detail is familiar. He asked me about the city of David and the brook of Cedron, and when I told him that the water was quite dried up, he sighed deeply. He asked about the boundaries, the fortresses, whether the ancient walls in the valley of Jehoshaphat were yet standing, about the Dead Sea and Hebron, whether Rachel's grave yet existed on the road to Bethlehem; he talked of the colouring of the vegetation, of the state of the rains, of the palms, and the waving of their branches towards Jerusalem. He enquired whether the roads had still the same turnings and the streams the same bends. He spoke of the seven wells about which Abimelech's servants disputed with Abraham's shepherds. But when I spoke of the Temple and the western wall, by which, on such an evening as this (they do so every Friday evening), the Israelites lean, and strike on their breasts in sorrow; when I spoke of the Mount of Olives, as seen from the white marble court where an ancient cypress still stands here and there; when I mentioned Turks walking in their Holy places and Mohammedans praying to their prophet there, the Jew rose, pale and furious, and without stretched arms and loud voice he cried out, “If I forget thee, O Jerusalem, let my right hand forget her cunning.”

It was a pleasant evening. The poor despised wretch had been transformed into a man—a patriarch; the Jewish love of gain into spiritual love, hopeless, yet true. Surrounded by German fog, and poverty of the most prosaic sort, I saw a poor timid little man changed into a son of light suddenly. Had he not a home of light in the east? there was his family, the greatest on earth; there was his country, the mother of all nations; and the very nations now treading his people under foot shall yet come, bearing their treasures to offer to victorious Jerusalem (Isa. lx).

Without the slightest difficulty I could now speak of my Christian faith. The Jew felt
that I loved him; he listened attentively as I spoke of the events that had occurred at Nazareth, Sichem, and Tiberias. I spoke at length, and fully, of the Lord Jesus, who had been like him—an outcast. He neither replied nor disputed, his eyes were fixed on the ground, and he rolled a chain of amber between his fingers. When I went away he accompanied me over the threshold, and touching the rod fixed on the right side of the door (the Mezuzzah, or writing on the post, Hebrew words fastened in a case, kept by every pious Jew at his doorpost), he held my hand, according to the Arabic fashion, long in his, and then—his voice betraying inward emotion—he dismissed me with a blessing.

From the day I arrived at these Baths I had been longing for the time to leave them, but now that day really had come I felt a strange reluctance to leave. I felt a strong desire once more to visit the walks, the meadows, the spots which formerly had seemed so tiresome. I was soon amongst the crowd. At a distance I saw amongst the visitors the same little Jew, the same I say intentionally, not him of the previous evening, no, but the one oppression had produced: the weak timid creature, the watchful, suspicious, ill-used, broken-down, Polish Jew. He saw me and disappeared, but what then? I knew what he was in his abasement, knew that under that humble exterior beat a free and noble heart.

THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

No. III.—THE ARK OF THE COVENANT.

An Ark of indestructible wood, "Shittim" (a species of Acacia), was the first vessel ordered; it was about 4ft. 6in. in length, by 2ft. 6in. in breadth, and the same in height, overlaid within and without "with pure gold." A projecting raised "crown of gold," or rim, was fastened all round the upper edge to prevent the displacement of the Mercy-seat during the journeys. As the Ark was to be borne on the shoulders of the Levites, two staves were provided of the same wood, covered with gold, which passed through four golden cast rings let into the four corners. These staves were never to be removed, for the vessel was to be kept as if in constant readiness to accompany the Children of Israel in all their wanderings. Within the Ark were to be deposited the two tables of the testimony which Moses should receive; hence the vessel received the name of "The Ark of the Covenant," or "Ark of the Testimony.*

A covering was commanded to be placed over the Ark, called "The Mercy-seat," fitting exactly within the golden rim; it was of "pure gold," at each end of which was a cherub of gold; these cherubim were not cast, but were, with the Mercy-seat, of one piece of gold beaten into form, their faces turned toward each other, bending downwards, and their wings stretched forth on high, arching over the Mercy-seat.

The Ark and its Mercy-seat must always be looked at as one vessel; and inseparable from the history of Israel as the nation and people of Jehovah; to whom it was and is* the unvarying symbol of the faithfulness and mercy of their covenant God, whose presence in their midst it proclaimed as a sure source, under all circumstances, of guidance, strength, final deliverance, and future glory. It was, moreover, the vessel to which all the others of the Sanctuary had reference.

The Ark has two aspects: one, as the throne of the Grace of God during the Aaronic priesthood of the Lord Jesus Christ, of which He is the Mercy-seat, or propitiation, and is in connection with the work of atonement. The other aspect represents the throne of "the Lord of the whole earth,"† the seat of the great King, a throne of righteous judgment.‡ During Israel's history in connection both with the Tabernacle and Temple, the Ark was the place where, in consequence of its "Mercy-

* Exod. xii. 20, 21; Deut. xxxi. 26.

† Rev. xi. 19.
‡ Josh. iii. 11.
\* Ps. xcv. 13; xcvii. 2; xcviii. 9.
The Sanctuary of Jehovah.

seat,” Jehovah could, in the person of the High Priest, meet with His people and govern them. His glorious presence being indicated by the Shechinah between the cherubim where He dwelt.

A consideration of the form of this vessel and of the materials of which it was composed, will lead us to the perception of its character and purpose, as an emblem of the future throne in Millennial Jerusalem, where Jesus, Son of Man, in His personal glory of Priest and King, will reign in righteousness.

Shittim wood and gold were the only materials used. The former is translated “imperishable” in the Septuagint Version, and is therefore aptly taken (and I believe this is almost universally admitted by careful typical expositors) to represent the nature of the Messiah Jesus as Son of Man; that humanity of which the paschal lamb was an emblem, “without blemish and without spot,” absolutely and intrinsically undefiled, and like the tree from which the wood of the Ark was cut, though growing on the earth, incorruptible, or incapable of taint from surrounding evil, and the power of both Satan and man.

Gold is the most precious metal, and the fact that it is described here as “pure gold,” tells of its perfect freedom from all alloy; it thus represents Divine excellence; so that whilst in the wood there is the expression of a heavenly standard of perfection in humanity; by the gold, both within and without, is signified a heavenly glory, consistent, or in harmony, with that holy humanity; the combination being beautifully significant of Jesus the King of Glory, and of the constitution of His throne. It was of Jesus, who was “born King of the Jews,” that the angel Gabriel said to Mary, His virgin mother, “That holy thing that shall be born of thee, shall be called the Son of God.”* Here are both the Shittim wood and the pure gold. It should be distinctly understood that the gold signifies the glory with which the Humanity of the Lord Jesus was clothed in resurrection; to which He alluded when, speaking to His Father, anticipatory of His risen condition, He said, “The glory which Thou gavest Me”—the glory which shone forth from His human body on the Mount of Transfiguration. This is the gold of the Sanctuary, and is distinct from the glory which, as the Eternal Son, He had with the Father before the world was;” the former he could confer on believers as in union with Himself, and is immeasurally beyond all human attainment. Compare the expressions in John xvii., verse 5, signifying the glory of the Eternal Son—one with the Father—with verse 22, which refers to the glory of His risen humanity, communicable to all believers, as the compliment of eternal life.

The cherubim, wherever they are found in Scripture, signify the attributes of sovereignty and power in God, exercised in various ways, according to the object with which these celestial beings are seen in connection. They may be called the holy heraldic supporters of the governmental glory of God. Looking at the cherubim placed “at the east of the garden of Eden,” by the light of those commanded for the mercy-seat of the Ark, it would appear that there were two, with a revolving sword-like flame between them; symbolizing the consuming power of God towards man as a sinner, should he seek access to the tree of eternal life by any other means than through death and resurrection.* In the book of Ezekiel, the cherubim are seen with their mysterious wheels employed in removing the Throne of Jehovah with its glory from the earth, on account of the wickedness of Israel, and their rejection, both of its authority and mercy.† In the vision of the Seer of Patmos, are displayed the cherubim (the “four living creatures” of Ezekiel i.) round about the throne of the God of the earth, ready with divine discernment to execute His threatened judgments.‡ The Cherubim of the Temple are alluded to by David—where he describes “the secret places of the Most High,”—as the Almighty power that covered His own obedient and well-pleasing Son from all harm and danger during the period of His sojourn on earth.§ In the present instance we see them connected with the Throne of Grace, on the Mercy-seat; covering over the tables of the ministration of death; thus signifying the power of God in mercy rejoicing against judgment, through the atonement of the Messiah Jesus, the divine supporter of the throne of God in righteousness.

The above-mentioned aspect of the throne tells of the future purpose of God the Father concerning His Son. It has been the

* Luke i. 35.
† Ezek. i. and x; ix. 3.
‡ Rev. iv. 6.
§ Ps. xci.

Gen. iii. 24; Rev. xxii. 2.
theme of several of the Prophets, who "in times past spoke unto the fathers" of Israel, setting before them a hope and consolation amidst the sufferings and sorrows of the nation. Isaiah saw the throne, the character of the government, and the glory of "The Prince of Peace," who was to wield the sceptre of David, and spoke of it in connection with a time of darkness and tribulation, as a promise of deliverance from the oppressor, and of the establishment of a dominion of righteousness and peace. He foretold that the government should be on the shoulder of the eternal Son of God, who, having been "given" to the Father, was to be "born" a son of man, the "child" of a Jewish virgin, to order and maintain the kingdom on the immutable basis of judgment and justice, "henceforth even for ever." †

Ezekiel saw the same throne during the captivity, "by the river Chebar in the land of the Chaldeans," and "upon the likeness of the throne was the likeness as the appearance of a man above upon it." The throne had left Jerusalem on account of the sin of Israel, consequently the voice of God to the Prophet in the vision was one of judgment, whilst it announced a re-establishment of the kingdom in grace.

Ezekiel, who in a vision, as recorded at the early part of the prophecy, saw the glory of the throne removed from the Temple, saw it also return, when he was commanded to prophesy concerning the restoration of the land, the regeneration of Israel, and the building of a yet future sanctuary, upon the return of the Messiah, to reign "in the midst of the children of Israel for ever." ‡

Daniel saw the throne of "The Son of Man," in connection with the close of the four Gentile monarchies. He saw the great and terrible being of the last phase of Gentile rule on earth "given to the burning flame," in succession to whom he beheld "one like the Son of Man," who "came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, and all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." *

That throne and kingdom are those of Jehovah Jesus, Son of God, and of David, the fulfilment of all prophecy, and the reality of the Ark of the Tabernacle. David has often tuned his harp to sing of the glory of the future throne and government of Jehovah, and of the joy and gladness of the whole earth, when the Lord, who "sitteth between the cherubim" shall reign thereon. To extract any portion of those divinely inspired strains, would be to spoil their exceeding beauty; I therefore earnestly commend them to the perusal of the reader, promising him a hallowed delight in the wondrous prospect of such precious realities. The Psalms I allude to are from xcv. to xcix.

Kings and rulers may conspire and take counsel together in impotent derision against the counsels of the living God, but He declares, "Yet have I set My King upon My holy hill of Zion." † Though the Anti-christian wild beast, Satan's king, with the allied principalities of heathenism may rage, and blasphemously oppose themselves to the Son of God, a voice shall sound from the majesty of the throne, echoing, in tones of thunder, the unchangeable decree that first went forth against the wicked king Zedekiah, "Those profane wicked princes of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown...I will overturn, overturn, overturn it, and it shall be no more, until He come Whose right it is and I will give it HIM!" ‡ I will conclude this account of the Throne of the Millennial Government, in the words of another Prophet, "It shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the Mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For

* The expressions "child born" and "Son given" are significant; and show that it was the Eternal Son of God given to become the Son of God in Incarnation, for the momentous purposes of redemption and universal sovereignty.
† Isa. ix. 6, 7; Luke i. 31—33.
‡ Ezek. x. 18, 19; Ezek. xliii. 1—7.
out of Zion shall go forth the Law and the Word of Jehovah from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."* The Lord hasten this in His time.

RITUALISM JUDGED BY MOSES.—I.

BY THE EDITOR.

Everyone speaks and writes as far as he is able to do so on the development and spread of Ritualism. It has long been fostered in secret, and has at last, like an epidemic, burst forth with great violence, and taken many by surprise. It may be that the present excitement will soon subside, but it does not follow from this that its progress is arrested, and the mischief it is calculated to do is lessened. People get used to everything; they learn to bear burdens which seemed to crush them when first laid on, and become gradually indifferent to errors which, when they were proclaimed in their hearing some time before, filled them with horror and roused their indignation. More especially if the champions of truth are guilty of exaggerating the importance of the errors they testify against, and if the promoters of error can succeed in suffering a little persecution, or secure a cheap martyrdom, then reaction speedily sets in, a feeling of sympathy springs up, and the horror every Protestant feels of everything that in any way has a semblance of oppression or religious persecution, reconciles many to look with pity, if not with sympathy, at what they must and do condemn with head and heart.

When so many testify against the epidemic of Ritualism which extends its ravages to all ranks of society, and more especially attacks the young and the unguarded, it cannot be thought strange that this periodical should also raise its voice, weak though it be, against an enemy who threatens to deprive us of that heritage of truth for which our fathers suffered nobly and fought valiantly. Yea, "The Scattered Nation" is more particularly called upon to protest against this awful foe, because it cannot be denied that Ritualism is disguised, if it be disguised, Popery. It paves the way to Rome, against which we must and will protest with our whole heart; for Rome has ever been the enemy of Israel, and Rome and Jerusalem can never be reconciled. It might be thought that Ritualism can be supported by an appeal to the writings and rites and ordinances of Moses, and in order to guard Moses against such an abuse of his authority, to protect his symbols, and shadows, and types against this affront put upon them, I think it my duty to lay before you the following statements which, I trust, will prove that Ritualism has nothing in common with what God commanded Moses to do.

It is scarcely necessary to say that I believe that the same God spoke in the Old Testament in divers manners by the prophets, who spoke in the latter days by His Son, and that as God is the same for ever, so also there can be no shadow of variableness in His teaching nor in the way of access to Him. It is therefore as dangerous to separate the two dispensations as to oppose them, or to confuse them one with another. If we wish to value them rightly, and to give to each of them the place awarded by God, we ought simply to say that the New Testament is hidden in the Old, and the Old derives its full light from the New. The law is not the Gospel, and the Gospel is not the law; but the law leads to the Gospel, and the Gospel magnifies the law. This clear distinction should be made and maintained in order to secure divine unity and harmony, the very reverse of man-made uniformity, the result of confusion and the expression of monotony.

Law and Gospel, then, are intimately connected, and to each implicit obedience is to be paid. For all God says and does is perfect, eminently calculated to accomplish His designs, and must therefore be observed and • Isa. ii. 1—4.
RITUALISM JUDGED BY MOSES.

submitted to until abolished by Him. But it does not follow that what He has given for a certain purpose, and intended to last for a certain period, must remain for ever, and be thought perfect under totally different circumstances. Playthings or food, or even lessons, suitable for a child, are not suitable for a grown-up youth. It would be foolish to overlook the difference of age, of bodily and mental development, and either to deny the child what its tender years require, or to restrict the man to what fed him when he was young. Who can deny the truth of the words of the Hebrew of the Hebrews: “When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things” (1 Cor. xiii. 11). The distinction is so plain and clear that no one will dispute it, or call it in question. Let us now apply this principle to the old institutes of Moses and to modern Ritualism.

I believe that the whole of the Tabernacle, the measures, materials, and the different instructions according to which the various parts were made, had a spiritual meaning, and were calculated to convey important lessons. As God spoke through the prophets, even so did He speak by the Tabernacle—the place of testimony where He met with His people, and revealed His glory in their midst. But are we to suppose, that the same means for the communication of truth—which were employed for a people just emerged from slavery, having been oppressed for centuries, and consequently become so degraded as scarcely any longer to know the name of the God of their fathers—I say means, and not truth, for that remains ever the same, and can as little change as its Author, the God of truth, though it may in the course of ages be more fully revealed to us, and more minutely described—must the means, I say, then used, be preserved even now, when God has spoken through Him whose advent was in the days of Moses foretold and foreshadowed? Must we in the Christian dispensation return to Moses, when all that Moses said and did was simply destined to lead us to Christ? or, in other words, must we go back to the shadows after the substance is come?

No, and again I say no; for it is not our duty to imitate Moses, but to realise those spiritual truths of which the rites and cere-

monies were types. Moses himself is so much alive to the fact that even circumcision—the sign of the covenant God had made with Abraham and his seed, and as such of great importance—is but a type of the circumcision of the heart, that when the covenant was set aside during the thirty-eight years' wanderings through the desert, the Israelites were not circumcised. All the washings and purifications teach the lesson: “Be ye holy for I am holy.”

We cannot help reading Moses in the light of John the Baptist, who tells us that Christ is the Lamb that takes away the sin of the world; and in these few words assures us that all the lambs ever slain as sacrifices pointed to the Lamb, and became unnecessary as soon as the substance of these shadows was come. What the Baptist said of himself holds true of Moses and of Elijah, of all they have said and done, that they must decrease and Christ increase; for all must disappear before Christ even when they stand beside Him on the Mount of Transfiguration, and we are to behold none but Christ only (Matthew xvii. 8).

We cannot help reading Moses in the light of Paul, and he tells us that Israel when led out of Egypt had a lamb as a passover; we also have a passover, even Christ sacrificed for us. We neither require nor wish for the blood sprinkled on the door-posts, when we have the blood of the Lamb of God sprinkled on our hearts to cleanse us from all iniquity. We have unleavened bread, even as Israel; they had the shadow, for that bread was to tell the Jews that they were to be a holy people, a nation of priests keeping aloof from all that defiles, and from the leaven of unrighteousness. The passover typified “I am your God,” and the unleavened bread declared “ye shall be My people.” As long as the time of shadows lasted, no nation on earth enjoyed such glorious privileges and holy teaching as the people of Israel. But now that the Christ is come we have done with the Jewish passover and unleavened bread: old things have passed away, we do not imitate Moses, but we realise the glorious revelation of the Father in the Son, our Saviour and Passover; and whether we eat leavened or unleavened bread, we put away the leaven of malice and wickedness, and walk in the unleavened bread of sincerity and truth.

Again, it is impossible to suppose that we
are again to have priests, sacrifices, bleeding or inanimate, when Paul tells us distinctly that the priesthood is altogether changed; yea, that there is verily a dissolving of the commandment going before the anointing of Christ as a priest after the order of Melchisedec, for the weakness and unprofitableness of the Levitical priesthood; yea he makes bold and says, "The law makes nothing perfect, but the bringing in of a better hope, by which we draw nigh unto God." If then the law makes nothing perfect, and Christ makes all things perfect, are we not perverting God's word, and acting contrary to God's mind in doing what the Ritualists are striving to introduce into the Church of Christ?

Ritualists talk a great deal about priests, and greatly lament the dreadful degradation that the sacrificing priest has undergone in being changed into a preaching minister of the word. They delight to speak of an altar, which, if it means anything, presupposes priests and sacrifices, and naturally leads us back to the time of the law. But all this is derogatory to the perfect and finished work of Christ the High Priest who has offered Himself up by the eternal Spirit and by His one offering has perfected forever them that are sanctified. I shall say no more at present on this attempt to deprive us of the all-sufficiency of Christ's glorious person and perfect work, but let me now remind you that when we are told in the Epistle to the Hebrews, "We have an altar," those words are preceded by the exhortation—"Be not moved away with divers and strange doctrines, for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein." If there be now an altar it is Golgotha, where our Priest sacrificed himself to sanctify His people with His own blood. But we need not go to Jerusalem now to follow Christ; no, nothing is required but to go forth and bear His reproach. We must, therefore, not have an altar decorated with flowers and perfumed with incense and adorned with candles, for we have Christ who is both Priest, Altar, and Sacrifice, all in Himself, and by Him, our Priest, our Sacrifice, our Altar; let us, therefore, offer the sacrifice of praise to God continually, that is—and I beg you to mark this word, as more especially opposed to every sacrifice in the host or mass—the fruit of our lips giving thanks to His name (Hebrews xiii. 9-15).

This declaration in the Epistle to the Hebrews, far from giving countenance to the altar and sacrifices of the Church of Rome and her worthy or unworthy imitators, the Ritualists, proposes a scheme of Christian profession and worship altogether inconsistent with them. Yea, so long as a person adheres to these ceremonies and the use of meats for the establishment of his heart in peace with God, he can have no interest in this altar of ours which is Christ, in His finished, all-sufficient work and merit.

Alas for the altar of Romanists, which Ritualists have copied, pretending that these altars with the sacrifices are the life and soul of their religion, and that without them there can be none! Thereon they have slain or burned to ashes innumerable Christians who looked upon these altars, priests, and sacrifices as derogatory to Christ, and excluding Him from being our altar.

The Apostle Paul refers to the priesthood, sacrifices, and altar, in the same manner as Christ does to the history of Israel. It was a wonderful manifestation of Divine power and mercy when Israel was fed during forty years in the wilderness; but still Christ tells the Jews: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of heaven is which came down from heaven and giveth life unto the world." Manna is excellent till Christ comes, and then it is of no value. The water which gushed forth from the rock and refreshed the thirsty Israelites tuned the harp of the psalmist, and filled his soul with delight when he sung the 'praise of Him who turned the rock into a standing water, the flint into a fountain of waters.' But when Christ is come, it holds true even of this water; "Whoso drinketh of this water shall thirst again: but whoso drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of waterspringing up into everlasting life" (John iv. 13 and 14). All these instances, and they might easily be multiplied, go far to confirm that great principle: Do not imitate Moses, but realize those spiritual truths his institutes were ordained to foreshadow.

Hitherto I have supposed that Ritualism is as well founded as all that Moses commanded...
16 'The Scattered Nation, Jan. 1, 1867.

BATTLES OF PALESTINE.

LETTER I.

1. It is not because I love war that I now write about battles, but because, since the Fall, Providence has made it one of the terrible scourges for devastating or overthrowing nations. My aim is to study and illustrate the progress of the Divine administration and gather what lessons I can from the Providence of God. Palestine has been conquered by the Jews, by the Heathen, by the Saracens, and by the Christians. The conquests of Joshua we pass over because they are fully related in the Bible. To some of the other conquerors' battles and sieges, we intend to call your attention in a few letters if time permit during the present year.

2. Suppose yourself sailing up the Euphrates about 2,500 years ago in a fine London built steamer, with your eyes open to observe the scenery and the civilization around you. What do you see? You are in the centre of a great monarchy; a successful rebellion has overthrown the great city of Nineveh and made Babylon triumphant; the idols are now falling which Abraham's father worshipped, which Daniel, Ezekiel, and Jonah witnessed, and which you too may see in the British Museum! But you are now in the land of the old Paradise where Adam had his garden, where true religion had its origin in the call of the son of Terah; where the tongues of men were divided at the terrible curse of the blasphemous tower; where art, literature, and science dawned, and brightened among the Chaldean sages; when, in the hoary ages of the past, the magnificent cities of Nineveh, Babylon, Selucia, Cresiphon, Bagdad, bear witness at once to the salubrity of the climate, the fertility of the soil, and the transient nature of all human glory. It is a wonderful land. But bridling the historic imagination let us attend to present events.

3. What great shadowy, majestic form is that at the head of the assembling army? That is the most remarkable monarch that ever lived. He is the hero of the nation, the first universal king, the conqueror of the nations. That is the lion with eagles' wings (Dan. vii.), the noblest of beasts; that is, the head of gold in the great image, the noblest of metals (Dan. ii. 38), that is (perhaps next to Bunyan), the noblest of dreamers, to whom God revealed his secrets. The most splendid and resolute of idolaters who dictates the worship of images on the plain of Dura. Is he not a remarkable man? And then finally to punish his pride and reduce him to reason, he is changed into a beast until seven times pass over him! Now, however, he is in the height of his power and glory, and the warlike multitudes that surround him, are, in the language of the time, as swift as the lightening and as numerous as the sand of the sea. He is now waiting for his prey, and crouching like the lion ready to spring.

4. But who is his antagonist coming from the West flushed with the pride of victory, and determined by one battle to decide the fate of the world? His march has hitherto been a continual triumph, the army of the Hebrews is overthrown at Megeddo and the good King Josiah slain; and nothing obstructs his march to the Euphrates. It is Necho, the King of Egypt. His destiny leads him on. The two men of the age, Pharaoh and Nebuchadnezzar must meet; they stand at the head of the two great civilised heathen nations of the time, and between them lies the goodly land of Israel. The armies you can now see approaching near the fortified city Garchemish on the Euphrates, and the joy of the anticipated battle (gaudium certaminis) fills and animates both nations. We are too far off in our Euphrates steamer
to discern clearly all the movements of the various divisions of the armies; we see there are many war chariots rushing to and fro through the plain; we hear no sound of artillery, but the air is darkened with clouds of arrows, and multitudes of spear-men, like pike-men or Polish lancers, resist the shock of battle, or pursue the flying enemy. We wait in suspense as the nations of the West did for the decision of Waterloo, when lo! from the confusion of the conflict comes forth from Nebuchadnezzar and his guards the shout of victory and triumph. The battle is won, and Egypt must yield to the head of gold and the lion with four wings. The king of the Jews, Jehoiakim, is confirmed in his kingdom, but made tributary to Babylon; and Daniel and his brethren of the fiery furnace are taken to the court of the great king. But though both Necho and Nebuchadnezzar wish to spare the city and the land of Israel, they cannot be spared. The idolatrous, Sabbath-breaking nation, which God had chosen and blessed so wonderfully, is ripe for a terrible chastisement, and the time for it draws near. The King Jehoiakim rebels and calls in to aid him the Egyptians, upon which Nebuchadnezzar cometh again, sweeps the land clear of the Egyptians, the King taken and slain according to the word of Jeremiah (xxii.), and Jehoiakim made king in his stead, who also having taken part with Egypt, was with his mother, the artificers of the city, and ten thousand of the principal inhabitants, carried captives into Babylon. None were left that might be dangerous to the rule of the great king. Yet Nebuchadnezzar did not wish to destroy the city or the nation. He acted very much as the English have done in India, and sought to rule the land through the native princes. Hence he now appointed Zedekiah to be his deputy-king, and bound him by an oath never to turn aside to the king of Egypt. This twentieth and last king of Judah was one of the worst of kings, and in his days the seventy years captivity took place. He violated his oath, and the lion with four wings came again, fully determined to end the affairs of Jerusalem and the Jews. He had already plundered the city and the temple, and now he was minded to destroy them. After a siege of a year and a half the city was taken, and the nation carried captive to the rivers of Babylon.

5. But what are some of the lessons of Divine Providence taught us by these battles, sieges, and wars? (1.) We see clearly that no human wisdom, no form of civilisation, no strength of kings, populations, or imperial cities, can keep the kingdoms of this world from ruin and decay. Like the human beings that form them, they are born, rise up to dominion, and then sink into the grave. (2.) God does not limit his love and grace to the good and the virtuous. Cyrus was His anointed, and the idolatrous Nebuchadnezzar His chosen instrument, for revealing the future, and punishing the guilty nations, and especially the Jews. (3.) Israel seems still to be the central point in Divine history, because, however fallen, there is in the nation a seed of life which God intends to fructify in His own time and season; and hence the apostacies of that nation have always promised of restoration and blessing. This is not the case with the Christian apostacy. Antichrist is to be destroyed, and the brazen-faced harlot is to be burned with fire. Come out of her my people, is the exhortation of the seer of Patmos. (4.) We get here at the root of some famous types and symbols. Egypt is the flesh, nature, our fallen condition. The wilderness is our redeemed present condition, and Palestine is our future glory; and these are incorporated nationally in the Passover, the Pentecost, and the Tabernacles; and these are summed up and sealed for ever in the death, Ascension and Advent of the Son of God. All types and shadows meet and become realities in Him. So Babylon that mighty city is the type of all apostacy, and is applied by John in the Apocalypse to that sumptuous harlot who has made the nations drunk with her sorceries. May the jubilant world soon shout "Babylon is fallen." (5.) We should learn from these battles and wars to glory more and more in the Prince of Peace. He is our peace. His kingdom is righteousness, and peace, and joy in the Holy Ghost. His is a moral kingdom and shall never pass away. Its present form is grace, and its future form is glory. Let us work, and watch, and pray for the extension of the one and the speedy coming of the other. Let us join the Spirit and the Bride in saying, "Come Lord Jesus, come quickly."

William Graham.
THE HEBREW CHRISTIAN ALLIANCE.

Our readers will not have forgotten that in the middle of last May a number of Jewish Christian brethren came together to consider whether something might be done to establish a bond of union between themselves, and to come before the Synagogue and Christian Church as a body closely knit together. After prayerful consideration a child was ushered in the world that received at its christening the above-mentioned name. Thus far there was much to be thankful for; but there was reason to fear that unless carefully nurtured and strengthened for some time, its life would be a very short one. To prevent, therefore, its being nipped in the very bud, it was thought desirable to hold another meeting in order that the weak child might be strengthened and confirmed, and its vitality in every way increased. The President pro tem., who had from the first taken a very great interest in the matter, issued, in compliance with the desire of many friends, an invitation to Hebrew Christians, and more especially to those that were present at the last meeting. It ran thus:

"Many brethren have expressed a strong desire to have another meeting of the Hebrew Christian Alliance before the end of this year. After consulting with some of the friends who issued the first circular, I have the pleasure to invite you to a meeting to be held (i. v.) in the school-room of Trinity Chapel, John-street, Edgeware-road, on Thursday, December 18, at eleven o'clock, a.m. The subjects to be discussed are:—

1. What means can be adopted to strengthen and to extend the Hebrew Christian Alliance? 2. What can be done to help those brethren who are suffering for Christ's sake? 3. How can we maintain in a suitable way our faith for our unbelieving brethren?"

In consequence of this about fifty brethren assembled. Many that were with us at our last meeting in May had not come up again; but, taking into account that several, though no doubt wishing to be present were prevented by some reason or other, and that the weather was as unfavourable as ever, and apt to deter anyone from coming, unless his heart were burning within him, we have cause to congratulate ourselves on the attendance.

Some time after the hour stated the meeting was opened with the singing of a hymn, the reading of a portion of God's Word, and prayer. The President, Dr. Schwartz, then explained in a few words the object for which they had met together, and said he hoped that this meeting would be a very profitable one, and that they would do a great deal of business first, and have all the talking afterwards. The time had now come to organise this Alliance, and he begged to submit the following regulations to their approval:

1. This Association shall be called the Hebrew Christian Alliance.
2. The Association shall be directed by a president and committee of not less than six members of the Alliance, with power to add to their number.
3. The president and committee to be elected annually at the yearly meeting; the committee to appoint a secretary.
4. The Alliance to meet once annually on the second Tuesday of the month of May, such meeting to be called the general meeting. The committee may however call other general meetings of the Alliance when and as often as it may think such meetings desirable, and also at the requisition of one-fourth of the members.
5. The committee shall meet every first Monday of the month; three to constitute a quorum.
6. Every man or woman of Jewish extraction on the father's or mother's side, a member and communicant of some Christian church, recognising the Triune Jehovah, and recommended by two members of the Alliance, shall be eligible as a member.
7. The committee shall have power to receive and enrol members of the Alliance.

We have now stated the regulations as they were finally agreed to, for we wish our readers, some of whom are, we doubt not, very practical, to see at once that we proved ourselves to be not only a talking but also an acting power. When we see the report of a meeting, and many columns filled with discussions, we always first look at the bottom to see whether they have come to any definite result, and, if so, what this result is; then only we take courage to gird our loins to plunge in and wade through.

We suppose most people are like us in this respect. You can easily imagine that many of the articles had to go through the heavy pangs of animated discussion before they could hold up their heads and freely breathe. We shall say but a few words about the process they passed through. The first article was adopted without any discussion. A name is of course of very great importance, and we are inclined to think that in the present state of the world there is almost everything in a name. But as the name to be given to the association was fully debated at the former meeting it might now be considered as a settled thing.

The second article was moved by the Rev. Dr. Rosenthal, vicar of Wolverhampton, and seconded by Mr. Behrens; the third by the Rev. Mr. Alex. Levi and Dr. Hirschfeld; the fourth by Prof. Berlin and Mr. Pittowski; the fifth by Dr. Neuman and Mr. Rosenfeld; the sixth by the Rev. Drs. Rosenthal and Margoliouth.

The various articles gave rise, as we stated already, to a good deal of discussion. Some members suggested that it would be very desirable to appoint a secretary, and to have a permanent place or office, so that members, in case of necessity, might know where to apply to. It was also thought necessary to have some funds to carry out the object the Alliance has in view, and to defray all the expenses hitherto incurred and certain to arise at a future period. The prospect of establishing branches in all the provinces, and of inviting continental brethren to be present at the next general meeting, formed another topic for consideration. The sixth article gave rise to a very animated and lengthy debate. A rule stating the conditions on which one might become a member of the Alliance was adopted at the meeting held in May, and as it could not be rescinded, it was proposed and agreed to enlarge it. After many
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suggestions and alterations it was at last unanimously adopted in the form in which we have given it above.

The discussion on the regulations being brought to a close, the next thing before the meeting was the appointing of a committee. Rev. Dr. Rosenthal moved, and Prof. Berlin seconded, that Dr. Schwartz be elected president of the Alliance. The proposal being put to the meeting by Mr. Behrens, it was unanimously agreed to. Dr. Schwartz then rose to thank them for their cordiality. He had been for twenty-two years a missionary to the Jews, and he might say in all sincerity that, notwithstanding all disappointments, trials, and struggles, he loved his brethren more at the end of these years than in the beginning. He knew that London was a large field for Jewish work, and it was the desire of his heart that this Alliance should promote God's glory and the welfare of all his Jewish brethren.

The following gentlemen were then chosen as members of the Committee:—Mr. Pittowski, proposed by Dr. Rosenthal, seconded by Mr. Kroing; Dr. Steinhard, proposed by Dr. Rosenthal, seconded by Prof. Berlin; Dr. Newman, proposed by Dr. Rosenthal, seconded by Rev. Mr. Levi; Rev. L. Herschell, proposed by Dr. Rosenthal, seconded by Mr. Behrens; Rev. Mr. Saphir, proposed by Dr. Rosenthal, seconded by Mr. Sternberg; Rev. Dr. Margoliouth, proposed by Rev. Mr. Levi, seconded by Prof. Berlin.

Reference had been made by the President in the course of the morning to the Rev. A. Herschell, who, we regret to say, is not yet recovered from the illness with which it pleased God to visit him, but who has hitherto been wonderfully sustained, so that, notwithstanding, and in the midst of great suffering, he is permitted to bear testimony to the King of the Jews, to glorify God, and to rejoice in His mercy. A motion expressive of deep sympathy with the sufferer and his family, and praying that God may be very near to him in this hour of trial, was moved by Mr. Behrens and seconded by the Rev. Dr. Rosenthal. It was adopted unanimously, and brought to the notice of Jerusalem shall ring with the Hosannahs and Hallelujahs of a blood-bought multitude.

Brought now organized Alliance, the whole nation to which its members belonged, and our dear suffering brother, before the throne of God, and thus gave expression to the desires and feelings that filled the hearts of all present.

The members now proceeded to another room to partake of a very substantial luncheon prepared for them—in every way, we think, a fit conclusion for a morning wholly occupied with matters of business.

The meeting in the afternoon was of a less formal character than the one held in the morning. Various topics in connection with the Alliance, "The Scattered Nation," and the present condition of Israel were brought forward, and a lively and free discussion followed in almost every instance. A sum amounting to about £20 was collected among those present, and we need scarcely say that the amount, when given out, was thought to be encouraging indeed, and to bid fair for the future. A tea concluded the proceedings of the afternoon.

We regret that we have no room left for any reflections.

Thus ended the second meeting of the Alliance. A kind, sunbeam—the brotherly spirit and great unanimity that prevailed throughout—shed its radiance on the whole of the proceedings. The brethren, though of all nations and tongues and countries, felt that they belonged to one nation, had one king and one country; they deeply realized that they were bound to each other not only as Hebrews but also as Israelites that had found Him of whom Moses in the law and the prophets did write. We believe that this Alliance will have a special mission to fulfill. And as sympathetic spectators, and as much as is in us, fellow-workers, we pray that as it is now launched forth on the broad waters with a goodly company and cheering prospects, it may proceed on its journey in the spirit it set out with. Thus, with the aid of Him who is Israel's King and the head of the Church, it will prove to be a blessing to Jews and Gentiles alike, and prepare the way for that glorious day when the now deserted streets of Jerusalem shall ring with the Hosannahs and Hallelujahs of a blood-bought multitude.

We wish that all our readers had been there; this thought is uppermost in us, as we now sit down to write a report. For a report, however excellent it be, must from the very nature of the case be somewhat tiresome, and a description, however graphic and exact, cannot communicate a certain something which it is impossible to define, but the reality of which is felt by those who are present. With the tedious dribbling from the pen our very thoughts seem to freeze, and we can scarcely expect to kindle a flame in others, when we ourselves are cold. All this looks very depressing, you will say, but it all depends on you, to let it remain a mere speculation, and this it will prove to be, if you read our notice with a sympathising heart.

Our room had a very festive appearance. It had been prettily decorated with flowers and evergreens, by the kind aid of some of the ladies of our congregation, and appropriate Hebrew mottoes and devices, prepared by Mr. Binyou, one of the inmates of the home, who was hung up in every available corner, and did much to enhance the effect of the whole. But our decorations would have only made us feel sad, if we had not had a large audience to look at them. And this, happily, we had. The hall was very well filled, and on the side seats and especially around the platform, set a great number of the Hebrew Christians that had attended the meeting of the Alliance during the day. To many of us it was a very novel and striking sight to see such an assembly of converted Israelites, and, surrounded as we were by them, we could not but think of the day when the whole of the nation shall be saved, and the church will end as it began, with Israel.

Major-General Goodwyn, who presided, began by remarking that we had met on a very solemn and
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unusual occasion. He was never before at an anniversary of such a kind. He did not much like the name—Jews' Home—he proposed to call it Hebrew Christian Home. Though the Jews should love their nationality, they ought also to bear in mind that they were now engrafted into the church (some of the Jewish brethren here gave signs that they did not quite coincide with this remark). Major-General Gough, after several other remarks, said that Jews' Home ought to be looked upon, not only as the Saviour of the world, but also in his Israeliite character. Why was Jesus, when He became a man, born a Jew? There was a Deuteronomic covenant, that promised to Israel a national inheritance. But it was forfeited by the disobedience of the people, and to recover it Jesus had to take the national place and to regain it to himself, and thus to His people. They no doubt recollected that Jesus, speaking to His apostles, who were Jews, concerning the kingdom, foretold them that they would, even as He, have a great deal to suffer, and to leave all, if bent on following Him. He never understood these words so forcibly as when he became acquainted with the sufferings of Jews on becoming Christians, and read them in the light which the story of many a Hebrew Christian sheds on them. The chairman concluded by appealing to the meeting to extend the hand of love towards them. If Jesus loved His Jewish brethren that had left all, then surely it becomes Christians, those in whose soul the very life of Christ is implanted, to be developed by the Holy Ghost, to go and do likewise. We should recollect that we owe much to Israel. Christ is the one root, and we are grafted into the ancient stock of Israel; they were rejected that we should be brought in. We have not now to do with nations, Israel shall be nationally converted at a future period; we have now to do with the gospel gathering out of Israel and other nations. Let us love those that for the sake of the gospel are cut off from all near and dear to them, and cast as strangers upon a wide world.

The Rev. Dr. Schwartz then rose to give a report of the Home. After having confirmed the statements of the chairman, that a Jew on becoming a Christian has a great deal to suffer, and that it is our duty and privilege to give him our hand, to deal with him in a brotherly spirit, he said that he liked the name Jews' Home. The word Jew is in many eyes a byword; and it is our duty to confess before the Church that we are not ashamed of the name, whilst to our unbelieving brethren, who lay all stress on the word baptized, we loudly testify that we have not ceased to be Jews. And if the inmates of this Home walk worthy the vocation wherewith they are called, how shall we be able to attach to this name by all that are witnesses of their walk and conversation. No, they were not ashamed of that name, and as Christ, when exalted, never denied His name, Jesus of Nazareth, so they would cling to the title, Jews. Christ is called the King of Israel and the King of the Jews. It was remarkable that the Jews always called Him by the former of the names; Nathaniel says, "Thou art the King of Israel;" and the Jews always speak that the Lord Jesus is a small portion of the nation, and the Jews never recognised the state of separation brought about by sin, as something destined to last; but knew that the time would come when all the twelve tribes will be re-united, and Jesus ruling over the whole nation of Israel. The Gentiles, on the other hand, called Him always by the latter of the names; to them He was only known as the King of the despised Jews; and the Home should therefore be called Jews' Home. Moreover, if it were called Hebrew Christian Home, it could not receive any who believed in Christ, but had not yet confessed Him in baptism. Those, however, stood very often in need of a shelter and place of refuge. Now for facts. The Jews' Home was called into existence in November, 1865. I do not now speak about the necessity, desirableness, or importance of such an institution; I merely mention the way in which I was led to open such a place. A young Algerian Jew, on becoming a Christian, had to give up everything for Christ's sake. He was employed in the Crystal Palace, and, passing on a certain day the Bible stand, his attention was arrested by a Hebrew inscription. He thought, what means this? and after having had many a conversation with the manager, also a converted Jew, and, having studied the Scriptures, he became convinced of the truth of Christianity, and was baptized by me. His employer, a Jew, though he gave him a very good certificate, dismissed him at once; and our poor friend was thus cast on the streets of London. The other case was that of a young Jew, who was teacher in a Jewish school, and, on becoming a believer in Christ, declared that he could not any longer teach Judaism; he was of course instantly dismissed. These were the first two cases that came under my notice. If these brethren, because of confessing Christ as their Messiah, had given up everything; if they nobly left all and did all their duty, was it not proper that we, on our part, should do something, that we should give them something like a place of refuge, in short, a Jews' Home?

We have now nine inmates of almost all nations and tongues, come from the most different quarters of the globe; but, whatever may divide or separate them, they are all one in Christ. Thus our Jews' Home is a beginning and firstfruits and type of that great day when all Israel shall be brought together, when the scattered ones shall rally round the banner of the now-despised Jesus. Nazerine, who hath triumphed, and can call on those, the forfathers of whom they once compelled to crucify Him, to crown Him Lord of All.

All these lost sheep of Israel have been led in a wonderful and very different way to meet together in the fold of the Great Shepherd. They are yet children in the faith; they have only taken the first step on the way of life, but blessed be God that they are babes beginning again by the power of the living God, and that, be it in my power, yet they have been permitted to confess His name, and to walk before Him in uprightness of heart. Give them a place in your hearts and prayers, that God may vouchsafe them in days to come a more abounding measure of His grace, and continue to bless them richly.

Dr. Schwartz further said he had experienced that there was much love for the Jews in this country. He had received 500 letters in answer to his appeal—letters full of love and sympathy. They say England is a blessed nation. Such she is. The devil knows that she is destined to play an important part in the conversion of the world, and is just now attacking her severely, and trying to shake her to her very foundation. But he will
not prevail. Also in her experience the blessings promised to those that love Israel shall prove to be a reality. They that love thee shall be in security.

Why do people in England love the Jews? Not only because they are enemies for the Gospel's sake, but also because they are beloved for the Father's sake, brethren of Jesus, the Saviour. And He, who is the King of Israel, shall He not reward His children of love, shall He not bless those that bless His name? When I began the Home I did not think I should ever be able to carry it on with nine. Our motto, our plan, our trust, when we began, was simply this—Jehovah-jireh, The Lord will provide. I cling to these words. My heart was cheered by many contributions. He has provided hitherto, and I am persuaded that He also will make good His promise in days to come.

The Rev. Dr. Rosenthal then moved the first resolution:—"The meeting having heard the first report of the Jews' Home, thanks God for its establishment and maintenance, and earnestly prays that it may please Him to incline the hearts of many of His children to take a hearty interest in its prosperity, and to make the inmates a blessing to the Church of Christ."

The Rev. Doctor said he would begin where Dr. Schwartz ended. Jehovah-jireh was the motto. His promises never have failed—never can fail. The whole history of the Jews testifies to the truth of God's Word. Romanism and Rationalism only nibble at it; it stands firm and remains for ever. How remarkable is the very existence of the Jew. There is no one on earth that can sit on the ruins of Babylon and claim them as his own, or not anyone that can look at the remains of Nineveh and say, "It was there that my ancestors once dwelt." In England, Saxon, and Norman, and Dane, and Teuton are thus intermingled that one cannot tell the people to which he belongs. But of this people of Israel it was foretold that it would be a peculiar people and dwell alone, and the Scriptures had been fulfilled. Now about the Home. Its necessity is best known to Jews. Many Jews are driven from their country by the tyranny of their rulers; many leave their homes for other reasons; but they generally go to England—the land of freedom, the country of liberty. Some of them come first to the missionary to tell him that they are very badly off, and the kind missionary generally helps them. The sixpence given in prayer, with a word of exhortation, has proved a blessing to many a Jew. Some wish to inquire into the truth; but they are very poor, and unless they are helped they will have to seek a poorer refuge. Out of all that is vile, and covered by the floods of iniquity. Many an inquirer had been saved because a helping hand was extended to him. And what about the believers? They stood greatly in need of sympathy, for they had much to endure, and their sufferings were all but overwhelming. They would be drifting about helpless and hopeless unless some one took their cause to heart. O great is the power of sweet sympathy! And, through it all, Jesus, the Saviour, was there for Jews, but a Jew. He must be a Jew that finds a Jew's home—some one that has passed himself through the trials his brethren have to go through. You may pour out the tale of your sufferings in the ears of a faithful friend, and he may listen to you with patience; yet you feel that there is a certain something in which he cannot enter. But how different if he has passed through the struggle himself! A single flash of the eye is enough to indicate the sympathy that is living in his breast. Therefore only a Jew can fully understand a Jew.

The method followed must be love and gentleness. You may drag a horse to the river's brink; you cannot force it to drink; and just as little can you compel men to receive Christ. But it is in love that the Christian power is manifested, and it is love that breaks the most hardened heart.

Dr. Rosenthal then went on to speak about the different homes that existed or yet existed. He gave many instances of the blessed results. Many poor, outcast inquirers had not only been brought to the knowledge of the truth as it is in Jesus, but had become powerful, earnest, devoted preachers, witnesses to, and champions, and martyrs for the blessed gospel. How could he forget that some of the Abyssinian prisoners, now exposed to the cruelty of a tyrant, were once inmates of a home? Let them thank God that the Home did not only yield Christians but also martyrs. The Jew's Home! He rejoiced to be identified with such an institution. It made his heart to thrill to hear that there were in our time men who, as those of old, were ready to give up all things, to count all things for dung, to take up the Cross and to follow after the Master. They surely would sympathise with these men. It was not an easy thing for one to come forward and confess Christ, knowing that in so doing he would cut asunder the ties that bound him to those near and dear to him, and would henceforth be a poor lonely exile, far from home. Christians could scarcely conceive such a thing; but let them show by their liberality and devotion that they felt for these outcasts; that they believed the words of Him that spoke, "I will bless them that bless thee."

Captain Fishbourne, in seconding the motion, spoke about the common practice to hand over all curses to the Jews, and to take the blessings for the Church. How could a Jew listen to it, if he knew that you adopted such a method of interpretation. The gallant Captain said that in proportion we do good to the Jew, he will do good to us; for he will lead us in the Scriptures and teach us many things we did not know before. The spiritualising interpretation was one difficulty in the way of the Jew to become a Christian. There were many others. He had read a story of an archbishop showing a Jew, from the prophecies contained in the Old Testament, that the Messiah should suffer. He therefore called on him to confess that the Messiah had come and to believe. The Jew thereupon showed him from the very same prophets that the Messiah was to come in glory, and not suffering. He then called on the archbishop to confess that the Messiah had not yet come and to believe. Now both held half the truth, all that was wanting was to put the parts together, and to give each of them the half he had misinterpreted.

Romanism, the counterfeit of the Gospel, was a great hindrance to the Jew. The captain told a story of a Polish Jew who, seeing everywhere idolators around him, and believing in Christ, finished by baptising himself.
The great class of professing Christians, who either did neglect prophecy entirely or read it upside down, was another stumbling-block in the way of the Jew. It was, therefore, the duty of the true Christian to remove all these obstacles and to work prayerfully and perseveringly.

The Rev. W. K. Rowe supported the motion. He expressed his great joy at being present on such an occasion. He believed that the more interest we took in Israel, the more we should be blessed. He felt the weight of all that had been said. We were indebted to the Jews for many things, especially for the Scriptures. We ought not to neglect prophecy, and should read it in the light of the Divine Spirit. We should have clear views on the subject. Glorious things were spoken about Zion. Nothing should be taken from Israel; they had their peculiar place, we Gentiles have ours. Mr. Rowe then went on to speak about the Home, what a blessed thing the atmosphere of a home is, and how welcome such a place of refuge must be to the Jew, who, on becoming a Christian and cast out by his own, must feel as if he were a forlorn stranger. He spoke about the change that took place when a Jew becomes a Christian: how he is like one that has long looked at a picture without understanding it, but at once gets to penetrate into its hidden meaning; and concluded by saying that he hoped God would continue to bless the Home and all that dwelt therein.

Messrs. Deutsch and Dien, two inmates of the Home, addressed the meeting. [Our dear brothers have favoured us with a verbatim report of their speeches, and we regret that want of space compel us to postpone them till the next number.]

The Rev. Dr. Schwartz then gave a report of the proceedings of the Alliance.

The Rev. Mr. Scott moved the second resolution. [The report of his speech in full will be found in another part of the periodical.]

"We know that God has allotted an important place to the Jews in the history of this world and of His kingdom, and we therefore rejoice that the periodical called the Scattered Nation has been carried on successfully during the last year, and we trust that this magazine, which has been described as "the missing link," will be continued, not only as heretofore, but that the editor and the contributors will be enabled to bring out distinctly that Israel and its King are inseparably reunited, that the receiving of Israel will be as life from the dead, and that the doctrines of the Church are bound up with the restoration of the Jews, and the glorious advent of Him who is their King and the Head of the Church."

The Rev. Dr. Margoliouth (in seconding the motion) said that it was a very happy idea to have a soldier to preside on the occasion. A new institution had to encounter many difficulties, to undergo great toil and heavy labour, and to pass through many struggles. And it was only after severe fighting that the battle was won, the triumph achieved. The Rev. Dr. said that we had heard much about what man can do, and also not to forget that God only can give the increase. God was still mindful of His people. Has he cast them off? "God forbid," says the Apostle, "for I also am an Israelite." He had the privilege to point them to the fifty brethren that had met that very day to form an Alliance. They were in earnest, that God had not forsaken his people, they were there to cheer and to encourage us to persevere in our labour and to struggle on till we should be crowned with the victor's crown.

The Rev. Mr. Levi moved a vote of thanks to the chairman.

Mr. S. Bromet, elected pastor of Woodbridge, seconded it. He declared himself to be one of the found sheep of the house of Israel. He referred to the strength there is in unity, and exhorted all to be united in their efforts. Then they would see glorious results. Major-General Goodwyn, in acknowledging the vote of thanks, said that on the foundations of the New Jerusalem the names of the twelve apostles would be inscribed, and that the twelve gates would bear the names of the twelve tribes of the children of Israel, so that we should have to enter in through Israel.

The singing of the doxology closed our first anniversary of the Home. Many continue to lend a helping hand towards its maintenance, and take pleasure in its stones; and may it be a place of refuge and rest for many a tempest-tossed believing Jew. And while we build this home in a foreign land, let us look out with prayerful expectation for the day when the Lord shall arise and have mercy upon Zion, and turn the captivity of His people; when He shall re-build Jerusalem and make her waste places to blossom; when He shall gather His homeless ones home, and Israel firmly rooted on Him, that is the chief Corner-stone laid in Zion; dwell in safety in the land of their fathers. And the doxology, in which Jews and Gentiles as one in Christ at the close of the evening united, what else is it but a foreshadowing of that day when all sheep having been brought in to rest in the bosom of the Great Shepherd, the flock of Israel in the sanctuary below, and the many other children in the many other mansions of our Father, shall unite in the hymn of triumphant praise and jubilant adoration, the song of Moses and the Lamb.
The title of our paper is descriptive. It relates to the "Scattered Nation," and so takes their name. By taking that name, besides teaching a lesson to the nations of the world, it teaches a lesson to the Jews themselves, unconverted as well as converted.

The unconverted Jews are thus reminded that they are a nation. For the first time in the course of eighteen centuries they are in danger of forgetting that they are a nation, and so in danger of becoming assimilated with the nations. The rebukes and apologies, the persecutions and massacres, of past ages could not induce them to renounce their nationality. But prosperity is often a greater trial than adversity. It has proved so in the present case. Since the removal of their civil disabilities the Jews have been rising in influence and social position, not only as journalists, bankers, and merchants, but as politicians, as lord mayors, and members of parliaments; and it would appear that some of them would not object to having the distinction between them and their fellow-subjects obliterated. What with this tendency, and the spread of infidelity among the race, it seems doubtful that the Jews can continue as they are, a single generation longer. It would seem that the only way in which the Jews can retain their nationality is by their being restored to their land and adopting the Christian faith.

But the title of our paper ought to be instructive to converted Jews also, reminding them, as it does, that by becoming Christians they do not cease to be Jews. I fear some of them feel and act as if this were the case; but it is a great mistake. How can any man cease to be a Jew by becoming loyal and faithful to the King of the Jews? The idea is absurd. What Jew was ever more intensely Jewish than the Apostle of the Gentiles, who describes himself as an Hebrew of the Hebrews?

There is only one class of the descendants of Abraham who ought no longer to be included in the "Scattered Nation," namely, those who have ceased to be Jews without becoming Christians, those who have become Gentilized without being Christianized. There are some of the race of Israel who say, "We are not strict Jews; we do not abstain from meats forbidden by the law of Moses." This class give no evidence that they belong to the "Scattered Nation," and deserve at least to be suspended from their Church privileges.

Very much worse is the case of those who allow themselves to be baptised, and make a Christian profession for the sake of worldly advantage. In some parts of the continent, where civil disabilities still continue, such a profession is not uncommon. These certainly have ceased to belong to the "Scattered Nation," and are simply renegades. We, in the "Jewish Chronicle," to expose the conduct of such men, and brand them as apostates, we should sympathise with it. But to spare these, and brand as apostates those who not only gain no advantage by becoming Christians, but suffer the loss of all things for the sake of their faith, is simply scandalous. For the question is not whether Christianity is true or not, but whether they are sincere or not. If they are mistaken, and have simply adopted a false religion, it may be called enthusiasts or fools, but it is a perversion of language to call them renegades. They are the very opposite of renegades.
I am willing to suppose this reproach has been cast on them through a confusion of ideas, through confounding one class with another. But if the reproach be persisted in, I shall consider it a gross and wicked fraud. Apostacy is an evil against which the Jews have required specially to guard, from the beginning of their dispersion down to a very recent period, even in England. The temptation to apostacy was strong, as, through it, half-hearted Jews might, in an earlier age, escape from prescription and persecution, and, in a later age, be relieved from all civil disabilities. And it seems to have become a traditional belief, that none could leave their communion except from interested motives. The "Jewish Chronicle" ought to know that the circumstances now are not only changed but reversed. If, in spite of the evidence to the contrary, it persist in charging true men with apostacy, it will prove itself an apostate from the principles of truth and righteousness.

The following remarks made by this worthy champion of the truth of God against the assaults of Ritualism and Romanism, will be read with interest. They clearly and strikingly describe the position of the Jewish nation and the duty of the Church of Christ:

"Objections have been urged against our work on the ground of its comparative insignificance, because there are but about 6,000,000 Jews in the world, and there are 600,000,000 heathens. Now, we are well pleased to deal with this objection, because it compels us to take an additional and deeper view of our subject. If the relative importance of the two Missions were to be judged of by numbers only, then we must frankly confess that our society and our work would shrink into the diminutive proportion of one per cent. But that is not the case. The great object in view is to bring the whole human race to the saving knowledge of God. Now, by the word of God, our only saving guide and standard, we are plainly assured that the only approach towards this that can be made by Missionaries from Christian churches is the calling of an elect people out of the Gentiles, and that the wholesale work of what St. Paul calls life from the dead to the world is reserved for Jewish instrumentality after the fulness of the Gentile election shall have been brought in, and when the law shall go forth from Sinai, and the word of the Lord from Jerusalem. Salvation in its individual aspect began with the Jews. They had the pre-eminence; and when salvation shall assume national dimensions the Jews shall again have pre-eminence. Priority of time in the councils of God invests the Jews with superiority of value. Therefore, we do not estimate by numbers only, and therefore not only by all the zeal you have for the six millions of Jews, but by all the anxiety you entertain, and all the fervour you cultivate in your own hearts, towards those six hundred millions of heathen, we invite you also that the six millions, for they must come first. You will perceive the force of this argument that I have been using upon the truth of Divine prophecy. One of the recent attempts made by sceptical philosophy has been to eliminate what is called the predictive element from the prophetic scriptures, thereby reducing the Books of the Prophets to nothing more than the moral instruction which they conveyed to their contemporaries, and thus they have destroyed actual predictions of future events. Our simplest answer is a reference to the New Testament, which declares again and again the fulfillment, after the lapse of centuries, of predictions contained in the Old. They are one, the work of one Author, who knew the end from the beginning; and they stand or fall together—they must stand or fall together. The Jews, then, are themselves, in this moment, standing witnesses for God and for the truth of the prophecies of the Scriptures. They are witnesses for Him in this way—that they are at this moment, just what Moses and the Prophets said they would be, scattered, without a home, without a country, without a government, a by-word, a reproach, and a proverb among all nations. And yet they have not sunk into that entire apostacy which their fathers thought of doing at one period of their history. It came into their minds, when cast away from their God, to become as the heathen themselves, to serve wood and stone; but the prophet Ezekiel was instructed to tell them that that which came into their minds should not be at all; and that which came into their minds has not been at all. They cannot imitate their neighbours, whether heathens or Greeks or Romans, in setting pictures or images in their places of worship and kneeling down to say their prayers before them. The Jews have not sunk to such degradation as that: they have not so defiled the name of the living God. They are, then, witnesses for God, as He said they should be. They are witnesses in their position in the world, witnesses against infidelity; and in their practice of worship they are witnesses against idolatry. Look at this for a moment. They are, I say, in their position in the world, witnesses against unbelief. They are standing witnesses against those disciples of modern thought, as they are pompously called, some of whom write and teach of nature as if she had made herself and managed herself—as if there was in God no power to correct, no power to sustain, no power to alter. These philosophers represent us as in a uniform, stern, iron necessity, without an intelligent or living head. Others, I think, whilst admitting that there is a God and that He has given a revelation to man, nevertheless maintain that man's reason, man's mind, man's sense of right, man's perception of what ought to be, man's verifying faculty, must be the final judge of what it was suitable and proper for God to reveal, and what must not be received upon any evidence as if it came from God. These philosophers appeal with readiness to arguments drawn, and hastily drawn, from fossils dug out of the bowels of the earth; but they are not so ready to appeal to God's own phenomena on the face of the earth. Here are His own witnesses. How can these gentlemen account for the present state of the Jews? Deny the history of the Bible, and account for the present
MISSION STATIONS ON THE CONTINENT.

I.—Algiers.

"As I promised, when I was in London, to send you a brief sketch of my missionary efforts since I came to labour here, I will begin by giving you, first, some idea of the place and people, their social and religious state. The city of Algiers is very nicely situated on an acclivity, surrounded by beautiful hills and luxuriant gardens. From the harbour it used to look like one mass of white blocks of marble, so that the natives were wont to compare it to a diamond set in emeralds; but this picturesque aspect is now fast disappearing. The white Moorish houses are being demolished; the narrow tortuous lanes are cleared away for the construction of good houses, for large squares and wide streets, together with the new English boulevard in front of the sea: the place assumes now the appearance of a large provincial town in France; and if it were not for the peculiar Moorish dress of the African men and women, which strikes the eye of a stranger, the recollection would never suggest itself of its having been only thirty-seven years ago a den of pirates, enthralling all vessels which did not keep clear of its dreaded shores. Nor would he be reminded of
the horrors of the pirate system of slavery to which foreigners were subjected in the regency of the Dey.

POPPULATION.

Algiers has rather a crowded population of about 70,000, with a mixed race of Arabs, Jews, Moors, Turks, Kabyles, Maltese, Spaniards, French, Germans, Italians, and a sprinkling of other nationalities. The French, more than any other, have taken deep root in this soil. They are very active and interesting as merchants, contractors, proprietors, and administrators. Their character is pretty well developed in this congenial climate. The Spaniards are rather a sober and hard-working set here. They are chiefly engaged in town and country as day-labourers, and principally supply the vegetable-markets with provisions; yet a good deal of ignorance and misery, the offspring of superstition, prevail amongst them. As for the rest of the Europeans, they follow different pursuits, according to their profession and aptitude. But the Jews, who number here about 8,000, monopolize the commerce with the natives of the interior. They have materially profited by the conquest, and are far more susceptible to French civilization than their Arab neighbours, especially the rising generation, which is gradually changing by adopting the dress, manners, habits, and language of its benefactors. Whilst the Jews are thus conciliated by humanity, and in grateful return assimilate themselves to Europeans, the Mohammedans remain stationary, and they will do so until a superior power withdraw from them that insurmountable obstacle, the Koran; yet I think that some of their prejudices against Christianity have given way to juster views.

POPEY NOT CHRISTIANITY.

Last week, speaking to a group of Arabs on religion, one of them told me that some years back I should have found it most difficult to get a hearing, even for a single individual; and this is true enough, for they, in common with the Jews, were wont to confound Christianity with Popery, and have the greatest aversion to a religion which they think sanctions idolatry. I did my best to clear up this mistake, and in order to show them more fully that Popery is not Christianity, I set to work amongst the Spaniards, who are the most superstitious portion of the Algerian population, and continued to preach the Gospel to them, first privately and then publicly, in the Protestant Church, for nearly four years, until circumstances induced my friend Mr. Ruet to come over from Gibraltar, and by his natural talent and patriotic zeal, he now carries on the work among his countrymen in a more efficient manner. Thus, my endeavours among the Spaniards had not only the effect of producing a favourable impression upon the natives, but also of establishing a regular mission, under the direction of Mr. Ruet as Spanish Pastor over a Spanish reformed congregation, with an active colporteur, and a well qualified teacher and evangelist, who superintends a flourishing day and night school, exclusively for Spaniards; the latter is supported by the liberality of a few Christian friends in England. I think that an important point has been gained with Jews and Mohammedans.

Whereas before they used to turn a deaf ear to religious conversation, and disliked to read any books printed by Christians, many are now ready to listen to the truth, and to read tracts, and not a few are in possession of the whole Arabic Bible. I have not been long enough in Algiers to publish a short time ago, they were all distributed amongst Mohammedans only, and must have proved useful and profitable to them. Thus much of the enmity which subsisted against the Gospel is gradually disappearing. They are now accessible to me, as I have always tried to approach them frankly and sincerely, whilst to a stranger they might still exhibit prejudice and opposition. I may also mention that when I first came to Algiers there was no English divine service held here; I therefore commenced religious worship every Lord's day for the British residents and visitors, and tried to impart spiritual comfort also to the sick and afflicted, till a clergyman happened to come for a few months in winter, who officiated whilst here. I have likewise, without any remuneration, given religious instruction to a number of English workmen, who were employed by Sir M. Peto & Co. for upwards of four years. Thus, I endeavoured to connect ministerial with missionary work. Now there is a regular English divine service performed in a place of worship, by another missionary at present stationed here. This, as well as the former case, proves the saying true—"One sows and another reaps."

JEWS WORK.

But, after all, my chief desire was to acquaint the Jews with the knowledge of the Saviour; I was therefore occupied in visiting them in their shops and houses, and in conversing with them wherever I could get a proper hearing; in distributing tracts; in explaining prophecies; in removing prejudices; in gaining their confidence; in instructing inquirers; in missionary excursions to the interior. In this way, and under various other circumstances, I came to deliver the message of salvation both to Jews and Gentiles, nor did I ever let slip an opportunity of doing so. Though there are greater facilities afforded here for traveling in the interior than in other parts of North Africa, it is not without much fatigue and expense; but I have often been amply repaid for my visits to the neighboring towns by the kind reception I met with from Jews. I sometimes conversed with them on religion in their synagogues; on other occasions I met many for religious intercourse in the house of one of the most influential amongst them. In one of these places they desired to have a mission-school established for the instruction of their children, and I am glad to say a Protestant school has lately been opened for both Jewish and Protestant girls. Surely it does not require long experience to know how very difficult it is to spread the Gospel amongst those advanced in age; but, by instructing the young, the old will be benefited, as, through the young shoots the old tree receives refreshing nourishment. Of the many Jewish youths I have had under religious instruction, some have been baptized, others remained with decided convictions of the truth. Both inquirers and proselytes were often obliged to leave this place to find employment elsewhere, and I trust
that, by a favouring Providence, some are doing well where they now are.

RESULTS.

Should you still ask what I have been doing the years I have been abroad, where is the list of the baptized and those truly converted, or the churches founded—I questions that are often put—my simple answer would be, that in this peculiar field of mission work much has been done in the exercise of faith and patience in working up the ground and sowing the seed, and thus preparing the way, perhaps, for others to reap a better harvest, with God's blessing. It may yet be a long time coming; but it is not the less certain that often those who plant the tree of faith do not taste its fruit; but it matters not so that succeeding generations enjoy it. God will be adored, and Christ will see of the travail of his soul and be satisfied.

We know that the Jewish missionary labours for Christ, for his brethren, and for the good of immortal souls, and we are happy enough if thus counted worthy to co-operate with God, and sometimes to share in the joy there is in heaven over Jewish souls to Abraham's Saviour.

May God's blessing attend all your efforts for Israel and others, and may all the friends of the cause realize the divine promise, "I will bless them that bless thee."

J. LOWITZ.

FROM ROME.

Dr. Philip, one of the missionaries of the British Society for the propagation of the Gospel among the Jews, has lately paid a visit to the Jews in Rome, and thus describes their position and his intercourse with them:

"The Jews tremble almost when a stranger enters their houses, for fear that some old pretensions against the Ghetto might be reproduced to squeeze and to tax them. I was greatly surprised to see so much actual misery amongst them, which did not come to my knowledge last winter. Independent of a small square and two tolerable streets, there are many lanes, close, inlets and outlets. The houses must be very old, and whilst building and improvement are going on in almost every other quarter in the city, nothing of that kind is to be seen in the Ghetto. The upper parts of the houses are inhabited by the more thriving, the lower parts by the poorer classes; the latter localities would be considered by any farmer too inferior as premises to keep his cattle in; they are dark, low, and damp, and in such several thousand of Abraham's children reside. I have seen much of misery among the Jews in Jerusalem, Hebron, Tiberias, and Saphet, but they are comfortable in comparison with those so crowded together in these hovels of the Ghetto in Rome, and it is a wonder that disease is not generated among them to a greater extent. A respectable merchant, one of their number, with whom I became acquainted last winter, had kindly offered to accompany me, so that I might see the misery in its full extent. They, indeed, seemed all glad to see me, and many invited me to sit down; they are not accustomed to be spoken to in a friendly way, and thus, perhaps, the more they valued my visit. One thing to their credit I observed—not cleanliness, but great industry; and taking notice in one of the crowded lanes, there was not a single idle hand; the men being busy in one way or other, and girls all engaged sewing, and little boys in different ways. Had they more encouragement, they might be in a better condition. The most of them are merchants and dealers, but there are different mechanics among them, such as carvers, engravers, jewellers, opticians, carpenters, tailors, shoemakers, &c., &c. In their dark dwellings I told them of the light in all the dwellings of Israel in the midst of Egyptian darkness. I told them of the inward light and happiness possessed by the believer in Christ, however dark his dwelling may be, or however adverse his circumstances. They did not feel what I said, but I believe that some understood it; they sighed and expressed their misery, but without the utterance of words. How strange such misery alongside of the grandeur of the present Rome! 'What shall we do!' many a one asked me. They feel that they are still in the Ghetto of Rome, though the gates have been removed. I showed them the appeal of the Lord, 'Turn unto me, and I will turn unto you, and the invitation of the Gospel, 'Believe on the Lord Jesus Christ and be saved.' Many parts of Scripture I read to them, both out of the Old and the New Testament. I was sorry that I had no New Testaments to leave with them; the only books I had succeeded to bring along with me to Rome were Epistles to the Hebrews and to the Romans; nine of the former in Hebrew, and five of the latter in Italian; these I gave to them, and they were all glad to receive them. Perhaps few Scriptures, or even parts of the New Testament, have found their way to the Ghetto before these. My friend who accompanied me was very silent all along. After leaving the quarters, as described above, we went to some more respectable shops and houses; and here, for several days, I had my conversations with them. One day my friend said to me, 'We are in galoth (captivity) indeed; what shall we do?' To which I replied, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' 'But He cannot deliver us from this misery,' he said, 'Yes,' I replied, 'He can—He is the Angel that delivered Jacob from all evil, the Redeemer from all calamities, of whom Job saith 'I know that my Redeemer liveth.' He is still the same; hear what He saith, 'Come unto me all ye that labour,' &c., &c. (Matt. xi. 28-30).

How can we like the Christian religion? I said, 'Come and see what the world has done to us here.' 'What is it?' I asked. 'Have you not seen the church at the Ponte del Guastano Capo, and the picture above the door?' 'No,' I replied, 'I have not seen it.' 'Well, then, come, you must see it.' And so we went along the principal street of the Ghetto, which terminated at the above Ponte (bridge). Opposite to the end of this street I saw a church, and a door, and
a picture above the door. A large fresco-painting of Christ on the Cross, and beneath it an inscription in large letters, one in Hebrew and another in Latin, from Isaiah lxv. v. 2, 'I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.' 'I am sorry for it,' I said: 'The painting I hate—it is idolatry,' and quoted Exod. xx. 4, 'As for the writing below I am very sorry, but it is true; these are the words of Isaiah, but I do not think that it is right to put them there.' To be able to converse thus far, in Rome, is a matter of deep gratitude."

CHEAP ENGLISH TRANSLATION OF HEBREW SCRIPTURES AND PRAYER-BOOKS.

A great deal has in the last three months been written in the "Jewish Chronicle" on devotional ignorance amongst the Jews in England, which will surprise no one who knows that the Bible is inaccessible to the poorer and middle classes. Everything has been done to prejudice them against the Christian version, and the one produced by Dr. Benisch is sold at such a high price that only the wealthy Jews can buy it. We therefore fully sympathise with a proposal read by Mr. H. Gedalla that the Jewish Association for Diffusion of Religious Knowledge should enter into arrangements with Dr. Benisch, and in order to secure a greater distribution of the Bible.

The following words are very remarkable:— "I do not know any country," Mr. Gedalla wrote, "where Hebrew is less understood than in England." This is a very important admission, and when it is added that the translator of the Old Testament into English is a German Jew, Dr. Benisch, and that the Chief Rabbi of all the Jews in Britain is also a German, Dr. Adler, it can easily be explained why there is so much devotional ignorance amongst the Jews in Britain.

SHAME!

No more need be said to characterise the following remarks taken verbatim from the "Jewish Chronicle" of December 14. Nothing but bitter hatred to Jews that believe in Jesus as the Messiah could have induced anyone, whoever he be, to pen these words:—

"It is known that the ancient Abyssinian dynasty claimed to be descended from King Solomon by the Queen of Sheba. The present King Theodore claims the same descent. It is marvellous to see how this claim served to avert from the Jews of Abyssinia, a quarter of a million in number, a great calamity. Missionary Stern went out to convert them. He had gained over to this project both the aboonah, or the head of the Church, and the king; and so great was the popular commotion to which the hired agent of the Earl of Shaftesbury had given rise, that among so lawless and fierce a people as the Abyssinians it must have resulted in the forcible conversion or massacre of the Falashas, had Providence not interposed. At the critical moment it became known to the king that the missionary had ridiculed his Jewish descent. The conversionist thus incurred his patron's displeasure, was imprisoned, and has been in captivity ever since. A stop was thus put by a higher hand to his iniquitous career. Do we not herein see the Divine retribution? He wished to exterminate the Jewish name from Abyssinia; and, behold, the Jewish name proved to him a snare and a pitfall—a sad warning to all conversionists! It is only to be lamented that better men than he, altogether free from his iniquity, have been involved in his fall. May the innocent prisoners in Abyssinia soon be released!"

REVIEW.


Such of our readers as have perused, with interest, the short poems entitled "Lyra Expectantium," which now and then appeared in our Monthly, from the pen of the Rev. W. Stone, M.A., may thank us for bringing under their notice the small prize poem Sinai. It is from the pen of the son of the venerable minstrel of "Lyra Expectantium." The sire's poetical mantle seems to have fallen upon the scion. The same pious spirit breathes through the chords which are touched by both father and son. The "Argument," which is the following, may give our readers an idea of the contents of Sinai.

"The Paschal midnight in Egypt—the Red Sea baptism—the beginning of the Probation—the Wilderness of Sinai described—the interval in the Wilderness of Sin—the entrance within Sinai—the withdrawal of Israel from the world—the giving of the Law upon the Mount—the ascent of the Seventy Elders—the idolatry of Aaron and the people—the intercession of Moses—the vision of God—Revelations made to him—the removal of Israel to Paran—Analogy of the Christian Church—Concluding prayer."

Our limited space forbids us to enter upon an elaborate criticism of the last "Oxford University Triennial Prize Poem;" but we must just own that we labour under considerable disadvantage. Our mind is full of the august Hebrew strains, on the same theme, by our Hebrew epic bard of the last century—Naphtali Hertz Weizel, or Wessely, as he is called by English Jews—in his work הַשָּׁמָרָה Sheeray Tiphereth, "Songs of Praise." The poem consists of eighteen cantos, and well deserves the careful study of Hebraists and Poets.

A short account of that work, with specimens, in Hebrew and English, may be found in a volume entitled "The Fundamental Principles of Modern Judaism Investigated," pp. 247-251, by Moses Margoliouth, of Trinity College, Dublin.
THE PAPACY. DR. MANNING AGAINST THE POPE.

BY THE EDITOR.

Rome and Jerusalem can never flourish together. The rising up of the one is the going down of the other. Rome magnifies the woman (Mary), Jerusalem glorifies the seed of the woman; Rome exalts the Church, and in the Church exalts herself; Jerusalem gives honour to him who is the Head of the Church—the King of Israel. At Rome the complete development of Antichrist; at Jerusalem the most glorious manifestation of Christ, shall be beheld. We can have no peace with Rome; can submit to no compromise with the Papacy, and, hence, all that paves the way for it, or leads to it, must be resisted with all that earnestness and perseverance, which is expected and required by Jesus the glorious Head of the people whom He has made priests and kings, to His Father.

With great subtlety Satan has combined in the hand of the Pope two offices, which God never permitted to be united in one man, the priestly and the kingly. The Pope-king is, in his very name, a perverter of God's appointment—a rebel against God—whose vicar he pretends to be. With marvellous dexterity the king has helped the Pope, and the Pope has helped the king. Whenever princes dared to differ from the petty Italian prince, the Pope came to his rescue, the holy (?) father of so many millions of Roman Catholics excommunicated the offender, and released his subjects from their oaths of allegiance, and dukes, and kings, and emperors had to bow before the Pope, when they could easily have resisted the king. Whenever believers, shocked with the idolatrous practices of Rome, sought to serve God according to His Word, the mere excommunications of the Pope would have affected them but little, and, therefore, the king assisted the Pope to send these heretics into exile, to imprison and murder them. Beware of the Papacy. Popery never changes. It imprisons the Madalais, sends Matamoros into exile, tears the boy Mortara from his parent's heart, and drives the Rev. Mr. Lewis out of the camp (Hebrews xiii. 13). For six years this worthy minister collected in a private room sixty to eighty Presbyterians in order to worship according to the usages of their Church, and so quietly and orderly was everything managed, that the Roman police had not the slightest knowledge of these meetings, as they say. It augurs very little for its efficiency if it could not discover what was going on during six years within a mile of the Vatican; for we may not suppose that the Pope, Cardinal Antonelli, the Roman Prefect, and all the police told a deliberate lie when they positively declared that they had not known of the existence of these meetings. It so happened, however, that the meetings came with the French soldiers, and were prohibited immediately after the French soldiers left. The French protected and restrained the Pope; as soon as he is quite free again, Scriptural worship may be not tolerated within the hallowed (!) walls of Rome.

Dr. Manning, the pervert, preaches at Birmingham. He tells the people:

"There was a time when this land was inundated with the light of the Epiphany; when the illumination of the one only faith of God lay upon the face of England as the waters covered the sea; when every man of England was of one faith and one heart; when upon every altar the light of the incarnate God was bright, and its beams illuminated every heart. What was it that had overcast the splendour of those days? Why was England then in darkness? Why did men wander to and fro disputing not only the doctrines but the foundations of Christianity, disputing the inspiration of holy books, the reality of holy sacraments? Whence had they come to those confusions? Because men departed from the Divine authority and the Divine unity of the only Church of God. Because they had turned their backs upon the truths taught by the Catholic Church. Because they had pulled down the altars which were the symbols of His presence. More than that, they had cast down the tabernacle in which His presence dwelt. Would these things always remain so? They must pray and labour earnestly that the day might come when England
would be once more reunited to Christendom—
when Englishmen and their homes would be once
more illuminated by the only faith of Jesus Christ.
He trusted that day was coming—that it had
nearly approached. It might be a vision, it
might be an illusion; men might mock them, but
surely if it were a want of wisdom, there was no
want of charity in praying and labouring earnestly
that a day might come when England would be
united to Christendom."

He then makes a splendid speech in the
same city, and speaks of a golden and a silver
age, and of the full equality which ought to
exist between Protestants and Romanists. Dr.
Manning doubts not that what has begun so
auspiciously under the reign of Her Majesty
will be consummated during her life, and that
not a shadow of difference in the rights of
Protestants and Romanists will be allowed to
remain.

Dr. Manning thus maintains full religious
liberty and equality at Birmingham. The
Pope declares religious liberty one of the
snare of Satan, and banishes Protestant
worship out of Rome. But since Dr. Man-
ning teaches the reverse of the Pope, is
he not a rebel, a heretic? By no means. M.
de Pressensé gave us on a former occa-
sions the following solution:—"Where you
(Protestants) form the majority, we (Roman-
ists) claim religious liberty, for it is your
principle; where we (Romanists) constitute
the majority, we refuse liberty, for it is not
our principle." This fully reconciles Dr. Man-
ning with the Pope, and teaches us to beware
of both. When it suits them they are soft
and sweet, and when it is to their advantage,
they are very sour and savage. This is the
nature of the Papacy as opposed to God's Word;
of Rome, the enemy of Jerusalem; of the
Popish Antichrist, the adversary of the Holy
Priest-King.

VESTIGES OF THE "SCATTERED NATION" IN THE CATACOMBS
OF ROME.

BY THE REV. DR. MARGOLIOUTH.

(Concluded from p. 7.)

One link more in my connecting chain ere I
come to the vestiges traced in the Catacombs
themselves. Those excavations were south-
ward of Rome—that is, tending towards "the
market-place of Appius." When the great
Apostle was on his way to the imperial city,
we are told that the brethren came to meet
him "as far as Appii Forum."* No doubt
tidings reached those brethren in their hiding-
places, along and above which the great
preacher was coming, and they could, there-
fore, with ease, meet him so far from Rome.
It was most probably in allusion to the
Catacombs that the sacred writer of the
Epistle to the Hebrews speaks of certain of
those who lived by faith, as having had to
wander "in dens and caves of the earth."†

They who made those "dens and caves"

* Acts xxviii. 15. † Heb. xi. 38.
The first pictorial representation which attracted my attention, whilst examining the contents of the Lapidarian gallery, as peculiarly Jewish, was that of Moses receiving the law. The theme was and is a very popular one amongst the "Scattered Nation." Now-a-day, similar pictures are to be found in Jewish houses, whose inhabitants happen to be in competent circumstances.

Numerous are the representations of Noah receiving the dove on its returning with an olive branch. I need not dwell on the manifold suggestions which the subject prompts. That it is peculiarly Jewish may be inferred by the reference which the two great Hebrew prophets, Isaiah and Ezekiel make to it. The former makes the subject a source of consolation to Israel in days of adversity. A Jew in trouble contemplates Noah's experience, and derives comfort. Thus at the present time is the fifty-fourth chapter of Isaiah read in the synagogues during the penitential month Elul.

I was intensely interested in the picture of a "Heavenwardsailing-ship." Some Gentile Christian writers suggest that the picture owes its existence to a figure used by St. Peter. How far-fetched! Not a hint, ever so faint, does St. Peter give, in the passage referred to, of a ship; whilst to my Jewish mind, the picture which the Psalmist gives of a ship in a storm, occurs at once; and a wonderfully consolatory picture it is to a Church in distress:—"When they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

No less Jewish is the representation of Abraham about to offer up Isaac as a sacrifice at the demand of God, whilst the Almighty arrests the hand of His friend; for He neither tempts above that which man is able to bear, nor does He willingly afflict. Equally suggestive, and appropriate for the place and occasion, are the Jewish pictures of Shadrach, Meshach and Abednego in the burning fiery furnace, and Daniel in the den of lions. No less instructive is the delineation of Jonah's adventures at sea, disciplining the wayward prophet for perfect obedience; or the picture of Elijah's translation to heaven. Then there is a representation of the golden candlestick of the Temple at Jerusalem. Then there is the word לשלום and פז, evidently in reference to the cheering hope held out by the evangelical Prophet. The fish symbol is, of course, of frequent occurrence. That symbol is as much Jewish as it is Christian. The Fish has a mysterious import even with modern unbelieving Jews. The Kabbalists are very profound about the secret meaning of the fish; and a pious Jew eats his fish on the Sabbath with thoughts most mysterious. The children of the "Scattered Nation" in Asia and Africa, introduce the fish most prominently, in their most important amulets.

The above are a few of the many vestiges of the "Scattered Nation" to be traced in the Catacombs of Rome, where the early Western Church was cradled and nursed. I find it as difficult to lay down my pen whilst writing about the contents of the Lapidarian gallery as I used to find it hard to quit the place itself. The thoughts which crowded upon my mind when I walked up and down that gallery, are vividly before me now. I cannot resist the impulse to impart some of them to my readers.

I thought that I read in those relics that the genius of primitive Christianity was to believe, to love, and to suffer. I thought that the Lapidarian gallery was a library of "sermons in stone," which addressed themselves more to the heart than to the head; more to the feelings than to the taste. I thought the Lapidarian gallery furnished a valuable rule for judging in doubtful cases. Not a trace of a prayer for the dead; not a vestige of an address to the Virgin Mary; no invocation of Apostles and primitive saints to be detected there; no expression contrary to the plain sense of Scripture is legible there. I thought the Lapidarian gallery cried aloud to the modern Romish hierarchy that the

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* Isaiah liv.; Ezekial xiv.
† 2 Peter i. 11.
‡ Psalms cvii. 23-31.
Romish Church had fearfully degenerated from her primitive purity and simplicity in discipline and manners. I thought that the principles of a pure faith were indelibly inscribed upon the monuments discovered in the Catacombs; those monuments accord us no authority for the dogma of the council of Trent; they present nothing to our view but the symbols of peace and hope. I thought that if the Church of Rome had but always looked unto the rock whence the Church of Christ is hewn, and to the hole of the pit whence she is digged; if she had always looked unto Abraham as the father of the faithful, and unto Sarah that bare them; * in other words, that the Gentile Christian Church was only a foster-sister of the natural seed of Abraham—how differently would she, the Church of Rome, have treated the members of the “Scattered Nation” residing in her midst! She would have remembered what St. Paul so broadly hinted to her, that she was their debtor.†

THE URIM AND THE THUMMIM.

BY THE REV. JOHN TRESTAIL.

“And he (Moses) put the breastplate upon him (Aaron). Also he put in the breastplate the Urim and the Thummim.”—Lev. viii. 8.

There has been great diversity of opinion among the learned as to what “the Urim and the Thummim” represented, or to what they were designed to be applied. I am not going to controvert the opinions thus given, but I shall lay before you what has been suggested to my mind whilst considering the subject, and praying for light that I might understand the Scriptures.

There are three distinct references made to this matter.

The first is Exod. xxviii. 15—30; the Lord’s instruction to Moses concerning the making the breastplate, and the twelve stones to be set in gold and put therein. The second is Exod. xxxix. 8—21; the account Moses gives of his completion of the work. The third is Lev. viii. 8; the order with which he put these things upon Aaron. We shall consider each in order.

Our attention will be, in the first place, directed to the breastplate, and what was to be put therein. Let us follow Moses to the Holy Mount.

“And Moses went up into the mount, and a cloud covered the mount.

“And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh he called unto Moses out of the midst of the cloud.

* Isaiah li. 1, 2. † Rom. xv. 27.
second row shall be an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and amethyst. And the fourth row, a beryl, and an onyx, and a jasper. They shall be set in gold in their inclosings.

"And the stones shall be with the names of the children of Israel, twelve according to their names, like the engravings of a signet, every one with his name shall be according to the twelve Tribes." Here is the wonderful thing to which no name as yet was given, but which will be in due time. Let us notice, before proceeding, the difference between the material used in forming the breastplate and that in which the engraving was to be made in the twelve stones. That of the breastplate was perishable, that of the latter was imperishable.

We find subsequently that directions were given as to the placing these things upon the High Priest. "And they shall bind the breastplate by the rings thereof unto the rings of the ephod, and the breastplate shall not be loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth into the holy place, for a memorial before the Lord continually."

Then follows how the twelve stones upon which the names of the twelve Tribes of Israel were to be engraved were to be fixed and the name given thereto: "And thou shalt put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Until now, we hear not once of the Urim and the Thummim, which were evidently meant to apply to the case of gold and the twelve precious stones, engraved with the names of the twelve Tribes of Israel, as this was to be put in the breastplate of judgment, which was to be upon Aaron's heart, when he went in before the Lord.

This appears to me to fix the name, and to limit it—that which represented the whole family of Israel when presented before God. The "Urim and the Thummim," filled with light and perfection, by means of the glory of the Lord which would shine upon them by the Shekinah from off the Mercy-seat when the High Priest stood before the Mercy-seat.

Having noticed the command given to Moses concerning the making the breastplate, and what was to be put therein, we shall find in the next place how he executed his commission, if we read from the 8th to the 14th verse of chap. xxxix. which he made "as the Lord commanded Moses."

In the third place, we shall proceed to Moses investing Aaron and his sons into the office of High Priest (Lev. viii. 6—8.) : "And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith."

The next verse will describe the manner in which the breastplate was put upon Aaron, and that which was put therein: "And he put the breastplate upon him. Also he put in the breastplate the Urim and the Thummim."

Here were two distinct acts,—the putting on the breastplate, and the putting in it "the Urim and the Thummim."

We have noticed already the command the Lord gave Moses to put in the breastplate of judgment "the Urim and the Thummim;" and there was nothing that Moses was directed to make and put therein saving the case of gold in which was to be placed the names of the twelve Tribes of Israel, which we can but admit were in reality "the Urim and the Thummim."

Thus far for the account Moses has given us of the command he received of the Lord of that which he was to make; how he executed his commission; and, lastly, how he placed them upon Aaron when he inducted him into the High Priest's office.

Let us consider the appropriateness of the terms "Urim and Thummim" to that to which I have applied them, viz., the case enclosing the names of the twelve Tribes of Israel engraved on twelve precious stones:—

It is admitted by the learned that the best and most correct translation of "the Urim and the Thummim" is "Lights and Perfections." And could any terms better set forth the Church of God than these, "Lights and Perfections?"

The twelve Tribes of Israel represented the
Church of God under the Law. Unto them alone God made known His Law. This Church had its outward ceremonies and forms of worship. It had also its spiritual worshippers.

The first was represented by the breastplate made of fine twined linen, that might be easily changed or decay. That which was within it, the precious stones inclosed in gold; that which would not change nor decay; such are the true Israel of God. These were contained within the breastplate, which, if removed, would leave the other perfect. In which St. Paul refers to “the removing of those things that are shaken as of things that are made; that those things which cannot be shaken may remain.” (Heb. xii. 27.) The breastplate and the precious stones represented the visible and invisible Church of God, and these enclosed in the gold case the unity of the latter—their oneness and perfection.

But the term “Lights and Perfections” will still more fully apply to the Church of God when considered after what manner the breastplate and that within it were to be presented before God.

I. The High Priest was to bear them upon his heart when he went into the Holy Place before the Lord.

Here was the whole family of Israel to be presented before the Lord in the Holy Place by the High Priest.

II. He entered that place; he effected the reconciliation between God and man.

III. He presented Israel spotless before the throne.

IV. He held the golden vessel full of incense high before the Lord.

V. The breastplate, which was fixed securely upon his heart, was placed in the direct rays of the Shekinah from above the Mercy-seat.

VI. Every precious stone was filled with light and glory; every one was of perfect workmanship.

VII. Thus they became the Light and the Perfections of the Lord himself, whose light shined into them, perfect in beauty. Here we behold in figure a greater High Priest than Aaron—who presented a richer sacrifice—and who is “entered into the Holy Place not made with hands, but by His own blood, He is entered into the Holy Place, having obtained eternal redemption for us.” (Heb. ix. 11, &c.)

Christ has His breastplate, and the precious stones therein—His visible Church, and His elect. These are upon His heart, bound there. He is entered into heaven for them, “where He ever liveth to make intercession for them.” “He tasted death for every man.” “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” “He maketh intercession for the transgressors.” Here is the work of our great High Priest.

But how do the terms “Lights and Perfections” apply to His Church? Much more so than to that which was under the Law, for “that had no glory by reason of that which excelleth; for if that which is done away was glorious, how much more does that which remain exceed in glory?

The Church of Christ may be well styled Light. “Ye are,” says Christ, “the light of the world.” (Matt. v. 14.) “For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the person of Jesus Christ.” (2 Cor. iv. 6.) Thus the Church bears His image, and is filled with light.

Likewise of the term “Perfection,” Jesus saith, “Be ye perfect, even as your Father which is in heaven is perfect.” “Ye shall be perfect with the Lord your God.” “Ye are His workmanship,” and God’s work is perfect.

“Created anew in Christ Jesus.” Thus is Christ at work, that His Church, being “washed with the water by the Word, He may present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, that it should be holy.”

But, finally, when He shall present His Church, the New Jerusalem, coming down out of heaven from God, “having the glory of God, and her light like unto a stone most precious” (Rev. xxi. 10, 11), then shall the Church be filled with light, and be the perfect work of Him who redeemed it.
BATTLES OF PALESTINE.

LETTER II.

1. Our last letter finds the Jews in Babylon under the grinding tyranny of the terrible conqueror. They sinned against the Creator and King, and His Providence brings the appropriate chastisement. It is remarkable how many points meet in the prophetic and symbolic number 70. Thus, 70 of the Elders went with Moses into the mount (Ex. xxiv.); the offerings of brass were 70 talents (Ex. xxxviii. 29); each silver bowl offered to the Lord weighed 70 shekels (Numb. xix. 25); the spirit of wisdom and righteous rule was poured out upon the 70 (Numb. xi. 25); the Lord chose 70 disciples to be his messengers to Israel (Luke x. 17); the principle of forgiving love is not limited to seven times, but extends unto 70 times seven (Mat. xviii. 22); Daniel gives the hope of the coming Messiah under the symbol of 70 weeks (Dan. xii. 28); 70 years Israel were to be in Babylon; 70 years Tyre was to be forgotten (Numb. xiii. 15); and 70 years was the exact time of the supreme dominion of Babylon. Israel, Tyre, Syria, Egypt, all nations, must be trampled under the feet of the semi-brutal power with the golden head and the lion's heart (Dan. ii. 38, vii. 2). But the spoiler is about to be spoiled, and the tyrant trampled down, and Israel, though a captive, shall find a terrible avenger. It was Cyrus, the Persian.

2. Now, in the whole range of antiquity there is not a nobler character than this celebrated prince, the founder of the second universal empire. He was a worshipper of the true God, as is evident both from the word and the providence of God. As God wrought upon the mind of Nebuchadnezzar, so He stirred up the heart of this Great King to favour both Daniel and the Jewish nation (Dan. vi. 28; Ez. i. 1—10). God names him in the prophecy, and calls him His shepherd to lead the flock back to Palestine; and His anointed, anointed to subdue nations before him, and scatter the treasures of darkness (Isa. xliv. 28, xlvi. 4). The time of vengeance is come, and here is the man.

3. Read now, and compare the following passages, and see how fully and minutely this terrible judgment of the doomed city was foretold by the Prophets (Isa. xiii. 17—22; xiv. 1—4; xviii. 14, 15; xiii. 14, 2—6; xlvi. 6—11: Hab. ii. 15, 16; Jer. l. 1—25, 35—38; Jer. li., the entire chapter. From these we learn the following facts:—(1) that Babylon was the greatest city in the world; (2) that pride, cruelty, and tyranny were the sins for which she was to be visited; (3) that the time and the person, the method of capture and the exterminating judgments that followed, are all expressly predicted, and all was exactly fulfilled. Cyrus having received his commission to destroy, entered the city by the channels of the river, while the citizens were spending the night in merriment and dancing; and thus, almost without a blow, he became master of the king and the kingdom of Babylon. God did, indeed, open the gates, and subdue the nations before him! When we fall in with the purpose and plan of God we are strong and succeed; when we oppose it we perish! This mighty kingdom lasted from the fall of Babylon, B.C. 536, till the conquest of the Saracens, A.D. 652, a period of 1188 years, though it underwent many changes of fortune during that time. They groaned under the Macedonian yoke during 102 years; and then the Parthians, having overthrown the Greeks, ruled over the prostrate Persians 454 years more, after which they regained the dominion, and kept it till the conquest of the Moslems, A.D. 652. But in what relation did the Jews stand to this empire? I do not find that the Persians were fierce persecutors, either of the Jews or of other nations, at least in the earlier period of their history. They became intolerant and fanatical when they become Moslems. Syria, and with it Palestine, no doubt became tributary to Persia, and, like other nations, the Jews felt their dependence, and had to pay their tribute; but, with this condition, they seem to have enjoyed repose under the sceptre of the Great King.

4. But let us not leave Persia and the Jews without a battle, since they grow so abundantly on the field of history. Pass on, then, along the stream of time, for the period of about a
thousand years. What changes have now taken place? The Jews have been scattered; their Temple burnt; their land spoiled by the rivers (Isa. xviii.), and the great purpose of God fulfilled. Rome has been overturned again and again, and a new Rome founded on the Bosporus; Jerusalem has been rebuilt, Christianized, and adorned with splendid temples, and glorified by the wood of the true Cross, so that the Holy City is the very centre of the Christian nations. Monuments of all kinds are accumulating rapidly—relics of the martyrs, holy garments, self-magnifying cuts of the Holy Cross—and pilgrimages are increasing in proportion as darkness settles down on the Christian world. It is the year 609 of our era, and Chosru, if not one of the best, certainly one of the greatest, of the Sassanian kings, is on the Persian throne. His wife was a Christian, and she seems to have stilled his fury for a time; but now, his enemies are conquered, he is completely master of the situation, and his imprisoned wrath and malignity shall flow in torrents of blood and fire through the world. He has vowed destruction to the Roman empire; he is breathing out vengeance against Christ and all the worshippers of a crucified God. With the malignity of Julian, the blasphemy of Voltaire, and the sagacity of a consummate general, he is directing the forces of his empire to eradicate the very name of Christianity from the world. See, he comes! His armies flow in upon Antioch, and in a great and terrible battle the Roman army is utterly overthrown. He makes his way along the shore, and all the cities of Syria and Phoenicia are taken, and wasted with fire and sword. The strong city of Cesarea yields to his arms, and the inhabitants are sold into slavery; and now he comes to the holy city of Jerusalem, accompanied by the Jews of the northern provinces, whose thirst for vengeance, plunder, and slaughter is fully equal to his own. Jerusalem is in a bad case. The defenders of the holy city are a superstitious multitude, who worship the Virgin Mary and the true Cross. They are fallen from the faith and the sanctity of the primitive Church, and they are to get a terrible chastisement. In the month of June, A.D. 614, the city is taken by storm; the temples of religion or superstition are given to the flames; the noble church of the Holy Sepulchre crackles in the burning pile; the streets swim with the blood of thousands; the fury of the conqueror gives full licence to the violence of the soldiers, and nothing can escape them. Monks, and clergy, and consecrated virgins meet the same doom, which is death, without mercy, at the hands of these Persian demons which Chosru has let loose upon the world; they die in the streets, and the city flames around them, and the true Cross is in the hands of the enemy. All that can be burned is burning, all that can flee has fled, all that is worth plundering has plundered; the Patriarch and a multitude of the inhabitants are carried away as slaves, and yet the fury of the bloody tyrant is not satisfied. He has collected 90,000 Christian prisoners, whom he sells to the Jews, scattered through his dominions, who, out of hatred to their master, and in revenge of former cruelties, put them all to death. What blood has flowed about the holy city and in the land of promise! May our cry be, Come, Lord Jesus, come quickly! But this monster Chosru shall not die in peace. His enemies prevail against him; his people rise up in rebellion; his son dethrones him, imprisons him, and finally puts him to death! and in 44 years after the butchery in Jerusalem the Persian monarchy was broken to pieces! Wickedness may prevail for a time, and tyranny may long seem to be triumphant and irresistible; but even in this life they generally get their reward; and in the whole world there is no spot on earth where we can learn such lessons of moral retribution as the land of Palestine.

W. G.
The Scattered Nation, Feb. 1, 1867.

STEPHAN SCHULZ.

I.—THE FORERUNNERS.

The light of faith newly trimmed and replaced in the candlestick by the Reformation, shed its light on many nations hitherto lying in the darkness of superstition; and even Israel, scattered through the world, partook of its brightness, for the Reformers laboured to bring the glad tidings even to them. But the inconsistency of many proselytes, the stiff-neckedness of the Jewish nation, added to the necessity of supporting the newly established Protestant Churches with all the efforts they could make, caused the Jews to be again forgotten. Afterwards their restoration was often spoken of; but some believed they had no means to carry it out, a greater number doubted the possibility of effecting it, and many more believed that the highly-vaunted doctrine of free grace ought not to be extended to the Jews.

In the 17th century a pious preacher in Strasburg, named Schaddau, translated the five historical books of the New Testament into Hebrew at his own expense, under the title of "The Pentateuch of the New Testament," and in the 18th century, a faithful and excellent preacher in Gotha, John Müller, who had much intercourse with travelling Jews, wrote a letter on "Redemption by Christ," which he caused to be printed also at his own private cost. The unexpected and welcome reception this letter met with from the Jews, induced Müller to write again, and he composed a pamphlet in Hebrew which he called "Light at Eventide." Eventually this too had a large circulation amongst the Jews, a circumstance which may be partly ascribed to the fact, that the author's name in Hebrew is Johanan Kimchi, a name known amongst the Jews as that of a famous Rabbi.

But the printing of this little manuscript was not easily managed. The writer had not means to do it himself; the booksellers would not undertake it, pleading that no Jew would buy it, as it was written against himself; and no Christian, because he could not understand it. About this time, Professor Callenberg, from Halle, came to visit Herr Müller, who spoke to him about the pamphlet. Callenberg, who knew Hebrew well, took the manuscript away with him to Halle, saying, "God will provide for its being printed."

This Professor Callenberg, so active in furthering Missions to the Jews, had already, when a student in Halle, been led to consider the duty of evangelizing, and caring for the poor Jews, by Augustus Hermann Franke. This Franke, the founder of the Orphan Asylum at Halle, was once travelling in Germany; and at the Divinity College at Beben-Hausen, in Tübingen, he met the excellent old prelate, Hochstetter, whose whole heart was interested in the spiritual welfare of Israel. He said to Franke: "In all my prayers I offer a threefold petition to God—first, that it may please Him to bestow a fresh outpouring of His Holy Spirit on our German Church; 2ndly, that He will send labourers into the wide field of heathen nations; 3rdly, that He will incline men's hearts to take pity on the vineyard of Israel. The first two petitions God, in His goodness, has answered. There has been a great and widely-spread awakening amongst Christians in our days. In Halle they have already begun to do something for the heathen.* Would that my last wish might be fulfilled." .

II.—THE BEGINNING IN HALLE.

Franke took to heart this saying of the old wrestler with God, and repeated it to the students in one of his edifying discourses, in which he allowed his feelings full scope, trusting that the Holy Ghost might make ready the hearts of some of his hearers, so that the Word might take root, and bear fruit. Nor was his trust in vain. It was the custom

* The man whose very interesting biography we intend to bring under the notice of our readers, was one of the ablest witnesses for the truth as it is in Jesus, among Israel. The journeys he undertook, the conversations he held, the perseverance he manifested, the blessings he obtained; all he did for Israel and suffered, are equally striking. I forbear saying more, as the biography will speak for itself.—Ep.

† John is the same as Johanan, and Müller or Milner with Kimchi.

* A Mission had just been set on foot at Halle to Malabar.
amongst his hearers for some of them to write down what Frank said in these discourses, and when these notes were brought to Frank he gave them over to one of the students to arrange. The wonderful working of God led Frank this time to choose Professor Callenberg for this work, which had never before been given to him, and he thus received the first impulse to consider the wants of Israel. For this reason, he was the more inclined to interest himself about the publishing of “Light at Eventide.” When he had collected subscriptions, and just as he was about to send the manuscript to press, in came an old school-fellow—a medical doctor, named Fromman—who said to him, “Let us buy Hebrew type with the money collected, and then we shall have these left in case the pamphlet prove a failure, though I believe God will give it His blessing.” Callenberg was now perplexed where to find a compositor and printer; but Fromman said, “I will be the compositor, and I will also procure a printer, if you will only help me with the Hebrew letters.” These were soon procured. Fromman then went into a printing establishment: in a few hours he mastered the art of setting up type; and then printed the book. Professor Callenberg undertook to correct the press, and the pamphlet was completed.

The first step now was to travel together to Gotha to carry to the author the good news that the book was in print. Fromman went straight from the diligence to the dwelling of Pastor Müller, but they refused to admit him, as Herr Müller was lying on his death-bed. This difficulty was removed, because Fromman was a physician, and as such he was allowed to enter; and, approaching the bed, he addressed the following words to the sick man: “Herr Müller, here is your pamphlet, ‘Light at Eventide,’ it is printed.” On hearing these words, the old man roused himself from a state of seeming unconsciousness, raised his feeble hands to heaven, and said: “Now the little book is printed, I hope the Lord will give salvation to Israel.” He lay back again, and with a peaceful smile on his lips, “fell asleep.”

III. RISE OF THE CALLENBERG INSTITUTE.

A report had next to be made to their friends, detailing how the various contributions had been expended. The result of this report was that Professor Callenberg received from all sides fresh contributions and letters to cheer him and encourage him not to grow weary of the work which he had begun. He was also requested to have all the books of the New Testament translated and circulated amongst the Jews, and not only this, but that students familiar with the Jewish dialects should travel amongst them, converse with them in a friendly manner on religious subjects, and give them such books and tracts as might be suitable.

These wishes were, however, exceedingly perplexing to the good professor, for where was he to find men fitted for the work, and, if they were found, where was he to find means for supporting them? However, the Lord himself had laid the foundation of the edifice in the pamphlet, “Light at Eventide,” and from the foundation-stone rose the Callenberg Jewish Institute, in Halle, so famous since. This took place in the year 1728. This plan of this Institute was:

1st. That Bibles and such other books as might contribute to the conversion, should be printed in Jewish and German, Hebrew, Arabic, and Turkish.

2ndly. That two Missionaries should be sent amongst the Jews.

3rdly. To circulate reports of the progress of the work.

The director of the Institute undertook the instruction of the Missionaries sent to the Jews.

The two first Missionaries sent from Halle were, Magester Widmann, a Wurtemberger and candidate, Johann Andreas Manitias, who travelled amongst the Jews in Poland, Bohemia, Germany, Denmark, and England, during the years 1730 to 1735. In this last year Professor Callenberg was promised 50 thalers in gold, annually, by the Swedish minister, Von Degenbald, provided he undertook to send out a third Missionary; and, as the two already existing were just then starting for Courland, he desired them to seek a fellow-labourer at Konigsberg. They reached this place in 1736, and found this sought-for person in Stephan Schulz, then a student at the university in that city.
In our first article we argued on the supposition that what is known among us as Ritualism is equally well founded with the rites of Moses, and that all that can be said against it amounts to the charge of being superfluous, and not worthy of those who are no longer children of minor age, but have become, in Christ, servants of God. Ritualism might, in that point of view, be an unnecessary, an undesirable thing, but need scarcely cause any anxiety, nor be fully exposed and earnestly resisted. We now proceed to show that it is, in fact, devoid of all divine right, that it is opposed to God's word, and derogatory to Christ's glorious person and His all-sufficient work!

Every attentive reader of the latter part of the book of Exodus will perceive that even the minutest details regarding the building of the Tabernacle, the vestments of the priests, and all that was connected with the worship of Jehovah, were expressly ordered by God himself. Wherever Moses mentions his having finished a part or the whole of his work these words regularly occur: "According to all that the Lord commanded Moses, so the children of Israel made all the work." The same Spirit, which described the great work of creation in the first two chapters of Genesis, thought it right to repeat all that Moses was commanded, and therefore did, in nearly twenty chapters of the book of Exodus. Moses would never have ventured on adding anything to God's ordinances, and the power, the excellency, and authority of these ordinances rest on God's commands. It holds true of the rites of Moses, as it does of our faith and obedience, that they are not of man's making, but God's gift; they are not the result of imagination, but of revelation. If Abraham had left his kindred and country of his own desire he would have been an adventurer; and if he had stretched out his hand against Isaac, his son, on his own responsibility, he would have been a murderer; but as he did both in obedience to God's command, he denied himself when he departed from all dear to him, and was a pattern of the obedience of faith, when he even sacrificed his only son.

The rites of Moses, then, rest on God's authority. On what authority rests Ritualism? The rites of Moses, as well as the Tabernacle, and the sacrifices, and the priests, are done away with by the rising of Christ. Is there any book in the New Testament which teaches Ritualism, as Exodus and Leviticus regulate the rites of Moses? No serious attempt whatever has been made to plead the authority of Scripture, and why should Ritualists, the worthy imitators of Rome, trouble themselves on that point, as they attach little value to the knowledge or the reading of God's word? Scripture has not been appealed to, so the Ritualists have arguments of their own, and here follow a few specimens.

The Ritualists have published a book called "Essays on Questions of the Day." It is fashioned after the manner of the once famous "Essays and Reviews," where Rationalists expressed their unbelief, each one being responsible for his own negations, but all uniting in the endeavour to invalidate the authority of God's word. In like manner each Ritualist speaks only in his own name, but all advocate views contrary to God's teaching and Christ's honour. In that book Dr. Richard Frederick Littlehale has written an essay on "The Missionary Aspect of Ritualism," and he compares preachers with actors, and declares that good preachers, as well as good actors, are very rare, yea, good preachers are much rarer in proportion than good actors. Hence, on the stage it has been found necessary to secure the adventitious aid of scenery, and managers have constantly been compelled to make gorgeous spectacles their main attraction. In a similar way, no public worship is really deserving of the name unless it be "histrionic," catching the eye and drawing the "masses by a splendid transformation scene or a telling stage procession."

The learned writer is not at a loss for argument; from the stage he proceeds to the club. "Societies like the Odd Fellows and the Foresters," he writes, "find the ordinary routine of business meetings, even though directly beneficial to their members, insufficient to insure cohesion, and consequently
elaborate processions with badges, music, and banners, are found needful appliances for attracting members and keeping them together." Why should the Church not avail itself of such like means in order to encourage the attendance of the poor?

The reverend Doctor's arguments are by no means exhausted. From the stage and club we go on to what he styles "one of the least pleasant forms of ordinary life," even the gin-palace. One would suppose that craving for drink would in itself be sufficient to lure customers across the threshold, yet it is not so. "Internal decoration, abundant polished metal, with plenty of bright light and music, is found to pay." "If then," proceeds the powerful argument, "Painting, light, and music, are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the most besotted folly to reject their assistance when endeavouring to persuade men to accept, and voluntarily seek, an article for which they have never learnt to care, even if they are not actively hostile to it—to wit, Religion."

Here then we have the stage, the club, and the gin-palace, as models for our Christian conduct in securing the attendance of the people, and I readily confess that I cannot controvert this argument. All I can say is that it is a striking proof to me of the word of Paul, that believing themself to be wise they became foolish. These Ritualists are not satisfied with being preachers of the word, no, they must be self-made sacrificing priests. And they now put themselves on the same level with stage managers, directors of clubs, and landlords of gin-palaces! I do not envy them that distinction, but prefer for myself to be an ambassador of Christ. If the Gospel can accomplish no more than the world, and is to become conformable with her, then surely it will be found of the world and be overcome by her. One single remark before I dismiss the argument derived from the stage.

The Evangelical ministers, Dr. Littledale ventures to affirm, have practically admitted this truth by their adoption of theatre preaching; but the Doctor forgets that the Evangelists change a theatre into a church, whilst the Ritualists change a church into a theatre. The Master went to seek sinners, and ate with the publicans, but He neither became a sinner, nor adopted the habits and manners of the publicans.

Ritualism has no foundation in God's word; yea, it is opposed to it. And why? The rites of Moses were instituted to point to Christ; to foreshadow Him. They belong to a time of types and promises, and far from supplementing Christ's person or teaching, they prepared the way for Him, causing people to look out for His coming—and convincing them of their need of Him. The rites of Moses were the divinely-appointed worship of Jehovah, prefiguring Christ. But if Ritualism means anything, it means that what Christ said is not complete, and what He did was not perfect. If Christ Himself has instituted in the most simple way the two sacraments of Baptism and of the Lord's Supper, and no trace whatever can be found in the writings of the Apostles of all the ceremonies which have been added to these simple institutions; yea, if it can be shown that wherever they allude to an attempt to force any ritual upon Christians, the Apostles most energetically protest against it; and the Ritualists add so much that their rites can scarcely be recognized as being the same with the sacraments of Jesus Christ, do not then these additions amount to this:—Christ left everything of a ritual nature in the simplest condition imaginable; but we Ritualists contend that many and beautiful emblems might, if not ought, to have been added advantageously, and in order to render these simple institutes really appropriate to their high purpose, it is necessary to make symbolical additions to the rites of Baptism and the Lord's Supper, without limit?

Is not this to be wise beyond what is written? Is it not opposed to all that is written in the Scriptures, and practised by the Apostles? If all the rites of Moses were commanded by God, and all pointed to Christ, whilst the symbols of Ritualists are nowhere commanded by God, and correct, to say no more, the teaching of Christ, thus degrading Him instead of magnifying Him, is, then, Ritualism not judged by God's Word? May we not apply to it—Tekel: weighed in God's balance, and found wanting? *

* How young and promising Ritualists are trained for the office of sacrificing priests may be learned from the "Roman Notes" of the Daily Telegraph correspondent at Rome. He first describes the extraordinary and idolatrous
CHRIST'S COMING NOT FULFILLED AT THE DESTRUCTION OF JERUSALEM.

(From the "Rainbow.")

"When the Ancient of days comes, the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High." (See Dan. vii. 17—27.) It is an earthly kingdom which is here spoken of as the kingdom; it must be possessed by four kings, which shall rise out of the earth, and one other who shall wear out the saints of the most High before they possess the kingdom. Does the earth here mean only the land of Judea, or Chaldea, or the old Roman earth? Who are the saints? If either Jews or Christians, have they been possessed of such a kingdom for ever and ever? If Jesus had come at the destruction of Jerusalem, "the greatness of the kingdom under the whole heaven" could not have belonged to Pagan Rome for 300 years.

The messages sent to the Seven Churches by St. John were given in a vision of things that must shortly come to pass; they contained many prophecies, which were fulfilled after the destruction of Jerusalem. The vision which succeeds, that describes things practices which characterize the celebration of Christmas at the Pope's capital, and then tells us that there are now in Rome a number of Englishmen who take a warm and active interest in the intricacies of the Romish Ritual, and who are they? "The amateurs of spectacular Christianity I mean are a group of young English gentlemen, presumably from the Universities of Oxford or Cambridge, who are walking about the streets of Rome in costumes ten times more preposterous and absurd than those worn in London by the gawky young acolytes of St. Philip Neri, who used to be gayed by the boys, when the Oratory was in King William-street, Strand. I observe that the statement made in the Saturday Review as to the grotesque exhibition of sucking Ritualists in the streets of Oxford was, at the time, indignantly denied; but I can vonch for the corporeal appearance in the streets of Rome of a clique of brainless young Britons clad in grotesque imitation of Jesuit priests. They cut their hair short; but I do not know if they have yet assumed the tonsure, and gone to Figaro for a Roman "shave." They wear long-skirted coats that are all but cassocks, and "M.B." waistcoats that are all but amice. Their hats are growing broad about their brim, but are not as yet which must take place hereafter (after these things), therefore could not precede those things which were shortly to come to pass. Antipas was martyred at Pergamos in the reign of Domitian. An hour of temptation was to come upon all the world to try them that dwell upon the earth. (The earth here evidently embraces Asia Minor also.) Although Christians in Rome were martyred in multitudes during the Neronic persecution, yet it was not an hour of temptation, as no test was applied. Many were martyred (as scape-goats) for Nero's sin (when Nero set fire to Rome). But an hour of great temptation did come on all the world, wherever Christians existed after the reign of Domitian. (This decides the meaning of shortly.) They were required either to sacrifice to heathen gods or submit to martyrdom. This hour of temptation seems different from the persecution in the reign of "the Beast," which is mentioned in the vision of things to take place after these, in that "all that dwell upon the earth shall worship the beast." If by the perfect shovels. They are "otherwise clean shaven," and walk in pairs with a demure and catlike mien. They are the great admirers and critics of the sacral ablutions in the churches. They check off the genuflexions on their fingers; they know to a tick how many candles are lit, and cunningly interpret and comment upon the numberless mummeries and millineries. If these boys want to "go over to Rome" for good and all, let them go. We have all known more than one young gentleman who has gone over, and is sorry for it, and wants to come back to Ridley and Latimer-land, but dares not for very shame. If Ritualism has such fascinating charms for the hobbledchaps in the "M.B." waistcoats, let them do it thoroughly, and become Papists; but it is rather inconsistent, it is slightly incongruous, to meet them at night in cafes, and in the smoking-rooms 'o the hotels tossing off their petit verres, and pulling at their short pipes—I hope only on flesh days—and gossiping about the "functions" of the morning as though they were talking about bosting, or steepieclashing, or Van John, or some other recreation dear to the youthful university mind."

By such studies and preparations "sacrificing priests" with full powers of absolution and confession are trained.
earth were meant only the land of Judea, those Jews who dwelt there before the destruction of Jerusalem worshipped Jehovah, only some were deceived by false Christi, but not by one particular persecuting king. The Jews would rather submit to death than allow an image within their temple. (See Josephus, "Antiquities.") Nero did not require worship; moreover, refusing to worship would not fulfill the prophecy. All who dwell on the earth shall worship the Beast, therefore either the earth did not mean Judea only, or the Antichrist has not yet appeared there.

Temptations and tribulations to Christians increased during 300 years after the destruction of Jerusalem. When Jesus comes, all such tribulation must cease; no more sin or sorrow can afflict them. Satan shall deceive the nations no more; for 1,800 years his serpent's work has been deception! but when the "Word of God" comes to claim (reclaim) this earth, that deceiver shall deceive no more, until the hour of his final judgment draws near.

St. Peter would not have drawn the comparison he did (in his Second Epistle), if the land of Judea were the only world to be destroyed by fire; and if the world before the Flood meant only a portion of land in the East, there would have been no occasion to take animals into the ark, "to keep seed alive upon the face of all the earth," and no need to build an ark (which took 120 years in building), if Noah and his family could have escaped by moving to some adjacent country; but the words of the Creator are plain, "all flesh wherein is the breath of life . . . .

Every living substance that I have made will I destroy from off the face of the earth."

Geologists have found marks of the flood on the highest rocks in all parts of "the world that now is." If there is safety outside the land of Judea in the day of fire, St. Peter would not have drawn such a comparison. “Remove not the old landmarks,” lest heresy creep in and tell us next, that there is safety outside the living ark (Jesus).

The miraculous signs were seen at Jerusalem in A.D. 65, one year before the Jewish war began; they would have been no signs to the Christians if seen at a later period, as they were then far from the Temple. According to their Saviour's command they retired out of Judea, beyond Jordan, in A.D. 66.

Polycarp was born in Nero's reign, he was converted to Christianity in A.D. 79, he then became St. John's disciple, and was (by St. John) appointed Bishop of Smyrna; he was martyred in A.D. 167. Proofs of St. John having lived until after the reign of Domitian are too numerous to be refuted. We know that Christ's humanity is received in heaven until the restitution (resurrection), but in spirit "He is with us alway, even unto the end of the world." We cannot agree with the writer who thinks that "the end of the world meant the end of the Jewish earth" (past). St. John did tarry until he saw "the Son of man." "He heard a great voice as of a trumpet . . . . as the sound of many waters . . . . and He (the Son of Man) laid his hand on John, saying unto him, Fear not, I am the first and the last . . . . I am alive for evermore, and have the keys of hell and of death," but he (St. John) was in the spirit.

To us also is that "FEAR NOT" uttered—since JESUS has the keys of hell and of death?

County Cork.

THE COMING OF MESSIAH.

(TRANSLATED FROM A JEWISH POEM.)

MESSIAH's coming, and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.
He is coming! and the tidings
Sweep through the swelling air,
With hope that ends for ever
Timo's ages of despair.

This old earth from dreams and almsber
Wakes up and says, Amen!
Land and ocean bid Him welcome;
Flood and forest join the strain.
He is coming! and the mountains
Of Judes ring again;
Jerusalem awakens,
And shouts her glad Amen!
RETURN TO PALESTINE.

He is coming! wastes of Horeb
Awaken and rejoice;
Hills of Moab, cliffs of Edom,
Lift the long silent voice.
He is coming! sea of Sodom,
To heal thy leprous brine,
To give back the palm and myrtle,
The olive and the vine.

He is coming! blighted Carmel,
To restore thine olive bowers;
He is coming! faded Sharon,
To give thee back thy flowers!
Sons of Gentiles, trodden Judah,
Awake! behold, He comes;
Landless and kingless exiles,
Re-seek your long-lost homes;

Back to your ancient valleys,
Which your fathers loved so well,
In their now crumbling cities,
Let their children's children dwell.
Drink the last drop of wormwood,
From your nation's bitter cup,—
The bitterest, but the latest,—
Make haste and drink it up;

For He, thy true Messiah,
Thine own anointed King,
He comes in love and glory
Thee endless joy to bring.
Yes, He, thy King, is coming,
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs!

Prophetic Times.

WHY THE JEWS EXPECT TO RETURN TO PALESTINE.

We have promised to bring under the eyes of our readers what is said in other periodicals about Israel, and we therefore insert the following remarks made in the January number of the Quarterly Journal of Prophecy.

The writer first calls attention to the fact that the eyes of many are directed towards Palestine, and that Christians and Jews wait in the expectation of the return of Israel to Palestine. He then tells us that the question is emphatically a Scriptural one, and ought therefore to be decided by an appeal to God or war. The arguments he adduces are these:

"1. It is urged that the original covenant with Abraham necessitates a future restoration of his descendants to the land then given to him by the Almighty; and it is not easy to gainsay this argument, without at the same time throwing discredit on the fundamental doctrine of Christianity; for St. Paul, in guarding the Galatian Christians from the danger in which Judaizing teachers had placed them, to preserve them from the misinterpretation of the Mosaic covenant, reminds them (Gal. iii. 15-18) of the unalterable nature of a human covenant, and a fortiori of one that is divine. He then reminds them that the covenant with Abraham was established four hundred and thirty years before the law was given, and argues that none of its conditions can affect the original covenant with Abraham. True, the apostle used this argument in reference to the spiritual part of this covenant; but, if it applies to one part, it applies to all; if it establishes the Christian's faith and hope in Christ, it establishes also the Jew's faith and hope of a restoration to Palestine. The words used to Abraham are (Gen. xvii. 7, 8) —'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' It is indeed urged that the past history of the children of Israel proves that this cannot be understood literally,—that the word 'eternal' everlasting is not absolute, but denotes 'duration, past or future, the extent of which is either unknown, unlimited, or indefinite, being limited by the necessity of the case or the context.' But though this is the case, the word 'generations' is absolute, and gives an absolute force to everlasting, so long as the generations of Abraham are perpetuated; and that will be, we are told, as long as the present economy of nature lasts. 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever' (Jer. xxxiii. 35, 36; see also Is. liv. 9, 10). Still, it is urged, this does not affect the question of their restoration as a nation—they may continue a separate people amongst the nations as at present; and the fact of their long banishment from Palestine proves that the land cannot have been given to the family in their generations. But to this it is replied, the fact that the land is entailed on the family does not necessarily secure the enjoyment of it to each generation; that continually cases are occurring amongst ourselves, where the present proprietor of an entailed estate does not enjoy its income, in consequence of previous extravagance, but that this does not militate against the entail itself, which still secures the property to the family, and that the history of those who left Egypt and died in the wilderness, of whom
God said, 'And your children shall wander in the wilderness forty years, . . . until your carcasses be wasted in the wilderness; and ye shall know my breach of promise' (Num. xiv. 33, 34) is but a type of what is now taking place.

"2. But it is maintained that this view of the Abrahamic covenant is confirmed by a very numerous series of prophecies, extending from the time of Moses until the canon of the Holy Scriptures was complete; that these prophecies must be either literally understood by the children of Israel, or figuratively of Christians, whose faith renders them children of Abraham, the father of the faithful. And it is argued that those who adopt the latter mode of interpretation, virtually concede the former by the inconsistency of their own expositions, for they admit the literal application of those parts which have been already fulfilled, and only adopt the symbolical interpretation of those parts which are yet unaccomplished, and hereby destroyed.

"The manner in which this school of commentators treat the third and fourth chapters of Micah, serves as a good example of this inconsistency. All admit that 'the heads of the house of Jacob,' 'the princes of the house of Israel,' 'the false prophets that caused them to err,' 'Zion ploughed as a field,' 'Jerusalem becomes heaps,' the mountain of the house,' of the third chapter (vers. 1, 9, 5, 12) are literal, and history is faithfully quoted in support of this view,—but when, in the fourth chapter, which is a continuation of the same prophecy, the very same words are used, they are explained in a different sense. 'Zion' and 'Jerusalem' become the Church, 'the mountain of the house,' 'the house of the God of Jacob,' become God's spiritual temple, and all the blessings promised in the same words as the denunciations are applied, not to the Jews, but to the Christian Church—although it is manifest they have not as yet been fulfilled, either to Jew or Christian.

"It is indeed admitted by those who adopt this figurative mode of interpretation, that there are many prophecies which clearly relate to an actual restoration of captive Israelites to Canaan. But it is maintained that these were fulfilled at the close of the Babylonian captivity. To this it is replied, that restoration was only partial, the captivity itself was confined to the combined houses of Judah and Benjamin; that the prophecy of this captivity and restoration was limited to the kingdom of Judah (Jer. xxxv. 1 with 11, xxxix. 9, 10); that it was so understood by Daniel, ix. 2; that the historians of its accomplishment—Ezra and Nehemiah—expressly limit it to this branch of the family: for the leaders whom God raised up to build the house of the Lord which were in Jerusalem are 'chief of the fathers of Judah and Benjamin' (Ezra i. 5; Neh. xi. 3). The vessels restored are those which Nebuchadnezzar had brought forth out of Jerusalem (Ezra i. 7). The adversaries who opposed their work are 'adversaries of Judah and Benjamin' (Ezra iv. 1). The sinners who had unlawfully yoked themselves with strange wives are 'men of Judah and Benjamin' (Ezra iv. 10). Moreover, the prophet Zechariah, who took part in this restoration, writing in Jerusalem after its accomplishment, not only speaks of it as yet foretold by Jeremiah, but also speaks of a future restoration, in which the house of Judah and the house of Israel (vii.

18), 'Judah and Ephraim' (ix. 18), 'the house of Judah and the house of Joseph' (v. 6) shall be 'strengthened,' 'saved,' 'made a blessing,' at a time when 'many nations shall be joined to the Lord' (ii. 11), and under the rule of 'the Branch,' 'the Priest upon his throne,' in whom many of the Jewish and all Christian writers recognize the Messiah.

"Now, if we compare this interpretation with other prophecies, avowedly relating to a restoration of the Jewish people, the Canaanite prophecy must be admitted that a very strong case is made in support of the Jewish view. Let us take a portion of the prophecy of Ezekiel as an illustration. The 36th and 37th chapters of his prophecy were written about twelve months after the final deportation of the Jewish people to Babylon under Nebuchadnezzar. At that time both the families of Israel were in exile—the whole land of Canaan was desolate. And in the 36th chapter (vers. 1, 4, 17, 10, and 11), the whole land of Israel and the whole family of Israel are expressly addressed. And, in the 37th chapter, the vision of the dry bones is declared to represent 'the whole house of Israel,' defined as 'Judah, and the children of Israel his companions,' and 'Joseph, and all the house of Israel his companions,' who, it is said, shall be united as one nation in the land of Israel, under 'one king,' that 'they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;' but 'they shall dwell in the land wherein their fathers dwelt, they and their children, and their children's children, forever.'

"Undoubtedly this has never yet taken place: the outcast of Israel have never been restored since their captivity, one hundred and fifty years before the 'dispersed of Judah' were first carried away captives; and the two kingdoms have never been united as one nation since the times of Rehoboam.

"The object of this paper is simply to show the general grounds on which the cherished tradition of the Jews is founded, not to produce all the testimony by which it is supported.

"But as many Christians entertain a similar belief, and maintain that the New Testament Scriptures contain it, it is necessary to glance at the general line of argument they adduce from this source. In the first place, they argue that in the New Testament the distinctive names, Israel and Gentiles, are always used in their old acceptation, that therefore the existing national distinction is declared in the New Testament to be permanent, and that, this being so, we have no authority for applying the words, Israel and Israelites, in the prophetic Scriptures to the Christian Church."

- "In the whole New Testament, so far as I know, there is but one passage in which there can be any reasonable doubt as to the meaning of the word Israel. In Gal. vi. 16, St. Paul says, 'As many as walk according to this rule, peace be on them, and mercy, and the Israel of God.' This is the word commonly received as signifying the spiritual Israel, as it is called. But is it agreeable to sound criticism to assign to a word in one solitary passage a sense which it never has in all the other numerous passages where it occurs in the New Testament? Be Paul universally in every other passage in his writings, where the word occurs, use it to signify His people according
"Secondly, it is urged, that St. Paul, speaking of Jews in Christian times, declares that the covenants, promises, and gifts of Old Testament times still belong to them; for God has not cast away His people whom He foreknew (Rom. ix. 4, xi. 29, iii. 1). And no explanation of these gifts, promises, and covenants can exclude the land of Canaan.

Thirdly, that the New Testament interprets literally a portion of some prophecies, and thus establishes the mode in which the whole passage is to be understood. In Rom. xv. 12, for instance, St. Paul declares the conversion of the Gentiles to Christianity was foretold in Isaiah xi. 11, 12, which speaks distinctly of the assembling of the outcasts of Israel, and the dispersed of Judah from the four corners of the earth. So also in Rom. xi. 26, 27, he quotes Isaiah lx. 20, to prove that 'all Israel shall be saved,' thereby proving that that passage relates to the Jewish people, and to a future event concerning them, while the remainder of the prophecy declares that this is to take place in their own land.

Fourthly, that the New Testament itself contains distinct prophecies of the fact. With a brief view of this argument, supplied by the first and last references to our Lord's personal ministry, we close this paper. At the Annunciation the angel said, 'The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.' This has, as yet, in no sense been fulfilled. If it is to be understood literally, and every other part of the Annunciation was literal, the Lord Jesus has not possessed it. And if it be understood figuratively, of a spiritual reign in the hearts of the people of the house of Jacob, a phrase never used of any Gentiles, it has not yet been accomplished. The vast majority of the house of Jacob have ever said, 'We will not have this man to reign over us.' In no sense, then, has it been as yet fulfilled. Then we turn to the last event in our Lord's personal ministry. Evidently after previous counsel, the disciples asked a preconcerted question of their Master. It was the last they ever asked. 'Wilt thou at this time restore again the kingdom to Israel?' And the Lord's reply does not charge them with an erroneous expectation as to the event itself, but simply declares it was not for them to know the times and the seasons, which the Father hath put in His own power. Immediately the Saviour was taken up from them into heaven, and the angels who appeared to them declared, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The great drama of Christianity is not yet played out. The final act is drawing nearer and nearer. When, and how, and what the close will be is not revealed to us. But the writer thinks it must be allowed that those who believe a restoration of the Jews to their own land an event closely connected with it, are able at least to give a reason for the hope that is in them.'

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THE ANNIVERSARY OF OUR HOME.

We promised in our last number to give a report of the speeches of Messrs. Deutsch and Dien, two inmates of the home, and we now beg to fulfil our promise in giving the essence of what they said.

Mr. Deutsch began by referring to the time-honoured custom of celebrating anniversaries. When young, we are very eager for the approach of that day, and our parents, though they cherish thoughts and feelings we are void of, hail the day with no less joy than we do. He hoped all present would consider themselves the parents of that child, which had to-day its anniversary, and would take a lively interest in the home and its prosperity. At the opening of the home two converts were admitted into it, of whom he was one. Since then the number increased, and at the present moment there were nine inmates, a striking proof, if any were needed, that the home was supplying a long-felt want. The institution was really a home. A certain brother, Mr. Deutsch said, was engaged as tutor in a Jewish school. He became convinced of the truth of Christianity, and was thereupon obliged to resign his position. Now, picture to yourselves the condition such a young convert is placed in. Emerging from a violent spiritual struggle, and having had to pay a heavy price to obtain the victory, he stands there, cast off by his own family and people, and viewed with suspicion by his Christian brethren. Add to this, that want and starvation stare him in the face, and that his faith is yet very weak, and you have a combination of circumstances that might well drive him to despair. The brother was advised to write to Dr. Schwartz, and ere long he became an inmate of his home. Now, I ask, was not that institution, in the truest sense of the word, a home to that brother? The speaker then said, that much as they were indebted to the home...
for its temporal aid, it gave them infinitely more: it proved to be a blessing to their souls. The Jews were a peculiar people, and only a Jew could fully understand them, and sympathize with them. They had derived great spiritual profit from their intercourse with Dr. Schwartz and other brethren that had visited them in the course of the year. In conclusion, he would remind the audience that converted Israelites had often exercised great influence in the Church, and been a great blessing to her. He hoped that there might be some in this house, who, would afterwards, when fully trained, come forward as good soldiers of the Cross, to fight the battles of the Church, and to lead her on to victory.

Mr. Dien felt it a great privilege to be there on such a night; to have the opportunity to speak a few words of love and unity, and to show them in his person the results of the change brought about by the Spirit, since He began to work in him. After some further remarks he thus proceeded:

"I thought it best, as I have come from a far country, viz., Marocco, which state has obtained notoriety on account of its persecutions against the Jews, to give a brief sketch of it, and more especially of those hundreds of thousands of the lost sheep of the house of Israel, of whom I am one. Marocco is a very large country; it is divided into three provinces, which contain more than 200,000 of the 'Scattered Nation,' besides those who live in the villages. These Jews are divided into two classes, the educated and the illiterate. The former consists of those who, after having learned how to read the Bible, feed for the remainder of their lives upon the leaves of the Talmud; these are called Rabbis, and to them all things of importance are submitted; they also exercise great authority over the rest of the people. For example, on Friday evening, at four o'clock, the servant of the great Rabbi goes through the streets with a ram’s horn in his hand, and blows it like the trumpet of Jubilee, in order to let the people know that the week has expired, and the Sabbath at hand. As soon as they hear the sound of the trumpet, they are obliged to close their shops, and go immediately to the synagogue; but if anyone should neglect that duty, the Rabbi has power to excommunicate him, and no other Jew is allowed to speak with him till he shall have paid a sum of money to the Rabbi, and then absolution is granted him. The latter class is subdivided into two others; the first consists of those who can read without understanding—I dare say the Eunuch of Ethiopia was one of this class; and the second consists of those who are unable to distinguish an A from a B. The women are altogether uneducated.

"The Jews of Marocco are a very uncivilized people, on account of the slavery in which they are plunged; and how can you expect a slave to be civilized? These unhappy Jews, though not black, so that it might be supposed that they are a species of monkey, are nevertheless like slaves, for the Mohammedans afflict them severely. When a Jew, either rich or poor, has occasion to go through the streets, where the Mohammedans live, he is obliged to take off his boots, and to put them under his arm, and walk barefooted, otherwise he is punished, not only with imprisonment, and, by paying large sums of money, but also with stripes. Another cruelty, greater than this, is, that whenever a place is to be prepared for a prince or a duke, or whenever a street is dirty, the soldiers come to the Jews, and take them by force to sweep and clean the place.

"If you were to ask the Mohammedans the reason why they oppress the Jews so severely, while the Christians love and respect them, they would give you only one answer; ‘Let the Jews be chosen, and the Christians cooked.’ I have no doubt you all remember the good services of Sir Moses Montefiore in going twice to that country to put a stop to those raging persecutions, and how the Lord blessed his efforts by giving peace to the Jews dwelling there. But though open persecutions do not occur now, yet a deadly hatred exists between them. Now all those Jews are still to be found in the bondage of the Law, zealous without knowledge, and seeking their own righteousness; but, alas, they are ignorant of that knowledge which is in Christ Jesus. I am thankful to say that I have been freed from that yoke, and am enjoying the liberty of the gospel of Jesus Christ. Standing, therefore, in the midst of Christians who, from their childhood, have participated in that glorious liberty, I cannot refrain from making an appeal on behalf of my brethren. We must not blame them for their ignorance of the blessed Gospel, for, ‘How shall they call on Him in whom they have not believed?’ And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?’ Dear Christian friends, the door is open for us to carry the glorious Gospel to that country without fear; and as, by the grace of God the yoke of servitude has now been removed from them, let us also try to free them from their spiritual bondage, the yoke of the Law, and to teach them that not by the works of the Law, but by the traditions of their forefathers they can expect to inherit eternal life, but by believing in Christ."

Our brother concluded by calling on those present to come forward, and to remember the home in their prayers, and kindly contributing towards its maintenance.

A VOICE FROM THE CONTINENT.

Cannstadt, Wurttemberg, Germany, January 19, 1867.

MY DEAR BROTHER,—The information contained in "The Scattered Nation," regarding the formation of the Hebrew Christian Alliance, cannot fail to be most cheering and encouraging to Hebrew Christians. It seems, humanly speaking, the very thing that was needed; humanly speaking, I say, because, after all, it must never be forgotten, that the
All-wise God has His own ways and means, and very often contrary to our best intentions and most matured plans.

Union, or alliance, we, the Hebrew Christian Diaspora, most truly do need, quite as much as any other body. Perhaps the utter want of it, hitherto, has been detrimental to our spiritual well-being, especially to our general and enlarged influence on our Jewish brethren, as well as on the world, which is the enemy of the blessed King of Israel. We have thus been destitute of an important element of strength. True, in Jesus, the living Head of Israel, all who, in their hearts, believe in Him, and with their lips confess Him, are One—members of the same body, friends and brethren in the One Friend and Elder Brother,—though we should never set eyes on one another, or exchange a salutation by word of mouth. And each may be a light and a blessing in the peculiar sphere in which God has placed him,—a reflection of the light Divine, kindled in him by Him who is the Light of the world. Still, there are many disadvantages connected with our atomized condition,—disadvantages enhanced by the fact, that in not a few cases, many cannot possibly strike root with their spiritual being in the community, in the midst of which they dwell. The neighbours of the Hebrew Christian may be Romanists, or they may profess a decayed, sapless, and fruitless sort of Protestantism, whose essence is negation, as its foundation is human pride and egoism; or may be, he dwells among the followers of the False Prophet, or among heathen nations. Standing thus alone, Hebrew Christians are, and feel themselves, to be units of "The Scattered Nation," who, by the tender mercy of the Good Shepherd of Israel, have been sought and found. Yet, though believers in Christ, their nationality, hallowed by so many reminiscences of the mercies and glories of the past, and buoyed up and braced by prophecies concerning a blessed future in the sunshine of the covenant of God's renewed grace, is never extinct.

Naturally, a Jew's heart longs and looks most for the sympathies of one of his nation. In joy and in sorrow the sound of a brother's sympathizing voice, a brother's, both in flesh and spirit, is very ointment to his soul. And, especially, as to his spiritual struggles, his difficulties in believing, the buffetings of the enemy, the hatred of his kindred—with all due acknowledgment of the love and sympathy manifested by Gentile Christians to many a struggling brother,—I quite agree with the sentiments uttered by my reverend friend, the vicar of Wolverhampton, that, after all, a brother Jew only, who has himself obtained the victory, can understand fully the case of a brother Jew, struggling for light and life. And so all through his future existence. And yet he is, sometimes, differently placed, locally far distant from a brother, far away from interchange of thought and sympathy with him. He is, so far, alone in the world; cast out from his kindred; belonging to no one, as it were. What a difference! For a brother Jew, both in flesh and spirit, there is, at all events, somewhere, a body of brethren, a centre as it were, whence he may look for sympathy, for advice, for prayer and comfort—a core, as it were, or a nucleus of that re-formation of his nation's existence, with Jesus, the crucified and risen, as its own King.

Modern Jews, not excepting Hebrew-Christian believers, have sometimes been charged with centrifugal tendencies—that is, deserting their national destinies, and denying their national instincts. But, not to speak of the unbelieving Jew, whose case is altogether separate, how stands the case of the Hebrew-Christian? True, from the time that he is a holy grace to believe the Word of God, and receive Him of whom it testifies, his heart has throbbed with redoubled vividness at the mention of Jerusalem, even the dust-trodden queen she is at present. And it was, perhaps, a consideration of this fact, among others, that suggested the idea of the bishopric at Jerusalem. But with all consideration due to the labours of that devoted band of Evangelists, with the honoured Bishop at their head, Jerusalem's time has not yet come. Not that the Gospel should not be preached there, as elsewhere, and souls brought to Christ; but Jerusalem, as the centre of Hebrew Christianity, cannot at present be thought of. Therefore, the Hebrew Christian is, as it were, still a stranger among strangers; a witness, in many respects, to the truth of God's Word, and the faithfulness of His promises. What a comfort then, to him, to know that there are brethren scattered abroad, looking to the same hope, resting on the same rock, fellow-citizens with him, at all events, of the Jerusalem that is above.

Perhaps it was with a view to meet this want of a central point for Hebrew Christian life, that the movement was suggested, the programme of which you have printed in the November number (page 258) of your last year's issue. But, with all deference to the projectors and propugnators of that idea, it is very doubtful whether it will ever be realized and become conducive to the well-being of Israel. For if all the paraphernalia and the gaudy trappings of public worship, in a magnificent temple, a priesthood clothed with the costliest of habiliments, altars, and sacred vessels set with the most precious jewels, could possibly be the salvation of individuals or nations, Israel ought to be saved long ago; for Israel was in possession of these things—perhaps far more magnificent than they could be got up now—at the time when the Saviour of the world dwelt among them: yet they preferred the Temple made with hands to the temple reared by the hand of the covenant God, and their gaudy worship to that worship "in Spirit and in truth," which can be rendered on mountain top, in dale and glen alike, without any other requisites save living faith and the vivifying and enlightening spirit. And even since the pile and the priesthood have been stricken down by the sword, and the predominantly ceremonial elements conveyed away to grace the triumphal procession of the heathen emperor, there have never been wanting here and there, in the Diaspora of Israel, such so-called "Helps to Devotion" as can be made by men's hands; and in these our days wherever a Jewish community is prosperous, to their honour be it said, great pleasure is soon manifested in beautifying, even with lavish expenditure, the house where they dwell. But, with all this, peace, the peace of God, which results in the forgiveness of sin, and the sprinkling of the conscience with the precious blood of the Lamb, slain for the sins of the world, once for all, is a stranger in Israel's homes and to Israel's hearts; for Israel's help is not bow or arrow,
Correspondence.

HEBREW CHRISTIAN ALLIANCE.

To the Editor of "The Scattered Nation."

Dear Sir,—It appears that there is a misunderstanding on the part of our Gentile brethren in regard to the newly-formed Hebrew Christian Alliance; and I find, also, that Hebrew Christians are troubled with various objections against the alliance. Now, it may answer the purpose for me to state the difficulties I have felt on the subject in question, and, on the other hand, how the difficulties have, after mature deliberation, vanished from my mind.

When I first heard of the alliance, and before I knew the object which those who originated it had in view, I almost resolved to take no part in the matter, because it sounded like worldly policy, and looked as if an anti-scriptural principle was lurking behind the scheme. Besides, it seemed an attempt to raise the standard of nationality, whilst we profess to have nothing but Christ's love as the "Banner over us." But when I found that you were determined to set the plan in motion, and not being with you, in a matter like this, would amount to being against you, I was compelled to modify my resolutions by an old rule of mine—namely, not to oppose any cause, or thwart any undertaking which calls for labour and sacrifice on the engaging party, since, under such circumstances, my judgment may be biased by a love of ease and a natural shrinking from trouble, provided I do not see sufficient proof in the Word of God that the labour is that of vanity, and the sacrifice is for and unto Moloch. I therefore felt that I must take my stand on your side, and at the same time note and observe the directions.

Paul Edward Gottheil.
which the movement will take, and the character it will assume in passing through the different stages common to all such formations. In order to do this I attended the first conference, and was greatly delighted to find myself in the midst of so many intelligent Christians, men of position, learning, and piety, the very names of some of whom I had never heard before. Among the many reflections that occurred to my mind, one was, how different the Prophet would have felt and spoken had the seven thousand in Israel formed themselves into an alliance. We should not have read that he made "intercession against Israel." And, Oh, how I wished I could have brought in our midst some who ignorantly maintain that God has utterly forsaken Israel; they might have been convinced that what the Apostle said of his own time, holds still true that "there is, at the present time, also a remnant according to the election of grace."

I observed, also, that the tendency of the alliance is to strengthen some in the faith, and comfort others in believing. It struck me very much when one of the brethren stood up and spoke to the following effect: "I am happy to be here this morning; I am not learned, I have to work hard; I am a Christian, and for many years have tried to live as such, and I rejoice to be confirmed in my faith by the number of Rabbis here present, who, knowing more than I do, have acknowledged that Jesus is the true Messiah!" Again, we may deceive ourselves in regard to the love we think we cherish towards Christ; but we can always speak with certainty whether we do or do not love our fellow creatures; and we can easily ascertain also the grounds and reason of our love. So I must say that I felt comforted in the fact that I could truly love all those that were before me, and love them on the ground that they loved Jesus.

Another thing I noticed, that the feelings produced by our first and second gatherings are likely to prove not so much shade of nationality as of family relation, and in this the Jews nationally differs from all others, that it can point not to a chieftain, to a conqueror or reformer, but to a common father. It is true, that, in the house of David our people occupied the position of a body politic, and we may affirm, without any hesitation, that had they recognized in Jesus David their king, they would have been still in that position; but their being the seed of Abraham must always remain the same. Now, if a Jew becomes a Christian, what does he give up? His membership of a political body? Of this he had nothing. His claim to be a son of Abraham? That he is not able to do. What then? He parts with the Law for the Gospel because he regards Moses as a servant of God's house, but Jesus he adores as the builder of the house! Without entering upon a theological discussion, or referring to prophetic Scriptures, let me conclude with the simple expression that between Jew and Gentile was the Law, and, of course was erected on the side of the Jews. Romanism, taking advantage of the fall of that wall, has raised another on its own side. It is a part of the Hebrew Christian's mission to testify to their non-Christian brethren, that as they do not fear the thunders of Sinai, because God speaks to them in love and mercy by His Son; much less do they care for the threats and anathemas of Gentile Rome. On the other hand they ought to declare that they will not give up their title to that which God never intended should be removed, and which belongs to them both by nature and inheritance. The promise is to Abraham and his children: "And all nations which thou shalt bless shall bless;" and, therefore, they could not rejoice in Christ Jesus as fully as those who have not such a hope. I ask what reason have they to think thus? They would have the Jew explain away the promises; natural enough, the Jew is rather reluctant to do so; then they tell him with a sigh that he stumbleth at the promises. I ask again, What authority have they to call promises a stumbling block?

Christ is a rock of offence to our sinful and corrupt nature; and He is also a stumbling block when placed by the side of the letter of the Law.

It is the work of the Holy Spirit, both to regenerate our nature and make us receive Christ as the precious corner stone, and also to remove the veil of Moses, in order that we may look over the letter and see Christ at the end, so that, instead of falling over Him, by the grace of God, we are able to lean upon Him; but Christ is ever seen in His beauty and glory when viewed through the light of promises. There is also a secret, which, if the spiritualizers would but discover, they would tremble to make Christian Jews receive their interpretation of Scriptures. I may as well tell them. I am speaking from experience, and it is a fact, that much Hebrew Christians as love their people, and take God by His own literal word, possess more love for the Saviour than those who, speaking of their being engraven in the Church, seek nothing but to be absorbed in Gentile nations. May God grant you strength and courage in your labour of love is the prayer of yours in Christ,

J. E. Neuman.

THE RESTORATION OF ISRAEL.

To the Editor of "The Scattered Nation."

DEAR SIR,—Will you kindly permit me to state two reasons which lead me to doubt the truth of the very common expectation of what is called "the restoration of the Jews to their own land," and to think that the Scriptures promise a result which is only at the first view less honourable to Israel, but which is in reality far more glorious.

Let me premise that I accept it, in their plain meaning and literally, the promises that Israel, the seed of Abraham shall in due time enter into full possession of the Holy Land. But 1. It seems to me, on the one hand, that both the Old and the New Testaments explicitly declare that in Gospel times the appellation of Israel shall have a wider meaning than it originally had; that (according to Isa. Ivi. 9—8) it shall include the "sons of the stranger who have joined themselves to the Lord," and "who have taken hold of His covenant;" or otherwise (according to the Apostle Paul, in Gal. iii. 25—29), all "who by faith have put on Christ, and so become Abraham's seed, and heirs according to the promise." The promise to Abraham that his seed shall inherit the Holy Land must be fulfilled; but are
not believing Gentiles in virtue of their union to Christ, included along with believing Jews, in that seed to whom the promise of the Holy Land belonged.

2. It seems to me, on the other hand, that both the Old and New Testaments virtually declare, that in Gospel times the bounds of the Holy Land shall be extended to include the whole earth. Not only, for example, in Ps. ii. 8, does the Lord promise to Messiah “the uttermost part of the earth for His possession,” and again by the Prophet Malachi i. 11, declare, in every place incense shall be offered upon your name, and a pure offering; for my name shall be great among the heathen (Gentiles);” but Messiah himself, when He came into the world, expressly declared that thenceforward the distinction between places as regards sacredness was to be at an end; that Jerusalem was to be as Gerizim, no more acceptable as a place of worship, no holier than every other spot of the whole earth; not because it should cease to be holy, but because the whole earth should be holy. “Not this mountain, nor yet in Jerusalem, shall men worship the Father; God is a spirit, and they who worship Him must worship Him in spirit and in truth.” And so he commanded the Apostles to go into all the world, to command the Gentiles, no, nor even the scattered Jews, to come to worship at Jerusalem, but to invite Jews and Gentiles alike, wherever they were, to repent and believe in Him and live. Is not the whole world now “the Holy Land,” the rightful possession of the enlarged “Israel of God;” from every spot of which “incense and a pure offering,” shall be offered through Christ by redeemed Jews and Gentiles unto the Lord? And now is the foregoing view less honourable to Israel than that which interprets the prophecies as predicting their restoration as a distinct nation to the secular possession of the land of Palestine? I think not; I think the very contrary. While the literal Israel was yet in the land of Palestine, they did not refuse to receive into their commonwealth Gentile proselytes, who were absorbed into the nation, and were allowed to share all the blessings of the seed of Abraham; and they did not consider it an abrogation of the promises, that Gentile proselytes should thus partake in their fulfilment. What, then, though the number of Gentile proselytes be now in Christ, increased so many-fold, that they outnumber the original Israel itself? In one sense, believing Israel may scarcely not only seem to be thus absorbed into the Gentile Church, but in a far higher and truer sense, it is the Gentile world that comes over to Israel, “taking hold of the skirt of a man that is a Jew, when it joins itself to Christ, and “surnaming itself by the name of Israel.” It is in reality Israel that absorbs the world. It is the religion of Israel that is to fill the earth. It is the King of Israel that is to inherit all nations.

True, indeed, a large portion of the literal descendants of Abraham have been cut off through unbelief; but had not the very same Isaiah who foretold the reception of believing Gentiles into Israel, foretold also (Isa. lxv. 11—16; lxvi. 3—5, 23, 24) the exclusion, not of the Jews, but of unbelief, that Gentile world which is declared by Paul (Rom. xi. 17) to be now “branches cut off” from the olive-stock; branches which, when they shall by faith be again grafted-in, shall not thereby become the stock on which the Gentiles shall depend as branches, but simply branches among the branches—all alike grafted into the stock, which is Christ. When that glorious time arrives, when unbelieving Jews and unbelieving Gentiles—both alas! too numerous—shall be grafted into the olive-stock, it shall be one Church of the living God, one seed of Abraham, one people of Israel by faith in Christ Jesus, having a common right to all the promises, including that of inheriting the earth. What would it benefit believing Jews then to be made a separate nation in the land of Palestine? What advantage would it bring them in comparison of the far higher advantages—spiritual and, I think, secular also—which they shall have already obtained? Nay, even, what national glory could it bring them in comparison of the glory of being acknowledged by all mankind as the race from which, according to the flesh, the Saviour of the world has come?

If in these views I am mistaken, I shall be happy to be set right; if otherwise, perhaps the foregoing remarks may not be useless.

W. T.

ANTICHRIST AND THE FULNESS OF ISRAEL.

To the Editor of “The Scattered Nation.”

DEAR SIR,—Will any of your readers kindly say whether the verb דָּאְרָה in Isa. x. 12, “hath performed,” should necessarily be rendered in the Perfect tense, and if so, state the grounds? The Perfect here is the same as a Future Perfect,—shall have performed.

My reason for inquiring is as follows. Most students of Scripture are familiar with the term 1,260 days. Whichever way this may be interpreted, whether on the year-day principle, or literally, all are agreed that it marks the duration of Antichrist’s reign. It is only lately that I have noticed particularly the mention of other periods in Scripture, e. g. 1,290 days, Dan. xii. 11, and 1,335 days, v. 12. This latter period is characterized by the statement—“Blessed is he that waiteth and cometh to the one thousand three hundred and five and thirty days.” These periods are to be reckoned from the middle of the 70th week (Dan. ix. 27). There would therefore appear to be an interval of 75 days, or two months and a half between the termination of Antichrist’s reign, and the last of these 1,335 days. Now I have hitherto thought that the Antichrist (דָּאְרָה) would be the last of Israel’s enemies put down before the Millennial reign begins. But it has been stated that, during the interval to which I have referred, Christ will put down the “King of the North,” Dan. xi. 40, and other enemies of Israel. This statement is made to rest on Isa. x. 12: “When the Lord (יהוה) hath performed his whole work on Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks.” By some this verse is considered to show that the King of
LONGEVITY OF THE JEWS.

The high rate of mortality amongst the French and other emigrants of North European descent in Algeria has had the effect of directing attention to the question of innate differences in the vitality of races, and the extent to which certain races, through some congenial organic and dynamic specialty, possess such exceptional vigour as to confer upon them the cosmopolitan privilege of acclimatisation upon every spot on the globe on which they may choose to settle. Contrary to what might have been expected, it is a well-known fact that of all the contingents of the grand army of Napoleon the natives of southern Europe, and notably the Corsicans, best supported the rigour of the Russian campaign. And this inherent elasticity of the functions which bestow upon them greater sturdiness and immunities; are we to look upon it as the inheritance of races whose native clime is characterized by great meteorological vicissitudes, by
great extremes of heat and cold! Palestine is said to be such a climate, and the Jewish race the most privileged in existence in respect to its powers of acclimatisation. Throughout Europe (with the exception of Norway and Spain, from which he is excluded), throughout Asia, the Jew flourishes as if at home. Even in Africa he exhibits no inferiority to the natives in constitutional vigour. Marocco numbers 340,000, Algiers 80,000, and a considerable portion of Jewish blood exists in Abyssinia, the mountains of the Atlas, and even as far south as Timbuctoo. Dr. Neufville, of Frankfort, states the average duration of life of the Jews of that city to be 48 years 9 months, that of the rest of the population 36 years 11 months. During the first five years of life the deaths of Jewish children are scarcely more than half those of the Christians. One-fourth of the total number of the latter die before they are seven years old, whilst, of the former, three-fourths attain the age of 28 years. Half of the Christians have succumbed by 36, whereas half of the Jews live to be 50. Beyond 59 years 10 months, a quarter only of the Christian population will be found alive; but a fourth of the Jewish live to be 71. Dr. Glatter has instituted a comparison between the longevity of the Jewish race and three others in the Austrian dominion, from which he finds that out of a thousand persons deceased, the number who attained an age between 70 and 100 were—of Hungarians, 54·4; of Croats, 70·8; of Germans, 86·7; and of Jews, 120·0. The longevity of the Jews was noticed by Haller, and attributed by him to their sobriety and careful diet. Doubtless sobriety must be admitted amongst the causes of their longevity, perhaps even as the most potent; but it does not seem improbable that the same energetic vitality that enables them to become citizens of every climate is also operative in prolonging the duration of their existence,—has, in fact, endowed them with a longer average term of life. In India, the mortality amongst the children of European soldiers is four times greater than amongst children of similar ages in England. And no instance is known of a third generation of the Europeans rest ever having existed in India, all the individuals being the issue of pure European descent, and having been born and reared in the country. —London Review.

A ROMISH INSTITUTE AT JERUSALEM.

As many of our friends have very few opportunities of becoming acquainted with what the Romish Church is attempting among the Jews, the following article from L'Universe, the known Ultramontane paper, is of some interest, though written eight years ago. It makes us acquainted with the position taken, and sketches the beginning of a work, the progress of which we shall describe in a future number. It reads thus:—

"A converted Jew, named Ratisbonne, has purchased a portion of the palace of Pontius Pilate, with the intention of building on it a house for the order of the Daughters of Zion, of which he is one of the founders. The site purchased, which is covered with ruins, lies opposite the Turkish barracks and the palace of the governor, and is about 100 feet long by from 100 to 120 feet wide. The ruins are of Arab buildings, but beneath them are others of constructions that existed in the time of Herod. Among these latter are several vaults, four cisterns (one of the latter cut in the solid rock and of large size, being evidently of extreme antiquity), and, what is most remarkable of all, part of what is known as 'Pilate'a Arch,' or the 'Arcade of the Ecce Homo,' a name given to it not only by Roman Catholics, but by all Christians. At this arch it was that Pilate presented the Saviour to the Jews after the scourging. As this structure is completely covered with plaster, and surrounded by an ignoble Arab construction, occupied by a dervish, it is only by a close examination that its great antiquity can be discovered. Some travellers pretend, indeed, that it is Christian credulity alone which causes it to be regarded as Pilate's Arch; but not only is it known to be so from immemorial tradition, but the large blocks of stone of which it is formed, and the style of the architecture, permit no doubt of the fact to be entertained. The blocks are similar to those which are to be found in the buildings at the time of Herod now existing in Jerusalem, and the ornamentation, which is simple, is in the same style also. In the immediate vicinity of the ruins is the sanctuary erected on the precise spot on which Christ was scourged, the spot on which He was forced to carry the cross, and that on which stood the palace of Herod the tetrarch. The sum paid by M. Ratisbonne for his purchase is 42,000fr. It is more than the intrinsic value of the ground; but in this country, in spite of the Hatti-humayoun, all obstacles are thrown in the way of foreigners who desire to purchase land, and such obstacles can only be overcome by means of bribes. The palace of Pilate, in which so many scenes in the passion of our Lord took place, was at one time converted into a sanctuary by the Christians: but it is now, with the exception of that portion bought by M. Ratisbonne, in the hands of Mussulmans, and they have established in it barracks, stables, and a convent of dervishes. Of the 'Daughters of Zion' seven have for the last twenty months been in Palestine, and during that time they have taken charge of seven or eight orphans. The special object of the order is to labour for the conversion of Jewish females to Christianity; but on removing to Jerusalem the sisters will confine themselves principally to founding a house of prayer and expiation, the task of making proselytes amongst the Jews being peculiarly difficult in this country, where they demanded that the blood of the Saviour should be 'on them and their children.'"

Thus does Rome, obedient to her mission, trace the footsteps of the faithful missionary, and seek to substitute the crucifix for the cross, and the worship of Mary for the devotion which, bowing before an unseen Saviour, says to Him, "My Lord and my God."
INTELLIGENCE.

GREAT BRITAIN.

PROPOSED NEW SYNAGOGUE.—The Wardens of the West London Synagogue of British Jews have issued an appeal to their members for raising funds towards the building of a new and larger synagogue, the present one not offering sufficient accommodation for the ever-increasing congregation. A united branch synagogue is also proposed and the Committee and Vestry of the Great Synagogue have convened a meeting to consider how the wants of the ever-increasing Jewish population in the central districts of the metropolis are to be best met. The Jewish Chronicle of 2nd January contains an account of the opening and consecration of the Jew’s Deaf and Dumb Home. The ceremonies were performed by the Rev. the Chief Rabbi, in the presence of an assemblage of upwards of one hundred persons. The home is now permanently established at 22, Burton Crescent.

EDINBURGH.—A Mrs. Henry Solomon of Nelson Street, has, by her own exertions, raised by subscriptions among co-religionists in Edinburgh and different parts of England, a sum of money sufficient to purchase a burial ground for the members of the Edinburgh Jewish congregation. She has been successful in effecting the purchase of a portion of the Echo Bank Cemetery, beautifully situated on the Dalkeith Road, about two miles out of the town. The ground, walls and gate, will cost about 350 guineas.—Jewish Chronicle.

FRANCE.

The Archives Israelites points out, as a remarkable fact, that the Jews are now occupying a large share of public attention in France. Several newspapers are constantly bringing Jewish questions before their readers, and the Journal des Deux has commenced a feuilleton, in which the principal characters and the descriptions of life and manners are purely Jewish. The Universal Israelite Alliance, too, has recently celebrated its sixth anniversary in Paris. The proceedings excited great interest, and a large number of Jewish and Christian notabilities were present. The report read by the secretary showed that the Alliance had pursued its objects with great energy and success during the past sixteen months.

In this connection we may mention that even in Madrid the bitter intolerance of centuries seems at length to be yielding to a more liberal sentiment, for within the last few months the Jews have obtained for the first time the concession of a burial place for their dead within the Spanish capital.

The Universal Israelite Alliance held its annual meeting, November 29th. The number of members is 4,500; the receipts since May, 1865, 50,600fr., and the expenditure 33,700fr. The Salle Mollière, where the meeting was held, was filled to overflowing. The object the Alliance has in view is to gain emancipation, instruction, and education for Israel; in short, to raise the people in every way. A Rabbi from Hungary had brought money to be used for the purpose of colonizing the Holy Land. It was accepted, though there was some doubt among those present whether Palestine ought to be recommended to emigrants as the most favourable place to go to. Terrible accounts were given of the persecutions the Jews have still to undergo in many a country. The president, M. Creminieux, delivered a very eloquent address; he gave details of his journey to Bucharest, where he appeared before a commission of sixty members of the Chambers, to plead the cause of the Jew. He asked why the children should be made responsible for the crime committed by their fathers. He drew, in the course of his remarks, a comparison between Israel and the other nations, and expressed his opinion that it was not only not inferior to any, but that with a few more efforts, it would be at the head of all.

"Our heads have been bent down for ages, we have now raised them up again." He concluded by referring to the glorious past of Israel, and the way in which it influenced the history of the world; and said that though it was now scattered and in distress, it yet remained an ever-living witness to the great and mighty truth of the unity of God.

AUSTRIA.

Mr. Van Andel, of Prague, has baptized two Jewesses, young women of good education. They had been placed, through Mr. Van Andel’s means, in the Teacher’s Institution at Kaiserswerth.

"I told you in my last," says Mr. Van Andel, "that those two young Jewish ladies whom I had placed in the teachers’ seminary at Kaiserswerth, had both of them expressed the desire to be baptized. Consequently I felt it my duty to go there myself, and carefully to examine into their real state, and thereupon to proceed accordingly. I certainly knew that even before they went to that institution, they not only were convinced of the truth of Christianity, but had also given evidence of their accepting Christ as their Saviour; and when I saw them, I was most happy to find that their state of mind appeared such as to present no obstacle whatever to their baptism taking place soon.

"Yet I felt it my duty to stay some time at Kaiserswerth, and to prepare them still more fully for their acceptance in the Christian Church."

"Their views were not yet quite settled respecting some points, but happily all difficulties were soon removed. All I heard and saw concerning them filled me with great pleasure, and confirmed the good and favourable accounts I had received.

"I therefore felt perfectly justified in making the needful arrangements for their baptism, and having received from the Consistory at Coblenz their most ready consent that I should do so in the pala of the Prussian church, the baptismal service took place on Sabbath, the 30th September, and I had the privilege of being assisted therein by two brother ministers, namely, the Rev. Pastor Vormbaum, parish minister at Kaiserswerth, who preached a most fervent and eloquent introductory sermon; and the Rev. Pastor Stricker, minister of the seminary, who gave a very affectionate closing address. There were a great number of people present, and all felt it to have been a most solemn and blessed season."
VIENNA.—An antiquarian discovery. An ancient German lullaby has been discovered in the imperial library at Vienna. Judging from the spelling and shape of the letters, it dates from the tenth century. But the most extraordinary thing is, that there are glosses in Hebrew to three words in it; that the vowels a, e, i, are replaced by the corresponding Hebrew vowel points, and that instead of the letter Z, an Hebrew Tzain is substituted.—Algemeine Zeitung des Judenhausns.

Pesth.—Mr. Moody writes thus about the mission school there, where hitherto education has been given without charge:—

"We have introduced the payment of an enrolment fee, and the plan has succeeded admirably. We resolved to make a beginning this year by charging a florin for each child, with considerable deduction, however, in the case of several children from the same family. At one time we thought two florins might perhaps be charged as a school-fee for the whole year. After mature consideration, however, we thought it might be wiser to make a beginning with a smaller sum, and we are now glad that we have done so. The new arrangement has been successfully introduced, and we shall feel encouraged to go a little farther next year.

"About 400 children have been enrolled, and the enrolment money amounts to rather more than 340 florins. The eagerness with which the parents pressed forward with their children, notwithstanding the required fee, was a plain proof that we had made no mistake in thinking that the school had now attained such a recognized position that parents would be glad to have the benefit of the good instruction for their children, even though they had to pay something for it. We had at the enrolment the pleasant feeling that the parents now came forward regarding it as a favour shown on our part if we took their children in, instead of regarding it, as they did in many cases before, as a favour they were doing us if they let their children come."

FRUSSIA.

From a report of the "Rhine Westphalian Society for the Conversion of Israel" we extract the following:—

"Our brother Rev. Mr. Axenfeld and colporteur Thomas visited many hundreds of Jewish families during the past year. A great many Bibles, either Old or New Testaments, were bought by Jews, and we distributed a large number of tracts free from any charge. Mr. Axenfeld, of Colon, lectured on Friday evenings on portions of the Old Testament. The meetings were not as well attended as they might have been, for the want of a suitable building to meet in. It is thought very desirable to build an institute for Jewish missions. Many Jews received instruction; others, and not a few, took their children into the visible Church, but also into the invisible one. A second colporteur was appointed. We rejoice to be able to state that the Evangelical churches take more and more interest in the people of God, and that the two publications of our society have a goodly number of subscribers. Our annual meeting was, notwithstanding the money crisis and rumours of war, well attended. Dr. Ewald, of London, gave a very excellent address on the motives that ought to stir us up to preach the Gospel to the Jews. He laid down several propositions:—

I. The name of Jesus is the only name under heaven given among men, whereby they must be saved; this name ought therefore to be preached to the Jews.

II. Jesus Christ Himself preached the Gospel to the Jews, and we ought to follow his example.—Matt. xvi. 24; iv. 6.

III. The Apostles preached the Gospel to the Jews; their crucifixion of Christ therefore did not exclude them from the blessings of the Gospel.—IV. There is yet a remnant, according to the election of grace, as many Jews since the destruction of Jerusalem have been converted.

V. — Gratitude.—Rom. xv. 27.

VI. The duty to love our neighbour.—Matt. xxii. 31; v. 44.

VII. The Gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The report then mentions how the many branches established in connection with the society, and thanks them for their energetic efforts and kind help. A great deal of money was collected during the past year, and a considerable amount was sent to alleviate the great distress in Palestine.

JERUSALEM.

Sir Moses Montefiore has determined, since his return last spring from the Holy Land, to erect another hospice at Jerusalem for the residence of several poor Israelitish families. The building will be on a large scale, and is entrusted to Mr. W. E. Smith of Upper Bedford-place.—Builder.

ABYSSINIA.

The Pall Mall Gazette states that letters have been received from Mr. Rassam up to the 5th of November. At that date all the captives were still confined within the fort of Amba Magdala. They were bound in chains, but of a lighter kind than those with which they were first loaded. In other respects they were well treated, and amply supplied with provisions. Colonel Merewether was to leave Aden for Massowah, in company with the engineers engaged for the service of King Theodore, on the 27th ult. It is understood that he will proceed to the interior, unless the captives are previously liberated. Colonel Merewether did not expect to be absent from Aden beyond a month.

The Morning Star has the following:—

"The members of the second party despatched for the relief of the European captives in Abyssinia have all by this time reached the Turkish port of Massowah, in the Red Sea. The Rev. Mr. Plad, whose family are among those held in captivity by King Theodore, left England, with a letter from the Queen to that barbarous potentate, so far back as the 9th of October. Mr. Talbot, a civil engineer, together with the workmen who are intended to labour in the King's manufactories and arsenals, and the specimen of machinery which they take with them as propitiatory offerings, sailed a month later. They were followed a few days afterwards by Colonel Merewether, the political agent at Aden, who will act as chief of the mission. Upon Mr. Plad, the mis-
The following interesting account is abridged from the Times:—

"We first ascended six steps and then took off our shoes. Then we entered on the ascent of twenty-eight broad low steps of polished stone, with the Titanic Jewish wall on our left, and some houses on our right. We passed a turning to the left, and felt we had entered the mysterious precincts. There was a part of the way arched over, and in the Hebrew wall some vast stones. Passing up eleven broad steps, we reached a wall and gateway with inscriptions from the Koran, which were however not translated for us. Passing this gate, we entered a long empty matted corridor. Immediately on the left was a large iron door, closed. We entered, and crossed a small vestibule, white and neatly matted, and entered to the right the great colonnade, once the porch of the church. We here saw the court, which as well as the colonnade, is paved with polished stone. In the north side some young palms, whose vivid green relieves the eye charmingly. The north side appeared to be buildings; the east and west blank walls; south was the colonnade. We advanced a little and entered a small matted, dingy, dark vestibule, panelled with inlaid marble in bold patterns, and filled with inscriptions from the Koran, and other pious texts, not only in the decorations, but scrawled by visitors. The whole building teems with their little memorials. They are all apparently after this manner:—

"There is no Deity except God. He is the Living—the Self-existent."

To the right and left were doors closed with ancient massive gates of silver bars placed crosswise. That on the right (W.) contains the cenotaph of Abraham; that on the left of Sarah. The doors were not opened, but we looked through the bars. On the threshold were stands for lamps. The vaulted chambers are very obscure; within are lofty cenotaphs, apparently covered with dark green silk, worked with gold, about 9ft. long by 7ft. high, a little raised to the south. From the ceiling hang canopied or sails of silk which rest on the top. On the side of Abraham's cenotaph was a piece of black with this inscription, or the like, in gold letters:

"This is the place of our Lord Abraham, the friend of God."

And on Sarah's:

"This is the place of Sarah, the wife of Abraham, the friend of God."

Hence we went to the tomb of Isaac. This and that of Rebecca are ugly buildings, like small low cottages, standing opposite one another, on the east corners are some young palms, constructed) in bands of red and white. They have windows squared and bound, in the north end and inner side, where is also a door. We peered through the end windows into the dusky insides, filled up with great cenotaphs like those of Abraham and Sarah, but not as handsome, and without canopies. Near the foot of Rebecca's shrine was an elegant and finely plated against the pillars, where the visitors stand during service. On both cenotaphs were words stating whose "place" it was. . . . We now crossed the court and went into a small vestibule, clean, white, and matted, just opposite the mosque door. There are doors on each side, where lie on the west Jacob, and on the east Leah. Both apartments were octagons, new, clean, and whitewashed with large windows to the south. On the threshold were stands of silver for lamps. Both doorways were open, and I was invited to enter the shrine of Jacob. I walked round the cenotaph. The floor was richly carpeted with handsome prayer carpets, and the tomb was lavishly covered with fine bright green silk pants, splendidly embroidered in gold, bearing holy mottoes, such as "There is no Deity but God; "Mohammed is the prophet of God," &c. On the side next the door an inscription as in the rest, for the statement that this was the place of Jacob. I was asked not to enter the shrine of Leah, out of deference to her sex, but looked in freely. It was got up like Jacob's; but against the tomb rested two bright banners of green silk and gold with gilt finials, which are carried in the sacred processions. A Muslim entered and pushed one acrost from the black and gold inscription, which was thus:

"This is the place of Leah, the wife of Jacob. Let us pray our Lord that we may be with her in eternity."

Beyond the door of Jacob's tomb is a closet seemingly disused. We were taken round into an unfrequented corridor to see Joseph's tomb but saw nothing but a ruinous chapel. The tomb appeared to be in an apartment below a ruined private house, and its misery was a marked contrast to the splendour of the others. It was shabbily covered with dark green cloth, and the walls (whitewashed) marked with the names of God, Mohammed, Abubekr, Omar, Hassan, Houseyn, Ali, Fatmeh, and somebody else, perhaps Jesus."

DRISHATI ZION (דרשתי ציון) OR RESTORATION OF ZION.

We learn from the "Jewish Chronicle" that—

"Rabbi Hirsch Kalischer, of Thorn, Prussia, has established a society for the colonisation of Palestine by Jews, and in furtherance of his object published a very interesting and learned treatise, in which he seeks to show, on Talmudical grounds, that the time for the restoration of Zion has come; that the common Jewish view excluding all human interference in the matter, and, in fact, deprecating it, is erroneous, and that the event of its being accomplished by human agency, even the offering of sacrifices would be lawful. The publication concludes with an earnest appeal to all Israel to come forward and co-operate in order to bring about so great a desideratum. We may add that prefixed to the book is the correspondence of the rabbi with several equally orthodox colleagues, who express their approbation of the object of the publication. Such, in a few words, is the substance of his work."

The editor states some difficulties against the plan.

1. The land in Palestine is owned by the Porte or by private individuals, and, therefore, must
be bought; and would not all available means be exhausted in the purchase, so that none would remain for the cultivation of the ground?

2. How will the Rabbi bring into his scheme those thousands of Jews who have no wish for Israel's restoration to the land of their fathers—who believe in no personal Messiah,* and who shrink from the idea of seeing bloody sacrifices re-established in the sanctuary as it was in the days of yore? As this class embraces men of good intelligence, wealth, and social influence, it is feared lest, without their assistance, neither Government protection could be obtained nor the requisite funds raised.

3. How could the fields of a whole colony lie fallow for a whole year and all debts be remitted? What if the sixth year, preceding the release year, should be a year of famine, of drought or locusts, would then not the year of voluntary interruption of agricultural labour plunge the colonists into an abyss of misery?

The "Jewish Chronicle" is not without sympathy for the project, but finds it necessary to state the obstacles. Looking at the undertaking from a business point of view, these obstacles are, no doubt, of great importance. But then one must know very little of the history of Israel if that great promise is lost sight of: "Is anything too hard for the Lord?" Drought, locusts, and famine existed even in the days of Moses, and why did God then command the year of release and jubilee? Is He not the same now as He was then?

THE BRICKS OF THE PYRAMIDS.

Professor Unger, the celebrated Viennese botanist and paleontologist, has recently published some remarks on the bricks of the ancient Egyptians, especially those of the pyramid of Dashour, which was built about 3,408 years before our era. One of them being examined through the microscope by the professor, he discovered that the mud of the Nile, out of which it was made, contained not only a quantity of animal and vegetable matter, but also fragments of many manufactured substances; whence we may conclude that Egypt must have enjoyed a high degree of civilization upwards of 5,000 years ago. Professor Unger has been enabled, by the aid of the microscope, to discover in these bricks a vast number of plants which at that time grew in Egypt. The chopped straw, clearly discernible in the body of the bricks, confirms the description of the manner of making the latter, such as we find it in "Herodotus," and in the book of Exodus.—Engineer.

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PORTIONS OF SCRIPTURE READ IN THE SYNAGOGUE,
FROM JANUARY 5TH TO MARCH 9TH.

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<th>Parasha</th>
<th>Hapthahra</th>
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<td>Exodus vi.—ix. 2—35.</td>
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<td>2nd March</td>
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Several of our readers have expressed a desire to be made acquainted with the parts of Scripture read on Sabbath-days in the synagogue. We comply with their request, because it is our duty to make Christians acquainted with the persons, manners, and worship of the Jews, and thereby to awaken their sympathies, and to fit them for proclaiming Christ to the Israelite. The Parasha (the part from the Pentateuch) and the Hapthahara (the part from the Prophets) of every week, offer ample opportunities to speak to the Jews of Him who in the synagogue of Nazareth read the Hapthahara of the week. (Luke iv., compared with Isaiah lxii.)
THE MOST ANTI-CHRISTIAN OF DOGMAS.

BY THE EDITOR.

An awful designation! and every Christian mind that is alive to the glory of Christ, and has a horror of everything that is opposed to His honour, asks, with great anxiety, Which dogma is branded as "the most anti-Christian?"

Much has of late been said and written about Ritualism, and justly so, because it is the duty of every one who loves the truth, as it is in God's Word and in God's Son, to testify against a party which pretends to magnify both, all the while adding its own fancies to the Word, and detracting from the sufficiency of the finished and perfect work of Jesus Christ. No one can deny any longer that these Romish practices are the fruit and, at the same time, the propagators of Popish doctrines—Laymen and ministers, clergymen and bishops, friends and foes, the Ritualists themselves acknowledge that the Ritualistic practices are to pave the way to Rome. All these ceremonies would be child's play, and unworthy of a reasonable person, if they did not mean something—if they did not symbolize certain truths or errors, call them which you like. Popish practices naturally symbolize Popish errors; and all that are opposed to Popish teaching must raise their voice against Ritualism, which prepares men's minds to receive doctrines which they would detest if they were brought before them in plain words.

It is but right to say that the Ritualists do not disguise their intentions, but rather glory in their shame, for it would seem that they have become so numerous and powerful, that they challenge their opponents to put them down, or to expel them from the Established Church, if they can. They have taken legal advice, and have ascertained how far they can go without being amenable to the law, and, if remonstrated with, they will give up some of the most offensive practices, but go as far as they can, and spread the poison, more carefully prepared, in public and in private.

We rejoice sincerely in every effort made to counteract that frightful auxiliary of Popery, more dangerous than Romanism itself, because it uses the churches and pulpits of a Reformed Church to undermine the very foundations on which that Church rests. Rome is an open enemy, and one knows how to meet her; but Ritualism is like unto the traitors within the citadel, who, as long as it serves their purpose, denounce the enemy outside of the walls, all the while preparing the way for his entry by weakening the bulwarks, seducing the soldiers, and confounding the plans of the defenders.

But we confess that we do not expect much from these efforts, because the movement has obtained such immense proportions that no human power can stop it; and we fear that the Christians in England must prepare themselves for a mighty struggle with open and clandestine Popery; yea it is not impossible that those who now teach and profess the truth, shall not only have to take the 'watchword' but also the 'place' of the martyr. Should the day of tribulation come, the day of grace will not he found wanting. May we all receive mercy to be found faithful, even unto death!

I felt constrained to write down these few remarks, for I believe that days of trouble are at hand, and that Rome—which persecuted your and my fathers—is still the same, and will do the same unto all that abhor her idolatrous practices. The power, not the will, is lacking at present. But I must not forget that I am to tell you what is "the most anti-Christian of dogmas." In the manifesto of the Ritualists, "The Church and the World," Dr. Littledale has an essay, entitled, "The Missionary Aspect of Ritualism," and he tells us that the "respectable Anglican mission to the heathens, and the more boastful but not more useful efforts of the sects" have failed, because a purely subjective religion, fatally weighted with the most anti-Missionary and anti-Christian of dogmas—the Lutheran doctrine of Justification—"has been offered to men who needed to be taught by externals to rise into the conception of spiritual life."

I shall certainly not offend the readers of
this Magazine so grossly as to refute the statement of Dr. Littledale, and point out that Luther taught nothing but what Paul had preached, and that the great Apostle of the Gentiles most decidedly did not act in accordance with the advice of Dr. Littledale, but preached Christ and Him crucified, and repudiated all enticing words, and never taught by what the Ritualist calls "externals." I simply call your attention to the plain statement that the doctrine of Justification by Faith alone, which Luther taught, and with him all the Churches of the Reformation—a doctrine which was so decidedly condemned by the Council of Trent—is openly characterised by a Ritualist as the most anti-Christian dogma. The most advanced Jesuit could say no more. If proof of the identity of Ritualism and Romanism were wanting, this assertion of Dr. Littledale is quite sufficient to convince us thereof.

Luther has described that dogma as the articulus stantis aut cadentis ecclesiae, and I boldly assert that if this doctrine had been preached fully, distinctly, and faithfully, neither the tracts for the times, nor Ritualism would ever have obtained so powerful an influence. Dr. Littledale does not know that the preaching of Justification by Faith alone is the most objective teaching; for it tells us that our salvation rests on Christ dying for us, whilst the Romish doctrine confounds justification and sanctification—Christ for us and in us—and makes our peace to depend on our subjective feeling.

These few remarks must suffice for the present, but it may be necessary to show from history and from Scripture that Dr. Littledale has borne false witness when he denounced Justification by Faith as the "most anti-Missionary and anti-Christian of dogmas."

THE SANCTUARY OF JEHOVAH.
A VOICE FROM MOUNT SINAI.

NO. IV.—THE TABLE OF SHEWBREAD.

The next vessel for the Sanctuary was a Table, about three feet six inches in length, one foot nine inches in width, and two feet seven inches high, of the same indestructible wood as the Ark, and like it, overlaid with pure gold. It had a "crown" or rim of gold surrounding it, to preserve the shewbread, during the march, from the effects of any stumbling on the part of the Levites who were to carry it. Besides this, around it was a narrow shelf about six inches wide, with a raised rim of gold, very likely for the purpose of holding the golden dishes and spoons, covers, and bowls, that were attached to the Table. Staves also of the same material as those of the Ark were provided for its conveyance.

Shewbread was placed on this Table before Jehovah "alway;" this bread was made into twelve loaves of "fine flour," an equal quantity in each, and baked; they were then arranged in two rows on the Table, and covered with frankincense.*

The twelve loaves undoubtedly symbolized the twelve Tribes of Israel, but those Tribes corporately as one, and in their future character as "an holy nation," for holiness was the pre-requisite to the attainment of the Covenant promises.* The fineness or evenness of the flour is emblematical of this moral character. The meat-offering of Leviticus ii. will show that "fine flour" is used as an emblem of the Divine character, or moral glory of the Messiah; so we are here taught that Israel will be brought into the likeness of the same, transformed by the renewing of their hearts and minds, through the power of the Holy Ghost.† All too will be equally excellent, inasmuch as there was the same quantity of fine flour in each loaf.

The loaves were baked, they had passed through the fire, and, in that state, were fit to be placed on the pure Table of Jehovah's Sanctuary. As we look at the future career of Israel, they had to pass through a fiery trial, and much suffering on account of sin, but when we look onwards, and see in the "baked cakes" of the "meat-offering" of Leviticus ii. the same "fine flour" subjected to the same

* Gen. xvii. 7-14; Exod. xix. 6.
† Heb viii. 10.
fire, and learn that these cakes typify the Messiah passing through the fire of human sufferings at the hand of God on behalf of His people, we understand how, "in all their affliction, Jehovah was afflicted, and the angel of His presence saved them;" how "in His love and in His pity He redeemed them. He said, 'Surely they are my people, children that will not lie (or in the end be false to me)'; so He was their Saviour." That was the view Jehovah could take of the twelve Tribes, in the baked loaves on His Table; their chastisements at an end, and though about to be scattered in wrath, they would be restored and re-united in His grace, because "He was their Saviour!" These loaves were covered over with frankincense, and supported by the pure golden Table. Frankincense is an ingredient which emits a fragrance, all the sweeter from its subjection to the fire, it is therefore peculiarly significant in the meat-offering of an element in the character of the Messiah, which it is the object of that offering to display. This covering of a sweet savour on the loaves, thus presented to the holy eye of Jehovah the spotless character of the future offering, and the exceeding preciousness of it, as that which should be accepted for Israel, with the purity of which He could clothe them.

The loaves were changed every Sabbath, fresh ones being laid on the Table; so whilst the bread was to be considered "continual" in the presence of Jehovah, the old loaves became the food of "Aaron and his sons." The same loaves, therefore, that had been looked on by the eye of Jehovah, were fed upon by the priesthood, or representatives of the nation as in a consecrated condition. Thus was a beautiful link formed connecting Jehovah with His people, both feeding with satisfaction on the same bread, and that too on the day which was the memorial of their final rest in the land.

The twelve loaves were supported by, or presented on the pure Table, and as that Table was made of the same materials as the Ark, they have the same signification. Not only, therefore, was Israel before Jehovah in all the sweetness and preciousness of the frankincense character, but they were also presented to Him in all the value of the Divine excellence of the person of their fore-known glorified Messiah! It was this that constituted the Table with its representation-loaves, a holy vessel fit for the Sanctuary of Jehovah.

The Holy Ghost has graciously presented us with an intermediate testimony to the manner in which Jehovah at this present time looks on his banished and scattered, yet to Him, united people. The Apostle Paul, speaking to King Agrippa, before whom he was arraigned, to answer for his faith, says, "I am judged for the hope of the promise made of God to our fathers, unto which promise our twelve Tribes instantly serving God day and night, hope to come." He could thus speak of corporate Israel, looking with confidence to their re-assembly in national unity. Again, a number, symbolic of the twelve Tribes in national completeness, is seen in the Apocalypse as sealed for future blessing, before the great tribulation of Judah is brought to view. The Psalmist, too, in writing of the future of Israel, says, "Behold how good and pleasant it is for brethren to dwell together in unity." This is a ray shining on the Millennial blessedness for our instruction, as also for our example.

The Prophet Ezekiel, who mainly writes of Israel's future, was inspired to put forth "a more sure word, as a light that shineth in a dark place," and to declare the re-union of Israel and Judah in the land under the Messiah. Taking two sticks with their respective names written on them, and then putting both sticks into one hand, he was to say to them, "Thus saith the Lord God, behold! I will take the children of Israel from among the heathen, whither they be gone, and will gather them in on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all." This is conclusive. Jehovah foreknew and foresaw all this, as he gazed in holy complacency on the symbolism of the "pure Table" of the Sanctuary, and the twelve loaves which were a memorial taken from the children of Israel for an everlasting covenant.

* Isa. lxiii. 8, 9.
† Levit xxiv. 8, 9.
• Acts xxvi. 6, 7.
‡ Rev. vii. 3-8.
.§ Ezek. xxxvi. 15-22.
LETTER III.

We have sailed up the Euphrates together, in the midst of ruin and desolation, and lingered for a while over the memory of ancient civilisation. Great capitals, dynasties, and empires have passed away, like a vision. Old Father Time has swallowed up Nineveh, Nebuchadnezzar, and Babylon the Great. The mighty Persian kingdom, founded by Cyrus, the destroyer of the Babylonian, was destroyed by a greater warrior still,

Before whose broad footstepsthe Ganges was dry, And the waters recoiled at the flash of his eye.

Then came the iron dominion of the nameless Beast which devoured all the kingdoms of the nations, and stamped the residue with its feet. (Dan. vii. 7.) Greece was the dominion of thought, of idealism, of liberty, and so far as the mind is concerned its triumphs were complete, and seem likely to be everlasting. But Sparta, Athens, and the old historic land have been for ages a desolation. Nor did Romulus and his Romans succeed better than Cecrops and his Greeks, in establishing a universal and perpetual dominion. Gibbon, in the ruins of the capital found materials and motives for his “Decline and Fall,” and Volney in Syria contemplated the “Ruins of Empires;” and death and desolation seem written on all human things! These melancholy thoughts flowed in upon me irresistibly, as a few months ago I visited the Sock of Tyre. Let us linger for a while on this celebrated spot. First: In the hoary ages of antiquity, when the waters of the Flood were but, as it were, subsiding, when the British Isles were the home of wild beasts and painted savages, this rock was the centre of an extensive dominion. Tyre was a great and powerful kingdom, a thousand years before the birth of Christ, the greatest centre on earth of luxury, refinement, and civilisation. The first foreign merchants that visited the British isles were Phœnicians. Its colonies encircled the shores of the Mediterranean sea, and one of these, Carthage, contended for many years with Rome itself, for the dominion of the world. The tin-mines of Cornwall, the gold-mines of Spain, the spices of Arabia, and, in fact, all the luxuries of the known world were poured into this centre of luxury and labour. What Alexandria was to the Greeks and Romans, what Venice was to the Middle Ages, what London is at the present time, Tyre was in the days of Solomon and for ages after. Second: But though Tyre was never aggressive, her merchant-princes knew how to defend themselves, and no city of the East or of the West can boast a brighter history of heroic deeds; 800 years before Christ the whole power of the Assyrian empire recoiled from its walls; five years did Salmanezer continue the blockade. He conquered and captivated the kingdom of Samaria, but his utmost efforts were baffled on the rock of Tyre. But who is this, who 200 years later comes up to the assault? It is Nebuchadnezzar. The Sidonians are conquered; the Syrians are conquered; Egypt is enslaved, the Jews are captives, and Jerusalem overthrown; all nations are sitting in terror under his shadow, and there is but one city that bids defiance to the despot. It is Tyre. This is the second great siege of the city, and it continued thirteen years, and though he conquered the continental city, there arose up at the same time an insular one which bade defiance to all his efforts, and furnished a safe home for the merchant-people. Seventy years, indeed, according to the word of the prophet (Isaiah xxiii. 15) was Tyre almost forgotten after the overthrow; but it rose again on its insular rock to nearly its former splendour; and in the third century before Christ it was again the greatemporium of nations, and heaped up silver as dust, and fine gold as the mire of the streets. Then came the voracious leopard, with four heads on his body, and four wings on his back (Dan. vii. 6.) to show that his speed was like the lightning, and his appetite like the grave. It is Alexander the Great. This is the hero of heroes, the great type and model of ancient glory, to whom as to the Image in Dura, we must all do obeisance at the sound of the sackbut and dulcimer!—like

Hector, Achilles, and Agesilas
All heroes who if living still would slay us!
I have no respect for these heroes, and I am not a hero-worshipper. But here we have the best of them, in whom all the excellences and defects of the Grecian race from Cecrops to Demosthenes are typified and incorporated. It is true he killed Clitus; it is true he murdered Parmenio; it is true he burned Persepolis, the wonder of the world, in a fit of intoxication; it is true he dragged the body of a conquered enemy at his chariot wheels, as Achilles did Hector's; it is true he butchered 6,000 Thebans in cold blood, and sold 30,000 into slavery; it is true he pretended to be a deity, and claimed divine honours; yet he founded many cities, broke down many barriers between nations, extended the principles of a higher civilisation, promoted the feeling of national and religious toleration, and was on the whole the greatest of conquerors. Here he is with his Macedonian phalanx, before the walls of Tyre. He is very different from Nebuchadnezzar. Nebuchadnezzar is a lion to spring, but Alexander is a leopard, with four heads and four wings! In 13 years Nebuchadnezzar took the city; Alexander did it in seven months! He united the island with the continent by a mole, for which the ruins of old Tyre furnished materials, and in this way he reached "the anointed cherub in the midst of the stones of fire." (Ezek. xxviii. 14.) This heroic conqueror did not spare, but destroyed the city utterly, according to the word of the Lord, "The Lord will cast her out, and He will smite her power in the sea, and she shall be devoured with fire." (Zech. ix. 4.) And now, burning with rage against Jerusalem, he is marching towards the holy city, for the Jews had assisted the Tyrians, when behold he sees a procession approaching. It is Jaddua, the high priest, at the head of the priests, clothed in their pontificals, coming to deprecate the anger of the conqueror. The great King is struck with awe, for this is the very vision which he saw at Dios in a dream; and he enters the holy city as a protector, and worships the God of the Hebrew nation. Thus God makes the wrath of man to praise Him.

Third: I would conclude this long letter, with some reflections, such as the following:—

(1) How desolating must the wars of Palestine have been! Nothing remains to identify the site of Tyre; at least nothing visible. The French are talking of excavating, and in that case a new Nineveh may come to light. Where are the great stones of the Jewish Temple?

(2) There is not a more exact fulfilment of prophecy anywhere to be found than in the destruction of Tyre. (Ezek. xxvi. 1—13, 21.) An Arab in Damascus told me this prophecy was the means of leading him from infidelity to the belief of the truth of the holy Scripture.

(3) How tenacious is the purpose of God! The Lord has promised blessings to Israel, and they shall be blessed. Nations may rise and fall, but the word of the Lord endureth for ever.

"The seas shall waste, the skies in smoke decay; Rocks fall to dust, and mountains melt away; But fixed Thy word, Thy saving power remains, Thy realm for ever lasts, thine own Messiah reigns."

STEPHAN SCHULZ.

IV.—HIS EARLY TRAINING.

As, in later years, Schulz became travelling inspector, and afterwards director, of the Callenberg Institute, it will be well to give here a short account of the earlier period of his life; and truly the book from which we derive our information merits its title—"The Leading of the Most High," since it plainly shows how, even in childhood, God was preparing His servant to be a witness to the people of Israel of His goodness.

Schulz was born on the 6th of February, in the year 1714, at Flatow, a part of Poland which is now included in with Prussia. His parents were Protestants, upright and well-to-do people, though the scourge of war afterwards impoverished them. He was naturally of a weak constitution, and he did not improve it by a habit which he indulged for two years, of taking only three hours sleep at night. His mother named him Stephan, "that he might do as Stephen did, even if he
had to suffer as Stephen suffered." In early infancy, he had several providential escapes from death; he had two severe falls, and the house in which his parents lived was repeatedly burned down. At the age of five, he was sent to a Polish school; but his leisure hours were chiefly spent with the Jewish Rabbis in the school. Seeing this, his mother asked him why he was so much with the Jews, and if he wished to become a Jew himself? "No," he answered; "I will never be a Jew; but I want to study, that I may understand the Talmud, and convert the Jews." His mother replied, with tears, "My son, that is my wish also for you, but we are too poor to think of it." "Dear mother," said Schulz, "as our day so shall our strength be." He went back to his books, and still continued his intimacy with the Jewish children. By this means, the Jewish language became to him a sort of third mother tongue, as from infancy he spoke German, Polish, and Hebrew with equal ease.

Till he was in his fourteenth year, Schulz helped his father, as far as his health permitted, at his trade of shoemaker; but the instinct of study was strong within him. At times, when he spoke of it to his mother, she would weep bitterly, remembering the vow she had made in former days, that he should devote himself to study—a vow of which their present poverty prevented the fulfilment; but he seldom failed to add, "With God all things are possible." At last, the time came when it seemed as if his wish was to be realized. A pious minister took him to live with him; but, alas! in a short time he died, and though his brother, an apothecary at Bitow, in Pomerania, acted like a father to Schulz, still the object of the boy's ambition seemed as far off as ever, for in the course of a year and a half he was only at school about eight weeks. During this time, however, he learned much, both in botany and medicine, which did him good service in after days.

V.—THE SCHOOL OF ADVERSITY.

When leaving the house of the apothecary for that of the rector of the town school, Schulz thought he was making a good exchange, but he found he was mistaken. The rector, in addition to his school duties, brewed beer made brandy, and dealt in herrings and spices, so that Schulz became at once brewer, distiller, and grocer. After two or three days, nothing more was said about his going to school, and from early morning he had to apply himself to the duties imposed upon him. But his desire for knowledge was so great, that at night, when the fire of the malt-kiln was at its required heat, and he had to watch it, he used to lie, face downwards, across it (he could not sit on it, on account of the fumes), and study the Hebrew grammar—his light a tallow candle, his candlestick a heap of malt. These unfavourable circumstances only made him more frequent in earnest prayer to the God from whom he looked for help. Help came in the spring of 1731. During this trying period, he was much strengthened by constantly partaking of the Sacrament of the Lord's Supper.

One evening, after being hard at work for three hours, he sat down to rest a little, and immediately fell asleep. He dreamed that he saw the sun shining brightly in the malt-house, to his great horror, for he fancied he must have overslept himself. Rousing himself with a start, he heard a voice, as of a young man, saying, "Go on with thine undertaking; thou shalt prosper." This vision encouraged him to think more earnestly in what way he could carry out his long-cherished plan. He had often heard of a school for poor students at Stolpe, in Pomerania; thither he resolved to go, and he set out for it in a carrier's cart, after having resided in Bitow from 1728 to 1731.

On the way, the owner of the cart asked him if he had any friend in Stolpe? Schulz answered—

"Yes, I have one very dear friend there."

"Who is he?" said the man. "What is his name?"

"Perhaps you do not know him."

"I was born and bred in Stolpe," the man replied; "and do you think I should not know your friend; only tell me his name."

"Then," said Schulz, "His name is Jesus Christ, who is not ashamed to call Himself the friend of sinners."

"Ah!" said the man, "by the goodness of God, I know Him too; and, since you hold Him for your friend, you cannot fail to prosper, although, as I see, you are very poor. But do you not know anyone in Stolpe?"

"No one but yourself," said Schulz.
VI.—THE SCHOOL.

Thus conversing with his new acquaintance on the providence of God, Schulz arrived at Stolpe, where he immediately presented himself to the rector, who had already received a letter from Biitrow concerning him. When he heard that Schulz wished to study theology, he said, "My son, you do not know what a course of study costs; your expenses, such as eating, drinking, clothing, lodging, and school fees, would come to one, two, or even three hundred thalers a year. Can your parents afford so much?"

Schulz answered, "My parents would find it impossible."

"Then, how will you manage it?" asked the rector.

Raising both hands to heaven, Schulz replied: "The God who made heaven and earth will have a mite to spare for my studies."

"My son," said the rector, "he who trusts in God will never want help." Nor did this help long tarry. In a few days, Schulz had good instruction in the school, a roomy lodging at the chaplain's, and his daily board at the table of one benevolent person or another, and an excellent suit of clothes provided, so that he could give to the poor the well-worn suit he had brought with him. Now, at last, he could carry on his studies in peace. The Lord gave him the reward of prayer and industry: he even found time for instructing several children, and repeating to them what he had himself learnt.

But he experienced many temptations, and passed through many conflicts. He believed that he had forfeited the grace of God; the Holy Scriptures became like a sealed fountain; if he wished to read them, something within seemed to say, "What dost thou find in them?" or, "Thou art reading them to thine own condemnation." And so it was with every other means of grace, even the Holy Communion. In 1732 he was seized with a violent fever, which brought him to the verge of the grave, and his only wish was to die; but the Most High gave him, in a vision of the future glory, a sign that he should wait His time. He saw a host of the redeemed, clad in white robes; and one among them, whom he knew at once to be the Saviour, held a similar robe in His hand. Schulz said to himself,—"That is my robe," and attempted to seize it, but it was drawn up from him, and the vision passed away. The friends round his bed, who were expecting his last end, repeated a passage from the Halle "Golden Treasury," which they had been reading to the sick man, which ran thus:—"It is enough; now, O Lord, take away my life!" 1 Kings xix. 4. God's answer:—"Mine hour is not yet come." St. John ii. 4.

Thou' evil thoughts have led away,
My spirit from its one sure stay,
I leave thee not alone;
For thou must wait for me
In dark Gethsemane:
Enough that I will be
Ever with mine own.
Yet a little longer thou must still work on,
Till thy toil is ended, till thy work is done;
Therefore struggle still, that thou mayst fulfill
The task that God has given;
Now will I quickly come, and bear thee to thy home,
Thy blessed home in heaven.

This appropriate passage was to be verified in the case of Schulz; he slowly recovered, and began again to prepare for the service of the Lord. During a visit to his parents he preached his first sermon on the text, 2 Corin. v. 21. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." The service lasted from seven in the morning till three in the afternoon; the numerous hearers having begged, with tears, that the sermon might be repeated. In 1733 Schulz prepared to enter the University of Königsberg. Accompanied by his parents and other friends, he went to the Stolpe river, and kneeling on its banks, they prayed to God, and interchanged blessings. At Königsberg he also distinguished himself by his industry. Although he had not the advantage there of hearing any lectures in Hebrew, he studied the language in private, until he acquired a more than ordinary acquaintance with it, so that in the first year he read through the Old Testament in the original. He also gave instructions in Hebrew to the other students.

VII.—THE ATTEMPT AND THE RESOLVE.

In the year 1736, as already mentioned, Schulz joined the two first missionaries sent from
Halle to the Jews, that his first circuit might be in their company. In this journey the three friends visited Polungen, where Schulz was first put to the proof at a Jewish inn, kept by the Rabbi of the village; he not only reproved some young Jews for their levity, with such good effect as to shame them into silence, but he also explained to the Rabbi the passage in Genesis, iii. 15. At Mittau, in Courland, the friends separated, Minutius alone travelling to St. Petersburg, while Widmann and Schulz returned through Courland, by Polungen and Memel to Königsberg, at which latter place Schulz remained until 1739.

He had resolved to devote himself for the future to the conversion of the Jews, but receiving several offers of employment, among others, that of entering the service of the Callenberg Institute, he laid the matter in prayer before the Lord, and asked the advice of his friends; the latter could not decide for him one way or the other. At last, when a still more honourable situation was offered, he placed himself at the disposal of the faculty of Theology. They asked him if he could not with a good conscience accept Dr. Callenberg's offer? His reply was, "I am bound to obey you as if you were my parents; if you bid me give up my call to work among the Jews, I can do it with a good conscience. But let me first say a few words. If God, at the Day of Judgment, should ask me, 'Have I not from childhood called thee to shew to the Jews the way of salvation?' I must answer, 'Yes, Lord.' 'Have I not given thee three years of travel, that thou mightest fit thyself for the work?' Again I must answer, 'Yes, Lord.' 'Did I not show to thee in thy travels that it is not impossible to find access to the heart of a Jew?' To that I must answer, 'Yes, Lord.' 'Have I not shewn to thee that the harvest among the Jews is plentiful, but the labourers few?' I answer, 'Yes, Lord.' And if the Lord put the question to me, 'Wherefore then didst thou leave thy work?' Am I to leave it to the faculty of Theology to answer?' Whereupon they all said, "No, no, we cannot answer for thee; go, in God's name." So, in the name of the Lord, did Schulz take the road to Halle, with innumerable blessings on his head.

VIII.—ELEVEN YEARS OF TRAVEL.

In the beginning of the year 1740, Schulz began his eleven years’ travels as Missionary to the Jews. At the close of 1751 he had accomplished two journeys with a companion, and during that time he had proclaimed the Gospel of Christ to many thousands of Jews, in most of the countries of Europe, from Stockholm to Rome, from Russia to England. After each journey he spent a month at Halle, generally in the winter, to acquire strength for fresh expeditions, as he generally travelled on foot; and he employed this leisure time in studying such languages as were likely to be useful, and in carrying on an extensive correspondence. He had occasionally to look out for a fresh companion when his former one was obliged, by sickness or other claims, to leave him.

We will here give a short account of the most interesting of his journeys, which, in 1740 and 1741, extended over Thuringia, Suabia, the Palatinate, and Switzerland. His salary was so small, that it was with great difficulty he could procure the absolute necessaries of food and clothing. At Wolfenbuttel he was taken for a beggar, and consequently only permitted to remain in the town while he snatched a hasty meal; and was not allowed to pass through the gates of Rothenburg for the same reason. At Darmstadt they wanted to enlist him and his companion as soldiers, thinking they were begging students, but Schulz said, "We are already enlisted." He was asked "Under whom?" "Under the banners of the most noble Prince, who is called the Prince of Life, and King of Kings." "Go then, in God's name," was the answer. Schulz had indeed learned the depths of humility; his only care was in what light he should stand in the sight of God. He strove above all things for the meat that nouriseth the soul, and bore earthly hunger and privation without a murmur. Where Christians, who wandered in darkness, were willing to receive his witness to that Light which came to lighten the world, he joyfully testified of Him, and not less freely did he manifest Him to the Jews.
Zechariah i. 7—17.

The first six verses of the prophecies of Zechariah are introductory, and make us acquainted with his person and the times he lived in, the contents and the objects of the visions he saw and the words he uttered. Zechariah the Prophet was the son of Berechiah, the son of Iddo. The last name signifies testimony; the second, the Lord has blessed; and the name of the Prophet himself, the Lord has remembered. These names stand in a similar relation to the Book of Zechariah, even as the names of Zecharias (the Lord has remembered), Elizabeth (the Lord has sworn), John (the Lord has been merciful), to the known hymn of the father of the Baptist, which is nothing but a magnificent ode on this threefold chord,—the Lord has remembered His mercy sworn to Abraham.

Zechariah was of priestly origin, like Jeremiah and Ezekiel. Iddo is mentioned Ezra v. 1, and vi. 14, but not Berechiah, which can be accounted for, either because he was less known or because he was already dead. His priestly origin does not, however, affect his prophetical calling, since the prophets were chosen by God from all tribes and ranks of society, and men and women were permitted to declare God's glorious and gracious designs; yea, it not seldom happened that the prophets had to prove the priests, who on their part were bitterly opposed to these extraordinary messengers of Jehovah. The priests represented the divinely-appointed office, and the prophets the divinely-anointed special agents; the priests, so to speak, the standing army, and the prophets the volunteers. Much, very much, might be said on their particular work, and their mutual relation to God and to one another.

Zechariah was one of the last prophets. Very soon, the voice of prophecy was to be heard no more; not because it had lost aught of its power, for it may safely be affirmed that Zechariah's prophecies are characterized by a marvellous combination of some of the sublimest traits of the four so-called greater prophets. His description of the angels reminds us of Daniel; his splendid and figurative diction is like that of Ezekiel; his clear announcement of the Righteous Branch rests on Jeremiah; and none but Isaiah has so touchingly described the deep humiliation and sufferings of the man who is at the same time God's fellow. To the Jews Zechariah is on that account a mysterious book, which they one day hope to understand by the Teacher of Righteousness (Joel ii. 23, marginal reading). Even as to many Christians Zechariah is a sealed book, because they do not see Him whose feet are to stand on the top of the Mount of Olives, because He offered up tears and cries of agony at the foot of that same mountain.

The first prophecy is dated "the eighth month in the second year of Darius. Almost all the prophets connect their utterances with historical events, in order that we should learn to connect them with the times in which they prophesied, and remember that Isaiah had to meet an Ahaz even as Daniel had to encounter a Nebuchadnezzar. But, then, the prophets who lived before the Babylonian captivity dated their writings by the reigns of the kings of Judah and Israel, whilst the latter prophets after the different Tribes had been sent out of their own land, and a painful degradation had befallen the nation, dated by the reign of the heathen kings whose subjects they had become. The royal progeny of David had lost its splendour after the lament of Jeremiah had been heard: "The crown is fallen from our head." Jeremiah paid homage even to the most wicked kings of Judah, and felt deeply the degradation his nation had undergone when it was led away by Nebuchadnezzar and lost its place among the nations. There was still a descendant of David on the throne, but his name was Sheeshbazzar (Ezra i. 8): he was merely a vassal, a servant of Darius.

The people had begun to build the Temple, and when discouraged, God sent the Prophet.
Haggai, who prophesied two months before Zechariah (Haggai i. 1), and again a month later (Haggai ii. 1). The predecessor of Darius prohibited the building, and the enemies that induced him to issue that prohibition were still jealous, so that Israel depended altogether on the good, or rather evil-will of a worldly, hostile power, little being expected from Sanballat. Under these painful and distressing circumstances Zechariah began his ministry; and we can, therefore, understand why he so earnestly and frequently calls attention to the fact that he is a mere messenger, and only speaks what he is commanded. Continually he repeats, “Thus saith the Lord of Hosts,” in order that they might know that He who speaketh is able and willing to carry out His plans.

One question more presents itself. How did he come, what did he tell the people? They were greatly distressed, and he might have told them: “Be not so anxious; the Samaritans are but a small people; Darius’s mind may take a favourable turn; do not yield too much to your cares, and forget for awhile all that saddens your hearts.” Not so the prophet of Jehovah; “God has been displeased with your fathers,” and has had with them, so to speak, a quarrel of long standing. Not the Samaritans, not Darius and his wretched courtiers; your sins are the sole cause of your misery. God’s wrath presseth on you; the sons of these fathers.

Is their state desperate and all hope cut off? By no means. Hear what God requires and promises. “Turn ye unto me, saith the Lord of Hosts, and I will turn unto you saith the Lord of Hosts,” v. 3. These few words are the key to Israel’s history, since they left Egypt, and will remain in force till they acknowledge the real source of their present misery, the rejection of the Messiah. These words remind us that the source of all evil is not without, but within us, and that things will not change till we are changed ourselves.

God’s power and sovereign grace encourage the people to return; instead of being hardened by their father’s sins, they ought to be deterred from sin by their father’s punishment. True, your fathers, God’s messenger exclaims, turned a deaf ear to the message of the prophets; and the fathers are gone, and the prophets who were only earthen vessels and easily broken; they were dying ministers to a dying people, both standing upon the brink of an awful eternity. The messengers are dead, their message lives; the threatenings of the word of God did not die with those that uttered them, (1 Peter, i. 24, 25.,) shall he who delighteth in showing mercy execute the judgments, and not fulfil his own promises?

Nearly three months had elapsed since the calling of Zechariah, and what passed through his mind, distressed and saddened his heart, will be learnt from the prayer of the angel of the Lord, (v. 11.) when it pleased the Lord to reveal to his servant in the silence of the night, his marvellous and gracious purposes. The same God that had spoken to him by His Word, now spake to him by vision, and light and life were poured out into the Prophet’s distressed soul. At sundry times God has revealed Himself by night, as the time when a man is less influenced by outward things, and more fit to be the passive instrument of the Spirit of God. We mention a few instances out of many; Genesis, xv. 1. 5., xxviii. 11. 15.; Judges, vi. 25., vii. 9.; 2 Sam., vii. 4.; 1 Kings, iii. 5.; Daniel, ii. 19. The night is invariably chosen for those who do not belong to the people of the Covenant, Genesis, xx. iii.; xxxi. 24., xli. 1, 32.; Daniel, i. 1, 28, 29. In the days of the New Covenant when in more senses than one, the night is far spent and the day is at hand, Romans, xiii. 12., visions are also given in the night, Acts, xvi. 9., xviii. 9., xxvii. 23., 24., but the power of the Spirit is seen in the fact that eternal things do not exercise such influence on believers as before, and the most extraordinary visions are imparted during the day-time, as can be seen from what is recorded in Acts x, 9. 16., and Rev. i. 10.

Zechariah saw by night, and what does he behold? A man riding upon a red horse, standing among the myrtle trees that were in a bottom, hidden by the surrounding hills, so that they were scarcely perceptible till you came very near. Then appears a troop of horsemen, and one is evidently the leader, the others being his companions, ready to obey and to execute his orders. They have very recently returned from an expedition, as they had been sent out to review the whole world, and to report on the state in which they found the nations occupying the different parts of the globe. They then report that they have found all the earth to be quiet, and that peace.
and tranquillity prevailed everywhere. All this is very plain and clear, but what does it signify?

The heavens are God's throne, but even the heaven of heavens cannot contain Him. He is not shut up there, nor does He commit the ruling of human affairs to any one else. He reigneth. He is greater than all things, and all friends and foes must execute His will. Kings have horses and riders at command and they send out their servants to get the needful information. Angels are God's messengers, and He whom they delight to obey and to honour, is represented as a glorious King, whose servants appear before him to let him know that they have executed his orders. They sit on red horses, be it that red is their natural colour, or that they are dyed red with the blood of war and vengeance, even as the Messiah himself appears red in his apparel, Isaiah, lxiii. 1, and Rev. vi. 4. The colour speckled, a medium between red and white, is descriptive of victory, Rev. vi. 2.

Nothing is more common in Scripture than the comparison of Israel with a plant, (Exodus xv. 7), and we may safely assert that the visions which most correspond to that of the Prophet is what Moses beheld in the bush burning and yet not consumed, Exodus, iii. 2. The man stands among myrtle trees, not lofty cedars, but plain, and beautiful myrtles.* The beauty and security of these trees is that He who is first called a man, and is afterwards seen to be “the angel of the Lord” is in the midst thereof even as Christ walks in the midst of the seven candlesticks, being their salvation and their strength.

The myrtle trees are in the depth, overtopped as it were by the surrounding mountains, buried in obscurity and opposed by the mighty worldly kingdoms which rise up out of the depths. Israel is thus described as being, in those days, neither a heaven-high cedar, nor a vine, the fruit of which refreshes the heart, but a myrtle tree, simple, and comparatively small, but evergreen; in the midst of the fire yet not consumed.

The Prophet humbly asks for an explanation, for he is not ashamed to acknowledge his ignorance and his readiness to be instructed in the things pertaining to God's kingdom. He earnestly desires to know more, not in order to satisfy his curiosity, but that he might be furnished with something calculated to comfort the distressed heart and to quicken the despairing spirit. His wish is acceded to, for the Spirit is never withheld from them who long for his illuminating influences.

The angel of the Lord is the same with the man under the myrtle trees, as may be seen from a comparison of verses 8 and 10 with 11; but the angel who speaks with the Prophet, who is commissioned to be his guide, is but a ministering servant. He simply executes the orders, and delivers the message entrusted to his care. This angel stands in a similar subordinate relation to the angel of the Lord as the angel in Exodus xxxiii. 2, to Him in whom dwelleth the glory of God. I cannot enter into an exposition or description of the angel of God to be met with in every part of the Scriptures of the Old Testament, since He appeared for the first time, and this is no doubt a very striking fact, He appeared for the first time to a poor, oppressed slave, even Hagar, (Genesis xvi. 7). Suffice it to say that He is distinguished from all other angels by being called the angel of the Lord, and by the fact that divine attributes and titles are awarded to him, yea, that He is identified with Jehovah (Exodus xviii). The angel of the Lord is Jehovah revealed in the midst of His people the same with Him who is come in the fulness of time, God manifested in the flesh, the bright image of the Father. This angel of the Lord appears whenever Israel has to pass through a great crisis, and when an important development takes place in the history of the nation, the angel of God's countenance is never ashamed of them, nor does He ever forsake them, though they rebelled against him and rejected Him (Isaiah lxiii. 9). His superiority above all others is seen in this vision, as His person alone is mentioned, whilst the others are spoken of, are under general name, the horses” (v. 6), and again in the general term “they answered” (v. 11).

It does not fall within the limits of this exposition to enter minutely into a description of the different classes of angels, and the various tasks allotted to them, though there can be no doubt that the angels are more directly engaged in all that is going on earth than is generally supposed; for they are God's messengers sent to execute judgment, and to

* The name of Esther was Hadassa, or Myrtle, on account of her unpretending beauty (Esther ii. 7).
watch over all who are to be protected. Then we know that they are the servants of the heirs of salvation, that to them is assigned the carrying out of God's threatenings, whilst to believers the announcement of God's mercy is committed. They are messengers of God's vengeance; believers are the ambassadors of God's grace, and at the last believers are not only to judge the world, but even the angels (1 Cor. vi. 2-3). There are legions of evil spirits bent on doing mischief, rebels against God and destroyers of men, headed by the Prince of Darkness, who is from the beginning a liar and murderer, the god of this age, who exercises an awful power, and to whom the world as far and as long as it lies in the wicked one, is subjected, so that it was not idle boasting when the tempter offered Jesus the kingdom of this world if He should bow before him and acknowledge his authority, receiving out of his hand all the usurper could give. The temptation consisted in offering, without suffering the dominion which could rightly only be gained by resisting the devil, and obeying the Father in self-denial, even unto death. And this temptation was so awful that when Peter afterwards rebuked Christ and told Him, "Be it far from thee, Lord, this suffering shall not be unto thee (Matt. xvi. 22), Christ immediately recognized the same tempter of the wilderness, and with holy indignation said unto Peter, "Get thee behind me, Satan," and wherein did the Satanic work consist? "Thou savourest not the things that be of God, but those that be of men." However kindly meant, it was man's wisdom in opposition to God's foolishness. Peter's way of self-seeking against God's will of self-denial. Just as there is a Prince of Darkness, with his principalities and powers, and rulers of the darkness of this world (Eph. vi. 11 and 12), so also there is a Prince of Peace, of light and life, at whose command are the legions of angels, who are ready to execute the orders of the Son of Man (Matt. xxvi. 53), and the same angels that rejoice over the conversion of every sinner, delight in honouring the friends of the Son of God, in serving them, and surrounding and watching over them (Psalm xci. 11).

The riders return after they have traversed the whole earth, not so much in order to do a special work, but simply to reconnoitre the ground, to take cognizance of the state of the different nations and kingdoms. They report that everywhere quietness and ease prevail. But is this not very satisfactory, yea, highly desirable? What is there in the account given by the messengers of Jehovah, "We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest;" to stir up the angel of the Lord to cry out, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah?" For it is manifest that the very peace the nations are reported to enjoy stirs up the angel of the Lord to plead on behalf of Israel; hence the question may be put: What connection is there between Israel's woe and the nations' ease, so that He who was afflicted in their afflictions could not but intercede with Jehovah on their behalf?

"REJOICE YE WITH JERUSALEM." (ISA. LXIV. 10.)

A SONG OF THE COMING TRIUMPH.

A voice from the City! it bids you rejoice!
A voice from the Temple! Jehovah's own voice!
All hail to thee, Zion! thy sorrows are past;
The Lord to His temple is coming at last.

Loud echo His praises, thou City of God!
Thou chosen of earth, that He makes His abode!
And see, to their windows, like Doves as they fly,
The wealth of the Gentiles shall be their supply.
FROM DEATH TO LIFE.

The following brief narrative illustrates the marvellous dealings of the Lord in making subservient the mouths of babes to the realization of that cheering declaration, “My word shall not return unto me void, &c.”; and may it serve to stimulate the Lord’s people to improve every opportunity of speaking peace to the scattered ones of God’s ancient people wherever they meet with them, relying that the seed, sown in faith, will surely in time produce fruit.

Paul Max H—— is the son of wealthy, orthodox Jewish parents in C——, Germany. His Hebrew instruction was imparted to him by a private tutor, a Jewish Rabbi, whom the parents engaged for that purpose; but at the age of eight he was sent to the school of the Rev. L——, a Christian minister, who received this one Jewish pupil among his other pupils as a kind of favour to the parents of H——. It may easily be imagined that one Jewish boy among so many Christians had much to contend with, and especially was it painful for the poor boy to be separated from his playmates. In order to repair this breach, in order to please their hopeful boy, the parents of Paul, although with great reluctance, frequently invited their son’s little Christian schoolfellows to parties at their own house; yet this did not have the desired effect of installing the little Jewish lad in the good graces of his Christian playmates.

One day, one of the boys who was the most intimate with his poor little Jewish schoolfellow put the following query to H——:

“Dear H——, you say you are my friend; how is it that you never will eat anything when you come to our house, and why don’t you stop in the school-room when our Scripture lessons begin?"

“I dare not eat anything in your house,” replied Paul, “because you cook everything different to what we do; and I cannot take part in your Scripture lessons because you don’t believe in God. Yes, my Jewish teacher always told me that you believe in a man as being the Son of Almighty God, and I must even stop my ears whenever the name of your God is mentioned in my hearing.”

“Your Rabbi,” said the zealous little Christian, “told you about Christianity what he thinks it to be, but I can assure you that Christianity is the only true religion, and if I were older, and better able to express myself, I would prove my saying; but if you wish to know more about it, remain to our Scripture lessons.”

“I could not do that,” replied poor little Paul, “because my father would be angry with me if he heard of it.”

The earnest entreaties of the little Christian, however, proved effectual, and poor H—— ventured for once to attend the Scripture lessons; the reading from God’s treasury proved attractive, and he went a second, yea, a third time, till ultimately he became a regular attendant. The lessons there taught were not lost; long, very long, did that seed remain hidden in the ground, but at last it took deep root. Time passed on, and it now
became necessary to remove H— from his native town to a distant place, in order that he should attend a college. When there, the Christian instruction he had received began to develop itself, and he now felt at liberty to give vent to his desire for further enquiry. He made the Scriptures his study, and soon discovered that modern Judaism was based on human tradition, rather than on the Divine Word. He now sought to gain instruction in the truths of Christianity from his fellow-students, whom he believed to be Christians (not knowing the difference between believing, and professing, or nominal Christians); but, alas, he soon arrived at the conclusion that Christianity is not better than Heathenism. Thus the bad example of nominal Christians choked the seed of truth, and poor H— for a time cast off all religious researches and practices. Oh what a solemn exhortation is that to all Christians, "Let your light shine!" What a contrast between the little believing Christian boy and the nominal Christian students!

H— having finished his education, his parents, anxious to give him some practical business qualifications, sent him to B—, where he again sought Christian associates. Happily, he perceived, for the first time, that there are various kinds of Christians, and he made one more attempt to learn something more on the subject, and by the inducement of a friend he commenced to attend the services at a Christian church; he heard the word, but the time for fruit-bearing had not yet come—another interruption in his search after truth took place. The news of his associating again established him in the full confidence of his parents so as to be permitted to go on a tour to London. Like the captive loosed from chains, or the bird from his cage, our little friends rejoiced in his liberty. Arrived in the world's busy metropolis, he encountered many and varied difficulties, but he bade them all defiance, and followed up his determination to learn now more fully what he hitherto only knew very indistinctly—in part, viz., Is Christianity true? Is Jesus the Messiah? He now felt that he must free himself from all paternal obligation, and seek to provide for his own living, in order to insure against further interruption in respect to what seemed to become more and more dear to his heart—religion, true religion. To effect this with as little delay as possible, and to remain undisturbed, he obtained an engagement as German tutor in a very large Christian scholastic establishment, and there, during a period of six months, he closely observed the bearings, influences, and advantages of a Christian life. With striking freshness, the words uttered many years before by his little Christian school-fellow came home to him and touched the very key-note of his heart, and he now for the first time in his life felt the need of a Saviour—not a Mediator between himself and his offended God. His desire to know more of Jesus increased, and the thought overwhelmed him that he must now seek instruction from one who, like himself, was born within the pale of Judaism, and had arrived by conviction at the knowledge of the truth as it is in Jesus. This resolution was no sooner conceived than put into operation, and once more the anxious inquirer changed his career, gave up his place, and came again to London, in order to search out some Hebrew Christian brother to give him the still wanted instruction.

The ways of the Lord are truly wonderful, and His goodness past finding out. After diligent search and inquiry (to use his own words, like a thirsty traveller in the wilderness) he realized his desire, and found a Jewish-Christian brother, who rejoiced in the glorious privilege of testifying to another what the Lord had done for him. After a course of instruction he was kindly accepted by the Rev. Dr. Schwartz as an inmate of the Jews' Home, and was baptized by him on Christmas-day last. Great was the joy of this poor wanderer to have realized, after a multitude of difficulties, the long-cherished hope and earnest desire of his heart. Now all his inward cravings and trials were ended, but not so his outward trials. At the baptismal font the converted Jew has to be equipped with the full armour of Christ, for not only has he to renounce the world, the flesh, and the devil, but he may expect to be forsaken by all nearest and dearest to him on earth, and he needs to be fortified against the manifold attacks and persecutions of his former friends and relatives. To illustrate this assertion a few extracts may be given from letters received by Mr. H—, in reply to a letter sent by him to his brother, announcing his baptism; they will, I am sure, be read with prayerful sympathy by all who glory in the extension of Christ's kingdom. Without either styling him brother, friend, or otherwise, the letter ran thus:

"Jan., 67.—I could scarcely believe mine own eyes when I perceived, from yours just to hand, that you had taken such a horrible and thoughtless step. . . . My soul is filled with lamentable woe when I reflect that you are the only one in our whole large renowned family who has changed his belief. And how could you act so ungrate..."
fully to your parents? This doleful intelligence will assuredly bring our dear parents to an untimely grave, and you alone must bear the awful sin of it. All your explanations are not novel to me. None of your imaginary consolations, which seem somehow forced on your soul, can ever afford you sufficient reparation for the loss of your parents. Never will they—nor can they ever—forgive you for this! O God, I tremble at the idea that our honourable and dear parents must hear such intelligence. Oh, what wretched misery do you inflict on us! You wish to be God-fearing? You desire to serve God? How do you deal with the divine commandment—"Honour thy father and thy mother?" Is this the morality you have been taught? Was it for such a purpose that so much was expended on your education? Do not turn your eyes away from these lines, wherein I counsel you, as a brother and friend, you will repent it too late! And no sooner does your step gain publicity than you will have brought an everlasting shame and reproach on our house. Again, I exhort you, return from the abominable path. I pray you, I conjure you, in God's name (you know I would not take His holy name in vain), I appeal to your heart, to your soul, return, turn back from the way of destruction.

"Where is the truth you feel absorbed in? Truly you were misled, you are caught in a net. All your fine words and sentiments are only idle imaginations, your hopes a phantom. You will some day arrive at this conviction, and then it will be too late. For the last time I appeal to you as a brother, and if you desire to regard me as such, listen to my cry—Turn back!"

"I hope God will soften your heart, and that you may not bring this calamity on us. Write immediately to your afflicted brother."

In addition to the above, the following was written by a sister-in-law:—

"My dear brother.—As much as I rejoiced at the receipt of your letter so much I was shocked by your madness-breathing lines. I conclude that you are insane! I can assign no other course; as for conviction, that can not possibly be.

"I am convinced our dear parents will rather desire death than that horrifying news. Should your mind improve and alter, we are willing to forgive and forget; but if you persist in your awful undertaking, never write again, never, never. Forget that you have ever had parents or relatives; never call me sister. You are then unworthy to be any longer a member of our honourable family, utterly unworthy to be the son of such worthy parents. We then know you no more. You are aware that we also believe in God, and are anxious about our souls' salvation; believe the same. In anxious expectation of your change of mind I once more subscribe myself your sister."

Can anyone read these lines without the full conviction that the Jew who becomes a follower of Jesus has verily to take up his cross? Can anyone, reading the history of the conversion of this young man (which is by no means an isolated case), doubt that the Jew who follows his Lord must and does obey the call, "Forsake all and follow me!" May the Lord, therefore, stir up the hearts of His people to pray for these cast-off pilgrims, and may He whom they follow abundantly bless all who help to provide a Home for them, who become homeless and friendless for His sake.

ONE OF ZION'S PILGRIMS.

A TESTIMONY FROM A DEATHBED.

All friends of Israel know that the Rev. C. Sim- en loved the Jews tenderly, and advocated their relation to God with great energy and zeal at a time when but few studied the words of prophecy. When lying on his bed, without hope of recovery, (he died the 13th of November,) he dictated, on the 31st of October, 1836, the following address to the students at Cambridge comprising the Undergraduates' Missionary Association, as he knew that the subject of the conversion of the Jews would be brought before the Society in the course of the evening.

The address, dictated in a whisper, runs thus:—

"My dear young Friends,—I have long wished to address you on this occasion, and since I have no hope of doing it by word of mouth, I have wished to do it through the medium of Mr. Spence, but the weakness that has come upon me incapacitates me from doing it as I could desire. You will, however, excuse my infirmities.

"The thing which I wish to bring before you, this:—Ought we, or ought we not, to resemble Almighty God in the things most near and dear to God Himself?

"It has been the one object of my life to do so, and it is my dying prayer for you, that you may do so also.

"Now, I ask, what is it at this very moment God's view of His ancient people, and his feelings towards them? "I have delivered the dearly beloved of my soul into the hands of her enemies" (Jer. xii. 7).

"Are such God's feelings towards them even now, and ought not ours to resemble them? Have we no cause for shame, and sorrow, and contrition, that we have resembled Him so little in past times? And has not every one of us cause for shame, and sorrow, and contrition, for his sad want of resemblance to God at this very hour? Yes, for his very contrariety to God in this respect. Yes, have we not reason to blush and be confounded before God, when not even a desire for this resemblance has existed in our minds!"
"Respecting them at this moment also, God says (Rom. xi. 28), 'They are beloved for the father's sake;' and have we no sense of shame that there is no correspondence of mind between God and us in that respect?"

"But God says concerning them, 'I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord, when I shall be sanctified in you before their eyes. For I will take from among the heathen, and gather you out of all countries, and will bring you into your own land' (Ezek. xxxvi. 22, 24).

"Now, I ask, let the Jews be ever so insignificant, so that we do nothing for their sakes, ought not the glory of God's holy name to be as dear to us as it is to Him? Are there no obligations lying upon us on this ground? Have we no cause for shame, and sorrow, and contrition, that these considerations should not have acted upon our minds? Surely, if we felt as we ought, the glory of God, as connected with this subject, should be dear to us, dearer than life itself. But who in this view does not stand self-condemned before God?

"But let us enter upon another part of the subject. God's design and purpose towards them (Jer. xxxii. 41); 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul.'

"Now, I ask, is this God's state of mind towards them? What, then, should have been ours? But, alas! what are our own? what have they been in times past? What are they at the present moment? Tell me, are we not sadly unlike to God? and should it not be a matter of daily humiliation that we are so? Yes, should we not all rise at this moment as one man, with self-indignation against ourselves, that we are so utterly unlike to God, and so little desire to resemble Him, and to accomplish His will?"

"Read what is said in Zech. iii. 17—20: 'The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.'

"And having read it, ask whether we should not rise to this mind? Can we hope for God's blessing on our own souls, when we have so little regard for the souls of His most dear people, and so little resemblance in ourselves to Him respecting them?"

"I say no more. May God speak to all of you with thunder and with love. And may my dying hour be a source of life to God's interest among you all, both in this place and throughout the world!"

Surely it holds true of the words of the departed soul; 'though dead, he yet speaketh.' May it please the Spirit of God to apply these words to our soul, in order that they may stir us up to love, and to labour, and to pray more for that people with whose salvation the glory of the Redeemer is inseparably connected.

THE JEWS IN CENTRAL EUROPE.

The evangelistic work among our brethren in Central Europe is gradually but perceptibly assuming a different character from what it used to be not quite a century ago. Various reasons may be assigned for such a change,—and it may not be quite labour lost, to put before your readers, a few of those leading points, which have materially helped to bring about a state of things such as we find it to be, and which necessitate a peculiar mode of procedure, in order to make the Gospel known to that fragment of the "Scattered Nation."

First, there ought to be noticed the influence, which Gentile literature and erudition has for the last century exercised upon the Jewish mind. For a due estimation of the present state of thought and feeling among our Jewish inhabitants, is no corollary that we have brought about such a change, and the effects that present themselves to us in our days, some of which are startling enough.

Let it be remembered, that for nearly 1500 years Jewish thought has been as it were stagnant in a great measure, and as a general rule; that is: the views regarding God, regarding His word, His will, His people's duties, hopes and desires, were fixed and settled, and all reflection and all development was strictly confined to that well guarded stronghold to the utter exclusion of all foreign thought. As the entire life of the scattered of Israel though moving among strangers, was religiously kept distinct and separate, so was their mode of thought. The acquisition of the vulgar tongue (except for the purposes of intercourse by word of mouth) and of all and every Gentiles learning was guarded against with the most sedulous care. The "manners of the Gentiles," including their mode of life as well as that of thought, the exile Jew was taught to shun and shrink from. Thus zealously warned and watched there was almost an impossibility for a Jew, even though he were desirous, say, from a love of letters to venture across the hallowed precinct, to accomplish it, without at once drawing upon himself
THE JEWS IN CENTRAL EUROPE.

The Scattered Nation," March 1, 1867.

with which they found that these Gentiles treated and considered that holy book, and above all on finding that they drew their weapons of defence on behalf of their own book, the New Testament, and the religion of the crucified from that source, their own holy Tenach (Old Testament).

The intellectual contact thus created between Jews and Gentiles, speedily wrought remarkable results as regards the Jews. The Rabbinical stronghold crumbled into dust, giving way on all sides before the onslaught of that dread enemy, Gentile thought, and foreign ideas, which came in like a flood. At first so great was the change, that but few ventured on to the unknown ground; but gradually the taste for the stores of Gentile learning and the acquisition of classical erudition took hold of the Jewish mind; and they laid hold of them with an eagerness, proportionate to the length of time and the strictness with which these fountains of intellectual development had been kept from them. But they not only received, they also gave. They made bold to enter upon the arena of Gentile literature, and to mingle in the tumult of Gentile controversy;—thus adding a perfectly new ingredient to the materials hitherto employed on such occasions. Philosophy and Theology were at that time almost exclusively engaging the minds of men, all other sciences being as it were subservient to them.

In order rightly to estimate the worth and value of these fresh auxiliaries in the intellectual strife that agitated the Christian world, and the relative influences that have made themselves felt, on Jewish and Gentile minds thus coming into active contact, one fact is important to be kept in view.

That fact is, that not quite a century after the glorious work of the Reformation, a new series of scholasticism had seized hold of the philosophical and theological heads and minds, and in many cases obtained a mastery over them. This scholastic system was the more guilty than that scholastic hydra whose head had been crushed by the noble reformer of the sixteenth century, with the mighty weapon that he himself understood and taught others to wield, to wit, the Word of God; more guilty by far, inasmuch with opened treasures of God's Holy Word, with that marvellous light within, easy access, truly allowed themselves to be carried away by the vain and feeble fancies of their own philosophy and subtle reasoning, submitting the eternal Word to the criticism of their own limited, futile, and demonstrative powers. Instead of assuming certain truths, as eternal truths, as beyond all dispute because issuing from eternal truth and wisdom, these pigny intellects refused to take anything for granted, not even the existence of a living God; they would first build up proof positive, accumulate materials, adduce evidences, proceed with deductions, and work on, until to their satisfaction, and to that of others, they could arrive at a point from which a doctrine, a thesis, an assertion would stand forth as unsa

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to discover him, and therefore to prove his existence?

In short, it was a period when the human intellect, in the self-conscious pride of vast attainments in philosophy and classical erudition, elated by some slight attainments—they were slight, indeed—in natural philosophy and the sciences, became elated about the eternal Word, and paved the way to a subsequent complete emancipation from the Word.

Scarcely fifty years after Luther's death, this system obtained a fresh impulse from the labours of René Descartes (Renatus Cartesius), a French Roman Catholic writer and metaphysician, void of theological learning, and ignoring the very existence of a Christian Church, proceeded to erect his structure on the principle of "doubting everything," and "taking nothing for granted," and hence may be called the father of that infidelity which has been rampant for the last two centuries. Not that Descartes had any desire to subvert Christianity or the Bible, or to deny the existence of God; but it could not but be fatal to both the Bible and the belief in God that both had to be made subject for their existence to a successful philosophical demonstration. And so, his system bore pernicious fruits within the pale of Judaism. Within its lifetime the Cartesian philosophy was further developed by a highly gifted Jewish philosopher Baruch (or Benedict) Spinoza, whom his early training in subtleties of Rabbinical learning seems to have particularly fitted for such a task. To characterize its system it will suffice to state that Spinoza is charged by some with Atheism, by others even with Pantheism. Either of these would seem to go beside the mark. He had evidently caught the infection then spreading of taking nothing for granted, or rather of seeking to demonstrate truths previous to accepting them. He sought God, he would have pieced the heavens to find Him; but he disdained to seek Him where He is to be found in His word, and preferred to satisfy himself by discovering His attributes, that these attributes were indeed the essence of the God of the Universe.

This was hard to discover that God—"Summum mentis bonum," says he, "est Dei cognitio, et summam mentis virtus Deum cognoscere." He would abstract himself entirely and completely from the lusts and pleasures of the world and the flesh, in order to obtain a greater fitness for the attainment of his object, and for the contemplation of the mysteries connected with the Supreme Being, and with the manifestation thereof in the material world. But it was not a personal God, not the Jehovah of the Bible, that he desired to discover; not a personal being, with whom men, as persons, might obtain communion. It was the God that he fancied must exist. Therefore it may be said that Spinoza held and taught a species of Deism, completely differing from the Jehovah revealed in the Bible. All his energies were spent in this fruitless search, and amiable as it is, purely and self-denying as his life seems to have been, how pitious it is thus to see a descendant of Israel waste his existence, no happiness here, no hope hereafter. For quite consistent with his views regarding the God of the universe—who was a mere abstract notion, and one that kept at a distance from the created things—was his view regarding

the future state. Indeed, he held a future existence to be an impossibility, and accordingly looked upon death as an event which, in the course of things, must overtake every organic existence, wherefore it believes free-born man to look calmly for the advent of that crisis in nature. "Homo liber," says he, "de nulla re minus quam de morte cogitaret, et ejus a pienta mortis sed vitae meditatio est." The life here intended, of course, is none other but the present existence; as said already, he had no belief in a future existence.

Whence did that Jew gather these altogether un-Jewish ideas? Christians assisted him in their discovery and development; but, in return, he scattered broadcast upon the Christian minds many of these ideas as seeds, to germinate and bear fruits in a kindred soil. A kindred soil, I say, because there cannot but have been sympathetic action, and more than that, when we read that in 1673 that Deist and anti-Biblical philosopher was elected to fill the Chair of Philosophy at the "Christian" university of Heidelberg, a call which only his humble opinion of himself and his love of undisturbed application to study prevented him from accepting. And though Spinoza was not the founder of a philosophical school, yet the influence of his teaching has never failed to make itself felt in the Christian world. Leibnitz, though a Christian, of more than a name, was not uninfluenced by the views of Descartes, and Spinoza, and Wolf. The Free-thinkers carried the notion to extremes, that everywhere the proof of things and theories must bear to be mathematically proved, or they must be declared to be non-extant; and, again, following in their wake, and partly by their leading and tuition, Moses Mendelssohn, another member of the Jewish race, undertook and understood to popularize these philosophical maxims, and to leaven the mass with these anti-Scriptural views and tendencies. By that time (in the latter part of the last century) it may justly be said that, such was the state of things in the Christian Church, that reason (emancipated—so called) ran riot, intoxicated by the fancied success of philosophical attainment, independent of God's Holy Word. The English Deists of a former century found willing disciples on the Continent to negative all positive truth—so much so (to mention only a few instances), that Frederick the Great of Prussia could give it as his royal will that, "in his kingdom, every man was permitted to have a religion to his own liking: and that, under his reign, one Wilhelm Abraham Feller, a prebendary of Cologne, on being appealed to by a certain number of Berlin Jews, actually could give forth the public declaration that he was prepared "to recognize them as Christians, simply because they were Deists;" whilst other teachers explained the term "regeneration" by "a determination to lead a different life," "sanctification," by "amendment," "lead by the Holy Spirit," by "living according to reason." And in 1783, actually a society was formed (of which, no doubt, Jews were members), whose aim it was to make unbiased reason more and more the sole umpire of all human affairs—giving room for no influence whatsoever, either divine or human!*

* Here are the words in German:—"Dass die gesunde Vernunft immer mehr und mehr auf den
This was, indeed, "emancipation" with a vengeance. And if any one be desirous to observe the workings of the human heart, "emancipated" from the Word of God, and, accordingly, from the living God, and of the depths to which the human mind, with all its fancied pride and haughty self-consciousness, can sink, let him study the development of the history of philosophy, theology, and religion, and he will discover how it is that "hell is paved with good intentions." For there were, among the adepts of that school, men who, as to their own desires, aimed at a high moral standard, and zealously strove for the cessation bousing—among them foremost the two Jews, who were ornaments in that school—Spinoza and Mendelssohn. But in the whole, as that God-strangled system filtered through differently-constituted minds, it speedily bore its wretched fruit. Voltaire rose, preaching openly the subversion of every divine ordinance, putting to scorn the things held most sacred among Christian men; and all this under the applause of the high and the intellectually-distinguished of this world—and was speedily succeeded by a host of Dei minors, busy to make the advantages and pleasures of that new "religion" palatable to the million. What sort of a "system" and "religion" can be easily discovered, when it is remembered that, ere the century closed, in the very "metropolis of intellect," the living God was declared to be defunct, and an outcast woman was carried about and adored as—"the Goddess of Reason"! Here was emancipation indeed,—the licentiousness of the flesh, and unshackling of the worst passions that rule in the human heart!

It may be urged that this extreme outburst of ungodliness, and evil, and blasphemy, must be taken rather as an exception than as the rule, since the Parisians, stung by many political and social grievances, and staggering under the new light that burst upon their hitherto greatly-neglected intellects, and owing to their fiery tempers, &c., went that unwarranted length—a length which, in cooler moments, they doubtless regretted.

But, admitting all this, it is important to remember that, at that period, there were many on the Continent who, in a great measure, sympathized with, yea, heartily approved of the social and religious movements or experiments, if you like, carried on by the French, among them not a few contemporary Jews, especially the rising generation of Gentiles for by that time the desire for Gentile learning and vernacular education had greatly increased among the Jews. Famished, hitherto, in respect to intellectual nurture, they seized with double zest upon the long-denied stores. And they took, and enjoyed—and here is the point that interests us in respect to the "Scattered Nation"—without discrimination, being partly ignorant of the rank poison that lurked within the enticing shell; partly pleased by the enmity to which their "reason," their "intellect," their "judgment," their "consciousness," was flattering elevated. And, moreover, there was something enticing for them in the fact that that culture and system had for its basis the negation of Christian truth, the abolishing of Christ, the putting aside of the Bible, and with this, with the restraints imposed upon the conscience, they were well enough pleased to be told, both by precept and example, that it is beneath the dignity of men to be subject to laws divine or human, because, as intellectual beings, they were a law unto themselves—all light and no darkness; all-sufficient in themselves!

But this brings us to a period very near and akin to the present time, and the state of mind among the modern Jews, which it is proposed to deal with in a second article.

In conclusion, the reader need scarcely be reminded that, all along, ever since the time of the Reformation, whilst men's intellects were exalting themselves above what is written, and studying how to subvert the Lord's work, He, our mighty Lord, has not left Himself without witnesses for His saving truth, both on the Continent and in other parts of the Christian world—men of learning and piety, who were not ashamed, amidst contumely and scorn, to own themselves the blessed subjects of the Crucified, deeming the reproaches of the Cross greater honour than the questionable applause of a carnal-minded and self-satisfied multitude.

P. G.

MISSION STATIONS OF THE BRITISH SOCIETY.

ORAN.

Oran is the principal city and sea-port of the western province, or department of Algeria. It is situated at the bottom of a gulf bearing its name, opposite Carthagena, in Spain, on a plateau at the foot of the hills of Santa Cruz. Intersected by a ravine, which divides the town into two unequal parts, its topography somewhat resembles the beautiful metropolis of Scotland. To the east of the promontories which encircle the gulf are two natural and well-sheltered harbours, the best along the coast of Algeria, viz., Arzen and Marsel-Kebir, the Arsenaria and Portus Magnus of the Romans; the Arabic appellation of the latter being a mere translation of its Latin name. This last, the nearest to Oran, has always served as its port. The French have erected a strong fort to protect the anchorage, and it is ridiculously compared by some writers to that wonderful rock, Gibraltar, where nature and art have combined to produce the strongest and most impregnable fortress in the world. But the inconveniences to commerce resulting from the port being at a distance of some four miles, accessible by only one

Thron allermenschlichen Angelegenheiten erhoben werde . weder gotthlicher noch menschlicher Autoritäet in ihren Urthellen Einfluss verstattend."
circuitous road, dug out on the perpendicular slopes of the mountain, have led to the construction of an artificial port close to the town, at a great expenditure of labour and money. Midway between Mers-el-Kebir and Oran are the celebrated "Queen's baths"—a thermal mineral spring, gushing out, several feet below the level of the sea, from under the mountain that towers above the town to the west. It serves to remind the inhabitants of the volcanic character of the region, of the repeated destructions of the city by earthquakes, and of the proximity of hidden forces, controlled by divine power, and ready to execute the fiat of their Almighty Ruler.

The date of the original foundation of Oran is lost in antiquity. It was a Roman colony, the "unica colonia" of ancient geographers; was invaded and devastated, like the rest of North Africa, by the Vandals; recaptured by the Berbers, supposed to be the descendants of the aboriginal inhabitants of the country; conquered by the Arabs; and subjugated by the Turkish Janissaries. Early in the sixteenth century (in March, 1509), the famous warrior-cardinal, Ximenes, conducted a Spanish armada to its shores, and landing at Mers-el-Kebir, at the head of the army, soon became master of the town. Nearly two hundred years after (1708) the Turks succeeded in driving the Spaniards away; but it was retaken by the latter (1732) in the reign of Philip V. In 1790 a tremendous earthquake destroyed the town, burying a great number of the garrison and colonists under the ruins of the barracks and houses. This fearful calamity induced the Spaniards to evacuate the country, and to abandon Oran to the Turks.

Upon the conquest of Algiers by the French, in 1830, the Bey of Oran wrote to the general commanding the expedition, offering to recognize the authority of France, and to deliver the town into his hands. When some months after (January, 1831) a small detachment of the French army appeared before Oran, they found it almost exclusively in the hands of its Jewish inhabitants, who, far from opposing their landing, welcomed them as their deliverers from Turkish oppression and tyranny.

Controlled by the French it has undergone a complete metamorphosis. With the exception of part of the old Jewish ghetto, where may be still seen narrow, crooked lanes, and crumbling-down houses, with entrances so straight and low that one has to double himself up to pass through them, the other parts have been rebuilt in the European style of architecture, with handsome and stately houses here and there; and many open tracts of ground have been covered with habitable and comfortable dwellings. Broad, macadamized streets, with well-paved footpaths, have replaced tortuous and filthy lanes. It has several squares, and a public promenade, shaded with trees, and planted with shrubs and flowers, where the sweet strains of the military bands are heard thrice a week. It abounds in shops, crammed with the products and manufactures of the country and of Europe, while hotels, restaurants, coffee-houses, tobacco-shops, are to be seen at every turn. The fine mosque, with its elegant minarets, known as the Colosseum, where the Beys and their Moslem subjects were wont to offer prayers to Allah five times a day, is kept in good repair, though the Mohammedans have almost entirely disappeared from the town. There is a large church, a mosque, transformed into another church, and several small Roman Catholic chapels. The Jews have seven or eight synagogues, none, however, pretending to any architectural ornamentation; and the Protestants worship in a stable-like room, opening into the street, where the kadi, or Moorish judge, used to administer the justice of the Alcoran, and to inflict the bastinado. But they are collecting funds for the construction of a more suitable and commodious church.

The town is surrounded by walls, and well protected by several forts, built by the Spaniards, of very solid and lasting materials, and still in a good state of preservation. Two of them stand on the peaks of the mountain overlooking the town, and all were connected together by subterranean passages, which the great earthquake destroyed. The Oasis, or castle, inside one of those forts, in the town itself, formerly the residence of the Beys, is now the head-quarters of the general in command of the province; and this, with two large barracks and the military hospital, form very conspicuous objects in the panorama of Oran. There are several villages in the immediate neighbourhood of the town, and one of them, called "La Mosque," from the circumstance of containing a small mosque, which in olden times stood in the centre of the encampment of the Algerian soldiery, has grown so fast in dimensions, that it now joins the town, and will probably soon be enclosed within its walls.

The climate of Oran is one of the most salubrious in North Africa. The widening of the streets, a good system of drainage, enforced cleanliness, and a sufficient, though not abundant, supply of truly delicious water, have caused to disappear the malignant fevers and pestilences which frequently visited it in former times, while under Turkish dominion. I consider its climate far superior to that of Algiers, the capital of the colony, for its atmosphere is much less humid. Rain descends at regular seasons, and seldom lasts more than a day or two in succession. But Algiers offers greater attractions for recreation and enjoyment, and has a more select and gay society, and hence it is frequented by all, who, during winter, seek shelter in the mild and healthy climate of Algeria. When, however, the lines of railway from Algiers to Oran, and from Madrid to Cartagena, are completed, and the two last-named ports are connected, as they will be, by a line of steamers, performing the voyage in about ten hours, Oran will become the chief commercial seaport, and the door of entrance to Algeria from Europe.

The population of the province, which contains the towns of Plemoen, Mascara, Mostaganem, and Bel-Abbes, and between thirty and forty other towns and villages, is estimated at upwards of half a million. The country is divided into military and civil territory. The latter comprises all the towns and villages occupied by Europeans—the centres of colonization, under civil laws and government. The former embraces all the towns and villages, and the encampments of the tribes, where the population is purely native, and is governed by military rules through the agency of the Bonar Arabi—a peculiar institution, condemned by some for its alleged espionage, arbitrary decisions, and mal-administration, but highly praised and valued
by military men; and I think some of them have reason to be thankful for its existence, as otherwise they might not have so speedily amassed the fortunes they possess. I have not at hand the most recent census. According to that of 1859, there are 57,950 Europeans in the civil territory, and 4,396 in the military, making together 62,346. The number of natives in the civil territory was only 42,186, thus showing how rapidly the Mahommedans are being pushed into the open country and among the tribes. They cannot stand the proximity of Europeans, for with their indolent habits and enervating fatalism, they cannot compete with them; and as house- rent, the value of land, and the prices of the necessaries of life rise wherever Europeans penetrate, the Moslem lords of the soil seek further inland the spare subsistence which satisfies their aspirations, and with the leisure to sleep, and lie stretched in the sun the greater part of the day, over and above the night. Both the figures given for Europeans and natives include Jews. Among the former are included foreign and French Jews, and in the latter only native born. The statistics seldom published, give the numbers of the

former class of Jews. Those of the latter, or natives, were (in 1861) 11,551, or 2,352 more than in the province of Algiers, and 4,204 than in that of Constantine. Thus the province of Oran contains the largest number of native Jews. This is the case in regard to the foreign Jews also, for in the province of Oran are settled very large numbers of Jews from Gibraltar, Tangiers, Tetuan, and other cities of the empire of Morocco. The inhabitants of the city of Oran itself, exclusive of its suburban villages, was 12,354 Europeans, and 4,213 natives, the latter nearly all Jews, while among the former are included perhaps nearly 1,000 foreign Jews. The Christian population of the province is composed, in about equal numbers, of Frenchmen and foreigners; and of the latter, more than two-thirds are Spaniards. From all these figures the military are of course excluded.

So far for the present. The next paper will describe the social, moral, and religious condition of the inhabitants, and the missionary operations conducted by the agents of "British Society for the Propagation of the Gospel among the Jews."

A. B. O.

THE "JEWISH CHRONICLE" AND THE "SCATTERED NATION."

BY REV. C. G. SCOTT.

We insert, with great pleasure, the following paragraph from the Jewish Chronicle, of the 25th of January last. Had it appeared a little earlier we should have noticed it in our last. The writer begins with the question—"What else are they?"—and then proceeds—

"We have again lately been taken to task at a conversationist meeting for making use of the term apostate in speaking of deserters from Judaism. Our reply is that in general, when we have occasion to speak of persons who, although by birth Jews, have yet renounced the ancestral religion, we simply call them converts. God alone can judge of the purity of their motives, and we should not presume to apply to erring persons a term of reproach. But when converts bring suspicion upon the purity of their motives, by making a living out of their conversion, receiving payment for services which they could not have performed had they remained Jews ; if, moreover, in the performance of these services they set aside all laws of God and man, and disgrace as much the new profession as they grieve the followers of the old by employing immoral means such as the perversion of the young against the wish of the parents in conversationist schools, and the corruption of the old by ‘‘homes’’—what other name save apostates would express our disgust of the iniquitous tactics of such unprincipled soul-mongers? If they can suggest to us any other name more expressive of our horror of them we promise them we will substitute it at once for apostate. If converts of this class are not apostates what else are they?"

Our satisfaction in reprinting this paragraph arises from various causes. One is that this is the first recognition of our periodical by the leading Jewish paper. The writer must have read the report of the speech he notices in the "Scattered Nation": for we can hardly entertain the alternative supposition that he was present at our celebration, and heard the speech; though we assure him he would have met with a hearty welcome; and we hereby give him a formal invitation to the next anniversary of the Jewish Home, and Hebrew Christian Alliance. We are pleased with the article, moreover, because it manifests a degree of candour towards Jewish converts, to which we have hitherto been unaccustomed, in the columns of the Jewish Chronicle. Further, we are pleased because, though the writer continues to defend his position, he does so by arguments so weak that we hope he will soon find it indefensible.

He says, "When we have occasion to speak of persons who, though Jews by birth, have renounced the ancestral religion, we simply call them converts. God alone can judge the purity of their motives, and we should not presume to apply to erring persons a term of reproach." This is perfectly fair and candid. The simple fact of their conversion to Christianity is no reason for calling them renegades. "But," continues this writer, "when converts bring suspicion upon the purity of their motives by making a living out of their conversion, receiving payment for services which they could not have performed had they remained Jews"—after various violent hypotheses he asks what other name save that of apostates they deserve?

This writer seems to accept the definition of apostate given in the speech referred to* :—"One

* See "Scattered Nation" for January.
who changes his religion for the sake of worldly gain, or to avoid worldly loss." Hence a man who neither gains nor loses by the change, according to him, ought to be called simply a convert, without having his motives called in question. One who immediately gains by the change, he would say, brings suspicion upon his motives. But what of those who at once incur great losses by the change? Not only are they free from suspicion, as to their motives: we have positive evidence of their sincerity, in proportion to the amount of their sacrifices. Shall we say this evidence is shaken, if the convert afterwards gets employment as a Christian which he could not have held if he had continued a Jew? Not unless it can be shown that this might have been his motive, or one of his motives, in changing his faith. It may be that the employment he accepts as a Christian may furnish an additional evidence of his sincerity.

To take an extreme case, suppose a Jewish Rabbi, after his conversion, were to be made doorkeeper in a Christian church, he would be holding an office which he could not have held as a Jew; yet so far from bringing suspicion on his motives by accepting such an office, he would thus prove the sincerity and depth of his convictions. And this evidence would not be shaken by his afterwards rising to the office of pastor. If he had no prospect of such advancement before he made the change, it could not have influenced him in making it, and so his motives are above suspicion.

We have this evidence of sincerity in the case of many of our converts. The immediate result of the change in regard to their worldly circumstances is that they suffer the loss of all things for the sake of Christ. They at once lose their employment; they are cast off by parents, brothers, and sisters, not without affectionate and earnest appeals to the convert, to prevent the necessity of their taking this cruel step; they are cast, friendless and penniless, upon the world, and, besides, branded as renegades and apostates. The sacrifices made by Jewish converts are such as none could make but those who trust in that Saviour who has called them. Every one of the houses, or brethren or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Take a few examples—A. was salesman in a pleasant trade, wholly in the hands of Jews; had a kind master, and his pay was £2 a week. Near his place of business there was a Bible stand. As he was passing it one day his eye was attracted by the Hebrew characters on the title page of a little book, which led to his purchasing, for a few pence, a Hebrew New Testament. He read it, and compared it with the Old Testament: and the result was, he became convinced that Jesus is the Christ. After receiving some instruction, he resolved to make a public profession of his faith: and informed his master that he was about to be baptized. He was told that in that case he must leave his employment. This was a serious consideration, for he was a foreigner without any Gentile friends; and the only business he had learned was carried on entirely by Jews. He went forward, however, braving all consequences. He was baptized and his master dismissed him, giving him at the same time a first-rate testimonial, to the effect that the young man had served him with zeal and faithfulness: and that his only objection to him was his change of religion. The young man's family are largely engaged in the same trade; but, by his faithfulness, he has lost kindred as well as income. Such has been his sacrifice. What has been his gain? All that he has as yet got is a roof over his head, and a bare subsistence situation has been found for him; and during the eighteen months that have elapsed since his conversion, he has not in any one week earned £2. Do our readers believe that, in the Chronicle's phrase, he has been corrupted by the offer of a home?

B. was teacher in a leading Hebrew school in Brighton; C. is a friend of his engaged in private teaching in the same place. The young men were in the habit of meeting together to study the Old Testament; but finding many things in it to be obscure, they sought additional light by reading the New Testament and comparing the two together. In consequence they both came to the conclusion that Christianity is true. B., finding that he could no longer conscientiously teach the Jewish religion, as a matter of principle gave up his situation. Failing to get other employment, he wrote to the editor of the "Scattered Nation," who, after making full inquiry received him into the Home. This convert wrote to a brother in Germany, informing him of what he had taken place; and this drew from another brother the touching appeal given at page 89 of last volume. He resisted this heartbreaking appeal, and is still an inmate of the Home, without remunerative employment. His friend is still in Brighton, engaged in private teaching; but though he has not entirely lost his occupation, he has suffered great loss by becoming a Christian. Some of the most wealthy families in Brighton are Jews, and a large proportion of his pupils belonged to this class. All of these he has now lost. He retains only the Gentile portion.

We had intended giving other examples; but these may suffice as specimens of the class who have been branded as apostates.

The Chronicle asks what else are they? and promises to drop the term apostate if we will furnish him with a more appropriate designation. We take him at his word. Let him call them "Hebrew Confessors," which we have proved them to be. Were the power of some of their detractors equal to their animosity, they would soon be Hebrew martyrs.

Whether the Chronicle adopt our designation or not, our Christian readers will acknowledge that these converts are entitled to it. If so, they deserve help as well as sympathy: and those friends would confer an obligation greater than by any gift of money, if they would find employment for these now friendless young men, as teachers of languages, or as clerks in merchants' offices. Some might find it for their interest to receive into their offices young men belonging to a race noted in all ages for their business qualities, and whose personal integrity and strength of principle have stood so severe a trial.
THE RESTORATION OF ISRAEL.

In the leading article of the *Jewish Chronicle* of February 15th, the following passage occurs: "The whisper is, How can a Jew be a good loyal British subject when he daily expects to be restored to his own country, prays for his redemption from captivity, and acknowledges that he owes allegiance to the Prince that shall deliver him? Formidable as this objection seems, there is yet a party in the Jewish community which does not feel the least affected by it, for it has not the weight of a feather. It is the party which has taken a lesson from Christian divines. It has too well studied the ingenuities and subtleties of the large majority of Christian theologians not to profit by them. It has learned from them the clever method of allegorizing, spiritualizing, and the ideological system. It has learned to twist and turn, stretch and contract, pervert and torture any inconvenient Scriptural passage with just as much skill as any father of the Church or any bishop. It has, for instance, only to say that Jerusalem or Zion means the synagogue, the Messiah means the Jewish people, that captivity means mental darkness, and it has as effectually disposed of any difficulties offered by the Bible to its views as the several parties in the Church who, by similar methods, make Scripture say what they please.

"But what of the vast majority of the Jewish people, who believe that the Bible means what it says and says what it means, and that the Book of Books has not been given to mystify and deceive, but to enlighten and to instruct man? These Jews, too, do not lack a forcible argument in reply to the objection. They can plead in their behalf the every-day conduct of the objectors themselves. These persons are as conscious as everybody else of the shortness of human life. They know that their existence here below is a mere span of time—that they are all hastening from this transitory world to an eternal home. Yet what do we see them doing day after day? We see them incessantly striving and toiling to accumulate treasure upon treasure, and to add acre to acre, thus laying up store without end. We see them, at an immense cost and labour, erecting for themselves marble palaces outlasting time itself. Is it sheer madness which has seized upon these people, impelling them to heap up what they can only enjoy for a fleeting moment, and to build mansions which they will shortly have to quit for ever? By no means. These men feel that the strivings here below are by no means antagonistic to their hopes hereafter; that although nothing is more sure than that they shall have to quit all this splendour, yet nothing is less certain than the moment of the departure, and to renounce present lawful enjoyment for future bliss would be a useless sacrifice, and therefore a mere folly. Just so, would be the reply of the believing, devout Jew. Although nothing is more sure than his restoration to the land of his fathers, yet nothing is less certain than the appointed period thereof. He is neither commanded nor able to do anything to accelerate its advent. It is as distinct from his present existence as is the present life from the future. The allegiance due by him to the Messiah is for the moment held in abeyance, is latent, and will not become operative until His advent, and can, therefore, not clash with that which he owes to the sovereign for the time being."

We do not believe that the expectation of the Messiah prevents us from doing our duty at present: on the contrary, we believe that it enables us to do it in the right spirit. But we must tell the editor of the *Jewish Chronicle* that he has learnt his theology from those Christians who speak much of the coming of Christ, but do not allow it to influence their lives. What does it mean to pray regularly every year, "This year we are servants, next year we shall be free;" what does it signify to pray every day for the rebuilding of Jerusalem, and for the coming of the son of Jesse, if you can do nothing to accelerate his advent? You call yourselves Jews, your scriptures testify of the Messiah on every page, and you tell us that the allegiance due to the Messiah is to be held in abeyance?

We know that you never speak of Him, neither preach about Him in your synagogues, nor instruct your children in the knowledge of Him who is the hope of Israel, but the fathers of Israel looked prayerfully for his coming, watched and waited, and wrestled for his appearing. And so do we who believe in Jesus of Nazareth, who is to come in the clouds of heaven. Who, then, treads in the footsteps of our ancestors; you, who never speak of the Messiah, or who long for His coming in glory?

INTELLIGENCE.

ENGLAND.

LIVERPOOL.—The Rev. D. J. Hirsch, writes that he has admitted within the last few months, four children of the house of Israel to holy baptism: the first was a tailor, a native of Bromberg, duchy of Posen; the second a clockmaker, a native of Prussia the third coming from Russia, who had been a workman in a tar manufactory for the last six years; the fourth, the wife of a tailor.

FRANCE.

The newly-elected Rabbi of the Central Consistory had an interview with the Minister of Worship, M. Baroche. He was very kindly re-
The Scattered Nation, Murulil, 1807.

INTELLIGENCE.

received, and the minister said that he regarded all that concerns the Jews in France with great interest. The same Rabbi was lately received at a special audience by the Empress, who inquired particularly into the condition of the institution lately established by twelve benevolent Jewish ladies, at the suggestion of Her Majesty, for the reception of young Jewesses formerly confined at Saint Lazare. The Empress evinced great interest in the reform of these girls.

The death of Solomon Monk is announced. He died very suddenly, at the age of sixty-three. Though a German by birth, he spent the greater part of his life in France. He was known throughout the whole of Europe as one of the most splendid oriental scholars living. His learning was wonderful, and his death is undoubtedly a very great loss. He has written a great many scientific works.

The Jewish Chronicle relates the following anecdote:—A Jewish father took his young son to a French scholastic institution, to have him educated there. The head-master inquired of what persuasion he was. The enlightened father replied that he did not think it was necessary for his son to learn any religion. He only wished him to have a liberal education, and did not care for anything else. The director replied—"As father, you have the right to lead your child as you see fit; but as head of this institution it is my duty not to admit your son unless I am allowed to make him follow some religion." The father felt ashamed. The child obtained religious instruction from the Rabbi.

FRUSSIA.

In the Jewish Chronicle, the following statement is made about the Jewish members of the Prussian Parliament. There are four of them, all Liberals. Dr. Jacoby and Dr. Kosch are leading members of the most advanced party, or "party of progress," Dr. Lesker, a member of the "national party," and Herr Reichenheim, a member of the left centre. They belong to the most eminent of the house. There are also two baptized Jews in the Chamber, but they are quite thrown into the shade by the "unconverted Jews."

Now, we are really astonished that the Jewish Chronicle should insert such a remark. In the first place, it is very absurd for us to make any statement that the Jewish Chronicle means to say that an unconverted Jew must needs be cleverer than a converted one or that a Jew professing his belief in Jesus Christ of Nazareth, as his Messiah, becomes suddenly subject to a softening of the brain or the loss of his intellectual powers. But the Jewish Chronicle should be informed of the untruth of the statement. One of these converted Jews, quite thrown into the shade, according to our correspondent, is Professor Dr. Cassel, one of the most learned men and eloquent speakers in the whole of Germany.

AUSTRIA.

In the Austrian museum, at Vienna, a menorah, of chiseled silver, has lately been exhibited (a menorah is a lamp made use of on the feast of the Maccabees). It was made by an exiled workman, called Beer Zoref.

The feeling cherished in Austria towards the Israelites may be seen from the following fact:—The Emperor of Austria passed, on his journey, through a place called Troppau, and left a sum of 5,000 florins to be divided among the poor. A commission was appointed to take charge of the money, and to receive applications. Among the applicants were some Jews, who belonged to the community, if considered from a religious but not from a political point of view. A discussion now arose whether they were entitled to the grant; the clergy disputed, the town council maintained their right. After a long discussion the latter gained the day.

A recent law exempts the Rabbis and Rabbinical candidates from the military service.

HUNGARY.

A correspondent of the Allgemeine Zeitung des Judentherums sums up the disabilities of the Jews of Hungary under the following heads:—The Jews are still by law excluded from the mining districts; are still excluded from the professions of a scientific miner, engineer, architect, apothecary, and the law; are not permitted to own certain kinds of real estate; are incapable of holding any public office; and lastly, are excluded from the franchise, nor are they eligible for the office of representative to the Diet.

GERMANY.

The Rev. Mr. Salkinson gives interesting details of his labours among the Jews at Presburg. The difficulties he has to contend with are many and very great. The Jews are mostly of the orthodox party, and moreover, surrounded by Roman Catholics; so that the only form of Christianity they see is a religion of dead works mixed up with forms of idolatry. Notwithstanding this, a door of usefulness has been opened to him, and he has gathered a goodly company, among whom are honoured and universally respected men, anxious to inquire concerning the truth as set forth by him.

Mr. Jaffe, of Nuremberg, writes about a baptism brought about through his indirect instrumentality. They see a religion of dead works mixed up with forms of idolatry.

The Rev. A. Behrens gives an account of his labours among the Jewish shopkeepers at Breslau. He has had much intercourse with
INTELLIGENCE.

ITALY.

THE MORTARA CASE.—Young Mortara, whose abduction some years back caused such excitement in Europe, has just entered the church of St. Peter's, at Rome, as a novice, before joining the order of regular canons of St. Jean de Lateran at Rome. He is now fifteen years old.

The Rev. Dr. Philip sends an account of his missionary tour to Venice, Verona, and Mantua. After some introductory remarks, he says:—

"With the exception of Rome, the Jews can now live where they like in any part of the land or city; yet many still cling to the Ghetto, around which cluster so many associations; where their fathers lived, and suffered, and died. In Venice, though a good number of them have removed to other parts of the city, every house in the Ghetto is still fully occupied, and here, above all, certain places actually exist. They have their synagogues, schools, and industrial institutions. The Jewish population amounts, according to the Chief Rabbi, to 2,300; according to others, to 4,000.

"Bavaria.

In Bavaria, as known, the persecution of the Jews was reduced to a system, and what is more, made part and parcel of the constitution—Sed tempore mutantur. The Israelite reports a conversation that took place between the King and the Rabbi of Furth, on the occasion of a visit paid by that prince to the synagogue there. The Rabbi is a venerable-looking man, and received the King at the entrance. The King made a minute inspection of the interior, and judging from the questions he put to the Rabbi, seemed to be very much interested by all he saw and heard. He asked the Rabbi to send him a copy of the several Hebrew formulas, by which he was greeted, and to add the translations thereto. On leaving, the King said to his attendant—"How pleasing and amiable is the appearance of this hoary man."

SWITZERLAND.

The Israelites of St. Gall have petitioned the council of their Canton for freedom of worship. Their request has been acceded to, and they intend to build a synagogue, and have reason to expect that they will obtain a piece of ground for a cemetery.

AMERICA.

SUSPENSION BRIDGE.—A MODEL CONGREGATION.—At this place, adjacent to Niagara Falls, which numbers 3,000 inhabitants, including exactly Minyan (ten Jews above thirteen years of age,) who have formed themselves into a congregation. They employ a Chazagon (precentor) and teacher at a salary of 550 dollars, have fitted a room very nicely for the purpose, and one or two (Sephorim rolls of the Pentateuch). Their Chazagon has a Hebrew school of 12 children. The members all keep the Sabbath strictly, and have Kosher meat sent three times a week from Lockport, a distance of 75 miles. Every Sabbath morning the Shamas goes to each house to inquire if any member is sick, in which case they have no Minyan and say prayers at home. We should like to hear one of a community of Israelites in the United States who can show a better record.—Jewish Messenger.

THE NEW YORK UNIVERSITY.—This university which has lately received an endowment of 100,000 dollars, has a professorship not only for the Hebrew language but also for Hebrew literature. In Europe nearly every university has a chair for the Hebrew language, but scarcely one, for its literature. As in many other particulars, so also in this we see the New World excel the Old.—Jewish Chronicle.

PALESTINE.

The Hospital Meyer Rothchild at Jerusalem, has admitted 347 patients, during the past year, and 15,653, belonging to all denominations and nations, received gratis medical advice. The industrial school, kept up by Baron M. de Franchetti, numbers 41 pupils, and a school for young girls, to the maintenance of which the Baroness Lionel de Rothchild contributes very largely, is reported to be likewise in a flourishing state.

ANNUAL LETTER FROM THE BISHOP OF JERUSALEM.

The bishop begins by stating that when he wrote his letter last year he was standing as it were between the living and the dead, whilst the cholera was raging around him, multiplying the widows and orphans and thus increasing the misery and distress caused by a deficient harvest, and the destruction of the locusts. It was clear to him, that unless considerable help were sent to him from Europe many people would die of starvation through the winter. The state of the case was not fully understood in England, but Christians on the Continent were supplying him most liberally with all that was necessary. I had hoped, the bishop says, that with the harvest of this year the general distress would cease, but unfortunately this hope was frustrated by a frightful visitation—the locust plague. Thousands are reduced by it to a state of absolute destitution, and many die of hunger. They endeavor in vain to sell their fields and possessions, in order to get bread and to pay their taxes. The Turkish government, instead of relieving its subjects, is crushing them as much as possible and exacting even a new and extra tax under the title of "Loan to the Sultan." The whole people, the Jews and the Fellahineen, are in a state of extreme poverty and misery, and if ever help was required it is at the present moment. The special object of the bishop's letter is to remind Christians that the twenty-fifth anniversary of the arrival at Jerusalem of the first Protestant bishop, and the eighteenth of
the consecration at Christ's church on Mount Zion, was to be celebrated on January 21st, 1867, and to invite them to unite with him and the Christians at Jerusalem, in humble thanksgiving to God for all the mercies and blessings which have been received from Him during the last twenty-five years, and in fervent believing prayer for the success of the work among the Jews and others, for the fulfilment of His gracious promise in favour of His ancient people and the speedy coming of His kingdom.

The bishop goes on to state that the great difficulty this year has been, and is still, the generally prevailing distress and misery. One policy has gone back to the Jews, and a few native Protestants have gone back to their former churches. They have been driven to take this step by their destitution, in order to get work and bread. As to those that are without, whether Jews or Gentiles, they seem when the Gospel is preached to them, to have only one answer to all arguments and entreaties, viz. "Give us bread." The fact, says the Bishop, that I have been enabled through the liberality of Christian friends in Europe, to afford relief to thousands of poor Jews during and after the cholera, seems to have greatly softened their prejudices against Christianity, in consequence of which the missionaries have had more easy access to them, and more intercourse with them, bringing the Gospel of Christ nearer unto them than on any former year and this not altogether without effect; for there are many who are at least well convinced of the truth of Christianity, and some have come so far as to inquire.

The divers institutions of the Society for Promoting Christianity amongst the Jews have continued to be valuable auxiliaries to the mission. The missionaries and other agents of the Society have visited more places where the Jews reside in large numbers.

The missionaries of the Church Missionary Society have continued their work amidst much opposition both here and at Nazareth.

The members of the Church of England continue to live in brotherly love with the brethren of the German Evangelical Church. The German deaconesses continue their work of love in their hospitals, where they receive and nurse from 500 to 600 patients annually; and in their school, where they are educating about fifty poor girls in the principles of the Gospel. They are enlarging their establishment with the view of benefiting more patients and children. An hospital for lepers, under the patronage of a pious German and a noble lady, was expected to be opened on the 21st of January, 1867.

After this general review the bishop proceeds to give a detailed account of the work carried on by him in different parts of his diocese.

One of the first objects after my arrival was to disseminate the Word of God, but as in many places only one or two in a thousand could read, it became necessary to open schools. Twelve schools have been established, ten of which are out of Jerusalem. The most important of the twelve schools is the diocesan boys' school, which, when the two years ago many orphans of murdered people of Damascus and the Lebanon were sent to me, I converted into an orphanage. Several of those orphans were in the school when last year the cholera broke out, and the plague reduced many to starvation. I could not resist the prayers and tears of these emaciated little ones and those who brought them applying for admission, until my school-house was filled, though I had not the means of feeding and clothing them, and no help in this land. Many Christians, especially on the Continent, sent me help, and whilst thanking them I would commend these poor children to their further charity and Christian benevolence. Many missionaries and catechists were employed, one at Shesmar, in Galilee, half way between Nazareth and Acca, who, besides ministering to a small Protestant congregation, is endeavouring to evangelize the Druses, Moslems, and the nominal Christians of the neighbouring villages. Another is stationed at Nablous, another at Jaffa. So much for Palestine.

"The last letters I have received from my agents in Abyssinia were written before the arrival of Mr. Rassam. The king was still friendly towards them. Several Jews had been converted and the converted Jews of Guda were labouring under them in their several trades, so that they had Christian congregations. A church was lately opened to satisfy themselves together. They were still at liberty to read the Word of God, and to preach to large congregations in several churches. There was a great demand for the Word of God, and yet, though in the midst of a calm, they were expecting a tempest."

The bishop concludes by commending all these works, carried on in much weakness, but begun with an eye to the glory of God, to Christian sympathy, prayer, and support. "That God our Saviour may reward you a thousand-fold in this life, and in that great day acknowledge before men and angels what you have done to these little ones, is the faithful earnest prayer of your humble servant and brother,"

"S. A. Hierosol.

"Jerusalem, Nov. 23, 1866."

DRISHATH ZION (דִּרְשָׁתִ צִוְּן) OR RESTORATION OF ZION (concluded).

But we do not wish to reason with the "Jewish Chronicle;" we rather reprint the circular issued fifteen years since by Jews and Christians, for in it solemn truths are touchingly and strikingly expressed.

"No country in the universe can prefer claims to the consideration of mankind equal to those of Palestine. It is a land alike revered by Jew and Gentile; its memory indissolubly associated with what is to them dearest and most sacred. At its name a holy thrill vibrates through the human heart; its very sound strikes a chord which sympathetically re-echoes through the innermost recesses of the soul.

"But whilst Palestine has such high significance in the eyes of the Christian, with how much greater interest must it be regarded by the Jew! If the force of events have thrown him from that country, towards it he yet gravitates as to his natural centre. If torn from his native soil and planted elsewhere, towards it he yet inclines as to the sun which fills him with radiance and vitality. Thrice every day he devoutly turns his face to the Holy Land, whilst offering up the most sacred of his prayers; and the service commemorating his deliverance from Egypt he concludes with the fervent wish, 'The next celebration at Jerusalem.'"
No wonder, therefore, that numbers of Jews cling with tenacity to a country the memory of which, from the cradle to the grave, is thoroughly interwoven with their holiest feelings and yearnings; that, "taking pleasure in her stones and favouring the dust thereof," they bid defiance to all kinds of misery, hardship and degradation, and do not consider the price too high for the purchase of the consolation of drawing therein their last breath, if not privileged to inhale it in their first, and of yielding themselves up to the beloved ground if this not possible; "But whilst in his faithful attachment to holy reminiscences—whilst in his unshakable faith in the promise of God, the Jew heroically resigns his native country, with its powerful associations, security, and comforts, and perhaps even affluence—is it fair that we, followers of the law, believers in the prophets, whose light, proceeding from Palestine, illumined our darkness, is it fair that we should look on with indifference at the struggle of the Jews in Palestine for earning scanty assistance? that, at the utmost, we dole out them a miserable pittance, barely allowing them to linger out an existence useless to the rest of the world and burdensome to themselves? True, there was a time when the intolerant policy of Turkey, joined to unwillingness on the part of the Jewish population to become instrumental in their own support, rendered any other assistance unavailable, save that in the shape of alms. But now that more enlightened views have removed all legal obstacles to endeavours for self-support on the part of the Jewish population—nay, when there is reason to believe that the Porte would lend its hearty co-operation to any scheme for that purpose; that when that very population earnestly appeals to the world for the means of emancipating itself from the state of degradation entailed by pauperism, is it just that we should withhold from it a helping hand? Join, therefore, O brethren, join the Association formed for the purpose of lending that helping hand to the Jews in Palestine.

"To our brethren in faith we should say, Whatever your views, you cannot but respect the convictions of those who, anxious to fulfill the law of God in all its particulars, feel that this is practicable in the land only to which that law had a primary reference. We should further say, You have no hypothetical case before you; you have to deal with a stern reality. There is a Jewish population extant in Palestine, which, for generations, has been supported by European charity, and which still looks to the West for assistance. This support was, moreover, at all times considered as a pious and most meritorious work, habitually and cheerfully bestowed, to which they had almost acquired a right by prescription. Can you allow a system to continue, as degrading and pernicious to the recipient as unworthy of and useless to the donor, when the alternative offers itself of converting pauperism into productiveness, privation into affluence, and misery into enjoyment? Can you allow it to be said that they who associate themselves with every philanthropic movement, who assist in relieving every species of misery among whatever nation and in whatever clime, should be deaf to appeals in behalf of those nearest to them, should be insensible to the misery of their own flesh and blood?

"To our Christian brethren we should say, Your ancestors, in ages of darkness, were instruments in the accomplishments of the denunciations of our prophets against us; be you, in these enlightened days, as zealous to obtain the blessings promised to the benefactors of Israel. Remember it was said, 'I shall bless them that bless thee, and curse them that curse thee.' Cooperate with us, assist us in ameliorating the state of our brethren in the Holy Land.

"Palestine might be still as of old, 'a land flowing with milk and honey; a land of wheat and barley, and vines, and fig-trees and pomegranates; a land of olive, olives, and honey. Nor is it less capable of producing silk, cotton, indigo, sugar, coffee, and tobacco. In short, all elements for prosperous agricultural settlements are extant. It is not less the cultivators that call for the land than the land for the cultivators. All that is necessary for the accomplishment of this object is capital and security of property. The former Europe and America in the first instance can supply, so far as possible; the latter must be the result, at first, of protection, and ultimately of a judicious international government.

"The cities of Safed and Tiberias, harbouring a numerous Jewish population, are situated in a district in every respect adapted to an agricultural settlement. It is therefore proposed:—First, to solicit from the Porte a grant of a portion of land between these cities, now totally waste and useless, under conditions mutually advantageous to the Government and the landholders. Secondly, to allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rajah subjects, whose respective nationality and internal institutions it acknowledges. Thirdly, to take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development and eventual self-protection.

"These objects the Association will endeavour to accomplish by some such measures as the following:—

"Addresses to the Sultan for permission that Jews might occupy and cultivate, or otherwise turn to use, certain tracts of land; and for authority to form settlements, with privileges of internal government. Addresses to the Queen and foreign Governments for favourable interference with the Porte. Addresses to the Legislature with the same view.

"Subscriptions for supplying Jews in Palestine with cattle, sheep, and horses, agricultural implements, boats for the navigation of the sea of Tiberias, and nets for fishing, seeds, cuttings of useful trees and shrubs, and building materials. Plans and means for improving the ports on the coast and the roads in the interior, so as to give commerce and trade opportunities for development and increase.

"In order that such an Association should proceed with harmony, energy, effect, and prosperity, it would, of course, be most essential that its great objects should be worked out with honourable singleness of aim and effort on the part of all its members."

THE UNIVERSAL ISRAELITE ALLIANCE.

We noticed in our last number the eloquent
speech of the President of this Alliance, M. Cre-mieux. The speech is full of matter, and very interesting. We extract the part, where M. Cre-mieux speaks about the education of women:—

I acknowledge, gentlemen, between ourselves, that I have always felt irresistibly drawn towards women (a laugh). I always held that the fate of our children, that is, the happiness of our lives depends on them, and I never understood the desire to keep them in a state of inferiority. I can specially not understand such a thing in a Jewish family. The pages of our history team with records of heroic achievements in which they were the chief actors; contain the sweetest descriptions of their domestic virtues. I proclaim it loudly, that civilization is, without the help of woman, an impossibility. To raise woman to our level, this is not lowering, but the lifting up of ourselves!

"When I was in Egypt, and visited Cairo, I perceived that the Jewish women were kept in a state of semi-slavery. The young rich girls were sent to schools. But such schools! In places under the ground, they spent the whole of the day in sitting lazily on stretched-out carpets. The daughters of poor people had no meeting place at all, and the women lived at home in a state of dependence and submission. Whilst the Jews, at our meeting in the great synagogue, overwhelmed me with tokens of respect and love, which I never shall forget, I scarcely saw a single woman among the crowd. I made up my mind to speak to them on this subject, and standing in the holy place, I said: 'Are you Mahomedanah, to treat your wives in the same way as they treat theirs? Did not the God of Israel make a woman, flesh of your flesh? Is she not the mother of your children? Do you not read in our history about sweet women, models of virtue—a Rebecca, a Rachel, a Naomi; of devoted women, exalted by their heroism—a Deborah, or a Esther? What? Not far from Mount Sinai, with its dim outline all but before you, do you allow your wives to lie in submission at your feet? Are you, then, in Egypt, the grandchidren of Joseph, and still slavering and revolting in their correlated ways? Or are you the descendants of the men that received the law from God Himself? Did not this law put woman on a level with man, when it touchingly commanded, Honour thy father and thy mother? And how can your son honour his mother, if he sees that in the house of his father, she is not honoured in the same way as he is? My words came home to them; on the following day, a Saturday, the blessings of the women were heard in unison with the acclamations of the men.

A LUXEMBURG MORTARA CASE.

The Courrier de Luxembourg relates the following story:

In Plassen—a little village at some distance from the town—lives a Jewish widow, who sent her daughter, 12 years old, to the school of the place, directed by the sisters. These pious sisters conspired against the young girl, and on Christmas Day they, with the help of some others, secretly baptized her. The mother did not know what had become of her child, and awaited her return with anxiety. At last she heard that the child was detained in the Roman Catholic church, and, on arriving there, was informed that the child had been baptized. The child was taken home, and several efforts were made during the night to break into the house and to carry her away; but the attempts were, fortunately, not successful. A complaint was lodged with the civil authorities, and a sum of money is raised to send the girl, who consented to her baptism with great reluctance, to another place.

The Echo du Luxembourg gives an account of the consecration of a synagogue at Arlon. This synagogue is, according to the Archives Israelites, the first in Europe built by and belonging to the state. The state paid two-thirds of the sum required.

THE "HEBREW NATIONAL."

The first number of a weekly journal devoted to history and literature of the Israelithish nation has made its appearance. We shall wait before giving any opinion on the merits of our contemporary; we only remark that the name "Jew" or "Jewish" is to be excluded because the name "Jew" always indicates a stigma on our race.

Will it avail? Do you suppose that the Hebrew nation shall cease to be a proverb and a byword?

FROM LODIANA.

A CONVERSION.

To the Editor of "The Scattered Nation."

My Dear Brother,—Solomon, a young man of about 24 years of age, was born of Hebrew parents, who professed to be Levites, and were merchants at Bagdad. He received a liberal education in Hebrew, at one of the Rabbinical colleges at Bagdad. He left his native land and came to Bombay, where he was entertained by a Jewish Missionary, with whom he had frequent discussions concerning the Messiah. He next went to Calcutta, and from thence he came up to Delhi, and stayed some time with the Rev. Mr. Tarasband, a Missionary of the Society for the Propagation of the Gospel, with whom he had many conversations respecting the Messiahship of Jesus and the Sabbath. He came to Jullundha in 1865, and, after a trial of several months, I baptized him, on confession of Christ as his Saviour. He has ever since been reading English in the school, and has shown by his conduct that he has really cast himself at the feet of that Saviour whom he at one time decried, and whom his forefathers pierced.

You can make any use you please of the facts-related here. I can hardly add anything more. I am, &c.,

Golubinath.

Jullundha, December 11, 1866.
A few days ago I received a letter, and on the inside of the envelope, which contained six penny stamps and nothing else, these words were written: Fasted a meal to give a meal. I know not who sent this touching gift, and it matters little whether I know it or not, it is known to Him who has told us: "When ye fast be not as the hypocrites, of a sad countenance for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you they have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The gift is appreciated by Him who saw the widow throw into the Treasury the two mites, and called unto Him His disciples, and said unto them: "Verily, I say unto you, That this poor widow hath cast in more than all they which have cast into the Treasury; for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living." He will reward abundantly what was given in His name.

I mention the gift in public not for his or her sake that sent it, nor do I speak of it so much in order to stir up our Christian friends who can help us though they need not deny themselves in a similar manner, but because I wish to place it before our Jewish readers. Since last November I have received about 700 letters from all parts of Great Britain and its colonies; and through all of them breathes a spirit of hearty love to Israel, of warm interest in all that concerns them, and more especially in their eternal welfare and their influence on the destinies of the world. Whence this sympathy with the Jew, whence this expectation for the Jew? Should not our Jewish brethren ask themselves what induces these Christians to think of and to pray for the Jew, who for many centuries was a proverb and a by-word, despised and cruelly persecuted? Whence this great difference, this almost marvellous change?

I am not allowed to publish private letters but I felt at liberty to mention the fasting of a Christian to feed Jews who believe in Jesus as their Messiah. It is not with him a question of merit, for he knows that we cannot earn heaven by what we do, and blessed be God, we need not earn it, for it is secured unto all that believe by Him who did not give the spirit till "it was finished," and our salvation was secured for ever. No, not merit, but deep-felt gratitude to the King of the Jews moved him or her to show love to some of the Jews of that King. The love of the King constrained the giver to deny himself, even as Christ had taught His followers to do. But if Jesus of Nazareth can inspire all that truly believe in Him with so great a love to the people that once gave Him over to the Gentiles to be crucified, must He not be Himself the true friend of Israel? And if that be true, is it then not an awful thing to continue in open rebellion against Him, who never abandoned the title of the King of Israel?

It is a perversion of the truth to say that the Jews of the present day are responsible for what their fathers did eighteen centuries ago. We believe with the prophet Ezekiel: "The son shall not bear the iniquity of the father;" but we believe with the same prophet: "The soul that sinneth it shall die." Every Jew that rejects the claims of Jesus to the Messiahship ratifies the judgment pronounced by his fathers against Him as a blasphemer and as far as lies in him crucifies Christ afresh. Hence his hatred against every Jew that acknowledges Jesus as the Messiah, and to this day Jesus repeats the question, "Why persecutest thou me?" What the Jew does to the Christian Jew proves what he would do to Jesus if He were not beyond his reach. Notwithstanding that it is the prayer of our hearts that Israel might be saved, it is the earnest longing of thousands and tens of thousands of Christians in this and other Protestant countries that the Deliverer may speedily come and turn away ungodliness from Jacob, yea sure I am there are not a few who with
fasting and prayer wrestle with God on behalf of that people, which touching the election is beloved for the fathers’ sake.

Does it then not behove every Jew to read the New Testament which teaches and instructs Gentile-Christians thus to act toward Israel, and to intercede in their behalf? No Gentile-Christian truly loves the Jews except the love of Christ be shed abroad in his heart; but if Christ is the fountain of all love to you, will you go on with hewing to yourselves cisterns which can hold no water and refuse to draw out of the wells of His salvation, to taste of His goodness, to drink the living water, which springeth into everlasting life?

THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

NO. V.—THE CANDLESTICK OR LAMPSTAND.

A LAMPSTAND is the proper designation of the next vessel in order, for it had “seven lamps.” It was composed of a central shaft, or stem, and six branches, three springing out of each side. Shaft and branches were “beaten” out of one entire piece of gold, weighing a hundred weight. With a sketch of the vessel in my remembrance, as delineated on the arch of Titus, I imagine that the branches were of the same length, each one composed of three almond-shaped cups, springing out of a “knop and a flower,” at its junction with a curved arm, which connected it with the centre stem. At the upper end of each branch was a socket for the lamp.

The central stem, or shaft, had four almond-shaped cups, with knop and flower ornaments, there being apparently a knop and a flower below each pair of branches, and one at the apex to receive the lamp. The shaft, therefore, was more highly ornamented than the branches which sprang from it, and was elevated above them.

What a “spirit of wisdom and understanding”—what a mind of exquisite perception—must not Jehovah have given to the workmen for the execution of this most beautiful vessel,* for in the process of beating out the form of the whole in detail must have been continually before them, to have secured the perfect fashioning of each lovely flower and fruit.

There are distinguishing marks on this vessel that will guide us to its significanation.

* Exod. xxxv. 31, 32.

The bowls, or cups, were “made like unto almonds.” The almond tree is the first that bursts the bonds of nature’s wintry death; its beautiful blossoms present the first returning sign of the vitality of the groves and gardens; by it we know that “summer is nigh,” when the earth will be once more clothed with verdure, giving forth fruit and flowers, and anticipating in its luxuriance the day when the fallen “glory of Jehovah shall cover the earth.” This herald almond tree is therefore a fit emblem of life out of death, or resurrection, and is used to express it symbolically in another place, when Levi’s budding, blossoming, and almond-bearing rod determined the question of the priesthood being vested in Aaron,* who was a type of the Messiah, the Son of God in resurrection;† the Great High Priest, in whom is life, which is “the light of men,” and the only source or acceptable fruit to God, both in Himself and as to His people.

The material was all pure gold, the expression—as already asserted—of Divine excellence and glory, intrinsically and essentially in reference to the Son of God, and characteristically in those united to Him by one spirit. The shaft and the branches together are seven, and the lamps are seven; yet as the vivifying power of the branches is supposed to be derived from their union with the stem, the whole is to be looked at as one vessel, giving a unity of light, and that light as being on

* Numb. xvii. 1—10.
† Heb. v. 4—6.
earth, for the mystic number seven has invariable reference to Divine perfection, in things pertaining to the earth.

What can this mysterious vessel symbolize? It cannot be the Church which is represented by "seven golden candlesticks," the completeness of a body bearing testimony to the light on earth, in the power of the Holy Ghost, during the absence of its Head in heaven.* That it is expressive, therefore, of Israel at some future period is certain, or it would not have been found in "the Tabernacle of the Congregation" as an appurtenance to the priestly ministration on their behalf. It could not signify their condition at that time, which assuredly was not "pure gold;" nor can their subsequent history, up to the present time, afford any clue to its mystical import, for they have come far short of any Divine excellence of character, and have not as yet nationally exhibited any light on earth. There is then but one conclusion, that it represents Israel in their resurrection-state, re-gathered into union with their Messiah, the Melchizedec King, on the millennial earth, where they are to be a glory, a testimony, and a light.

This is an assertion. Let me endeavour to prove its truth by "the law and the testimony;" thus only shall we obtain light. The source of life and light, to Israel, as to the world, sprang from the dwelling-place of God, who Himself is light; it first dawned on earth at the birth of Jesus, "the child," born to Israel, when "the day-spring from on high visited them, to give light to them that sat in darkness and in the shadow of death, to guide their feet into the way of peace."† But the light shone in the gloom and darkness of the world, and Israel was in and of the world, and so "the darkness comprehended it not." The heart of Judah was blinded; they looked for the sun at midnight, and behold, a star!‡ This suited them not, though it was what their scriptures might have taught them to expect. They rejoiced not in the light at that time, and endeavoured to extinguish it. As a visible glory they did, and it retired to the sanctuary above, from whence it came, whence its beams still give light upon the earth; but the source is hidden till the time shall come for the manifestation of the Messiah, as the millennial Sun, in the fulness of celestial splendour, bursting forth with "healing in its wings," and covering the earth with the beams of glory. This, I think, is the central shaft of the Lampstand.

The mysterious cloud, which of old, as a "pillar of fire," shed light over the hosts of Israel during their wilderness pilgrimage, was a foretoken of the glory and the light in which they should dwell in the land, as the redeemed people of Jehovah; to which the Psalmist evidently alluded when, as a national representative, he wrote of the glory of the resurrection "in the land of the living," and proclaimed Jehovah as the Divine source of Israel's life, power, and light. His words are "Jehovah is my light and my salvation, whom shall I fear? Jehovah is the strength of my life, of whom shall I be afraid?"*

Israel, in their regenerated condition on the millennial earth, will display both a glory and a light, both of which will be derived from the one source of which I have spoken; a glory in themselves, as a "nation of priests," the antitypical reality of the pure gold of the Lampstand, and light-bearers to the Gentile nations who will be sitting in darkness. What a miracle of glory will not Israel present, corporately as a nation, in that day, radiant in resurrection life! In the prophecy of Ezekiel there is mention made both of a spiritual, as well as material, resurrection of Israel, for the glory of the kingdom;† just as there is a scriptural record of a resurrection change in the living saints of the body of Christ, and a bodily resurrection of those that sleep, in order to the completeness of the heavenly bride, who shall rise to meet her Lord, when He shall come for her "in the air."‡

All that are to be saved of Israel must be present as a national whole at the glorious advent of their Messiah and King.§ Those members of the Tribes who will be living in the day of His presentation to them will undergo the change of regeneration, while there must be also a "resurrection of the just;" the prophets, the righteous dead, and the patriarchal fathers, with whom the covenant of the land was made, but who have not yet enjoyed the possession, will surely then be

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* Rev. i. 12, 13.
† John i. 4, 5; 1 John i. 5; Luke i. 78, 79.
‡ Numb. xxiv. 17; Matt. ii. 2, 9.
§ Ps. xxvii. 1.
† Ezek. xxxvi. 22—28; xxxvii.
‡ 1 Thess. iv. 16, 17.
§ Rom. xi. 25—28.
raised, in order to the fulfilment of the promises of Jehovah. The whole of Ezekiel xxxvii. is very explicit on this point, in connection with the previous covenanted assurances. There will be “an exceeding great army” of white-robed priests, at length, in the glorious inheritance, surrounding the royal Melchizedec, their Priest and King, an unparalleled scene of sublimity that will be an amazement indeed to those nations who will have known the tribes in their degradation and scattered state! Surely the words of the Prophet will then be realized, that “Jehovah hath made bare His holy arm, and all the ends of the earth shall see the salvation of Israel’s God.” And again: “Their seed shall be known among the Gentiles, and their offspring among the people; and all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.”

Under such circumstances Israel will be a light of testimony, as well as an attractive glory, their geographical position having been predetermined to that end.† The Apostle Paul says, that “if the fall of them be the riches of the world, how much more their fulness?” How beautiful will be the feet of the priestly nation “upon the mountains,” publishing peace and the joyous tidings of salvation to the heathen around, when they can triumphantly point to the scene narrated above, to the Sanctuary on Mount Zion, and to their God and King reigning there!‡

The oneness of glory and light of Israel is very clearly foretold by the same Prophet, who, writing of the period succeeding that of the tribulation of Jacob, when “the Redeemer shall come to Zion,” says, “Arise!” shine! for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people; but Jehovah shall arise upon thee, and His glory shall be upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (resurrection †).

“Thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory.”*  

The oil for the lamps was “pure oil olive beaten.”† This is expressive both of the sufferings of the Messiah, as “led of the Spirit,” and of the experiences of Israel, in order to future light. The life of the Lord Jesus, the true Israelitish representative, and in whom the Spirit of God dwelt without measure,‡ was, in the perfection of moral glory, as the bright shining of a lamp in the Sanctuary of God; ordered before Him continually. He gave forth a steady, unchanging light, Himself the manifested Truth of God, amidst the scorn, persecution, and reproach of a world that rejoiced not in its heavenly beams, but which “loved darkness rather than light.” In reference to Israel, the “beaten” olive oil tells of their long period of affliction and sorrow; but it tells also how Jehovah, as their Saviour Jesus, in pity and long-suffering, has been “afflicted in all their afflictions,”§ and how His watchful Spirit has been preserving them for the period of their manifestation in glory and light.

This, looking to the Spirit of Truth, I believe to be the mystery of the golden Lampstand and its seven lamps, of which it is said, that it was not only set “over against the pure table,” but it was to give light “over against itself;” it thus illuminated the whiteness and purity of the frankincense, covering the unbroken unity of the loaves, but at the same time displayed the beautiful symmetry of its own form. The picture is complete. And the omniscient eye of Jehovah could look through the vessel of His ordinance, and surround it with the halo of prospective glory, as the lamps burned “from evening unto the morning, before Him continually.”||

* Isa. lii. 10; lixi. 9.  
† Deut. xxxii. 8.  
‡ Isa. lii. 7.  
* Isa. lx. 1–3, 18, 19.  
† Levit. xxiv. 1, 2.  
‡ Matt. iv. 1; Heb. ix. 14; John iii. 34.  
§ Isa. lxiii. 7–9.  
|| Exod. xl. 24; xxv. 37; Levit. xxiv. 4.
IX. THE SABBATH MEAL.

Schulz had a peculiar aptitude for finding, in a perfectly unconstrained manner, occasion for instruction in whatever passed. In Grohziog, a little town in Anhalt-Dessau, he spent several weeks among the Jews, and had many interesting conversations with them. The chief man among them invited him to the Sabbath meal, which took place on Friday evening. The Christian landlord with whom Schulz lived was surprised and uneasy at the invitation, and he and some other friends undertook to walk up and down in front of the Jew's house, to ascertain if any harm was meant to the missionary. Schulz went joyfully to pay his visit. When he entered he found about twelve guests already assembled; those who were strangers to him took him for a Jew. The master of the house begged him to ask a blessing on the meal. Instead of repeating merely the usual Jewish grace before meals, he went on in a loud voice: "Blessed be Thou, oh, Lord, our God, King of heaven and earth, that Thou dost sanctify us to Thy service, and blessest the earth which was cursed for the sake of the first Adam, but which Thou hast again blessed for the sake of these second Adam, who is the Messiah, the Son of David, Jesus of Nazareth, the Lord our Righteousness. Glory be to Thee for ever and ever. Amen!" These words caused great excitement among the Jews; some were displeased, and wished to leave the table, but Schulz excused himself, and went on with a discourse on the fall and the redemption of man, and on the truth as it is in Jesus, which lasted from five in the evening till midnight, during which time the landlord and a few other burghers of his acquaintance, who were watching in front of the house with a view to his safety, had an opportunity of observing the interest and attention manifested by the Jews.

X. THE FISHERMAN, THE RABBI, AND THE GRAVEDIGGER.

Schulz never failed to draw a useful lesson to himself from passing events. At Frankfort-on-the-Maine, where he had waited on a bridge a long time in vain for an opportunity of speaking to Jews, he saw a fisherman cast his line into the water, and draw it out repeatedly without catching anything. "If a man," thought he, "can wait so long for a fish, surely I may be patient." Scarcely had he learnt this lesson of patience when some Jews came up, and entered into conversation with him.

His gift of languages often enabled him to press a Jew closely. He once met a Polish Rabbi, at Wilhelmsdorf, in Bavaria, and spoke to him of repentance and faith. When the Rabbi could not answer his arguments he excused himself on the plea that he did not understand German. Schulz began to speak Polish. Presently another difficulty arose, and the Rabbi spoke Hebrew: Schulz answered him in the same language. The Rabbi went on changing from one to another of the three languages, but Schulz followed him in all, and ended by making him a present of some books.

As Schulz was visiting Furth he went to the Jewish cemetery, and, after looking at the tombstones, asked the gravedigger—"Can you shew me amongst all these a single one with the inscription, 'Here lies the wicked So-and-so'!" "No," said the man; "not one such can be found here." Schulz replied, "Then this is the great roll which declares all thieves to be honest men (Zechariah v.*). All your people, even the greatest, are, whilst living, unbelievers, usurers, covetous, thieves, liars, and so forth; but, when dead, they are all described on their tombstones in this way—"Here lies the holy such a one, or the excellent such another;" and the gravedigger shrugged his shoulders and they separated.

XI. THE FOOL AND THE WISE MAN.

In one of his journeys between Frankfort and Mayence, Schulz met with a number of Jews and some travelling journeymen in a packet boat. One of the latter carried on all sorts of tricks and jokes, without heeding the attempts of his friends to keep him in order.

* As Lev. v. describes a great roll which contained the curse on all evil-doers, but which is removed from the land and carried to Babylon to be established there, and thus the land be free.
The Jews spoke contemptuously of him among themselves, and called him “The Ass” (Chamor). Schulz took up the word, and turning to them, repeated from Proverbs xii. 15, “The ways of a fool are right in his own eyes.” The Jews were surprised to hear him speak Hebrew, but the publisher of the Gospel took occasion to tell them that the Jewish nation is even now sitting in darkness, and knoweth it not; thinking itself wise in the midst of its blindness and folly. They listened; but in this case, as in most others, Schulz never knew what fruit his words bore: his business was to scatter the seed.

But on a similar occasion he found that the Lord can prepare hearts to receive even such a passing word, and to bring forth fruit. An opportunity presented itself of speaking a few words of warning to some Jews on board a ship going to Dantzic; he told them that their rejection of the Messiah sent by God was the greatest of all sins. Two years afterwards a lacemaker visited him at Konigsberg, and made himself known as one of the Jews whom Schulz had addressed on the voyage to Dantzic. He said that those few words had acted as a goad to him; since then he had taken to heart the things of Christ, had sought Christian instruction, and become himself a Christian. Such an experience might well teach the missionary to sow in faith.

XII. THE WORD IN SEASON.

A proof how dangerous a thing it is to put off the cure of the soul, is to be found in the instance of a Jew named Anschels Monheim, of Mayence, whom Schulz met at Cassel, at which place he had entered the synagogue, and chosen for his subject the adoption of Abraham. At the conclusion of the discourse, this Monheim begged him to visit Mayence; he told them that their rejection of the Messiah sent by God was the greatest of all sins. Two years afterwards a lacemaker visited him at Konigsberg, and made himself known as one of the Jews whom Schulz had addressed on the voyage to Dantzic. He said that those few words had acted as a goad to him; since then he had taken to heart the things of Christ, had sought Christian instruction, and become himself a Christian. Such an experience might well teach the missionary to sow in faith.

XIII. THE CHANCES OF TRAVEL.

When Schulz returned from his first special mission in 1742, he spent a short time at Halle. It has been already observed, that after each journey he rested a month or so at Halle, generally in winter. He used to apply to missionaries the words which our Lord spoke to His Apostles when they came back from a journey: “Come ye yourselves apart into a desert place, and rest awhile,” St. Mark vi. 31.; but during his leisure time he was by no means idle, among other things, he gave instruction to the students. The years between 1742 and 1746 were spent in journeys through Denmark, Prussia, Swabia, Switzerland, Sweden, and Russia; and from 1746 to 1748 through Hesse and Westphalia, then into Poland and Hungary, and again a second time into Denmark.

In these journeys he was often looked upon as very different from what he really was—the servant of Christ. Between St. Gall and Zurich, for instance, a lad who was carrying a copper pan and kettle to be mended, addressed Schulz and his companion thus: “Kindsirs, will you mend my kettle and pan, and save me running all the way to St. Gall?” “Dear child,” they answered, “we would gladly do so if we could, but we do not know how.” “Are you not tinkers, then?” asked the boy. “No, my child,” said Schulz, “but if you can read we will give you a little book.”

At Upsala Schulz sent word to Professor Celsius that he intended to pay him a visit, and the Professor dressed himself to meet some great personage. When Schulz appeared Celsius took him for the servant of the expected visitor, and told him he might go and talk to the other servants until his master arrived. Great was his surprise when Schulz said, “I am the master—I am Schulz.”

But Schulz was not always without honour for Christ’s sake, even princes, who loved the name of Christ, delighted to show their sympathy with him. When he was at Worms, the state carriage of the Count of Heideheim was sent for him, with a written request that he would visit the Jews in that district. Towards evening, Schulz and his colleague arrived; the guard presented arms, the steward
advanced to the carriage, but drew back in dismay, when, instead of the missionaries whom he expected to be persons of distinction, he saw only two poor men looking like artisans; but Schulz cried out in a kindly voice, "there is no mistake, we are the expected guests," and so the two missionaries of the Gospel were conducted to the Count's table.

THE TRIBES.

Proclaim to earth's remotest bound,—the hour for which ye sigh; The hour that Israel waits for—Redemption draweth nigh!
The Woman's Seed—the Star of Jacob—Judah's royal Lion, Is coming with his myriad host to reign on ancient Zion! Is coming to Mount Olivet to plant his footsteps there, Whence long ago his chariot-cloud clove the blue morning air.
Simeon shall sing "The Lord hath heard;" behold, behold the Man!
"My God hath judged me" shall sound from all the tents of Dan From Judah's hills shall cleave the sky the Hallel note of "praise,"
The "Son of Sorrow" catch the strain, and bless the day of days. Of "fruitfulness" and joy restored shall Ephraim's glory sing; "Forgetfulness" of grief shall make Manasseh's woodlands ring;
The plain of Jezreel shall bloom like rod of ancient Aaron, When meets the lily of the vale the bridegroom Rose of Sharon.
Strong Issachar shall joy to see the long-awaited "Hire," And Zebulon's fair "dwelling" ring with voice of gladsome choir; Asher in "happiness" shall haste to meet the righteous One, And Naphtali, the "Hind let loose," shall leap from Lebanon.

Old Jordan bound rejoicingly with all thy glorious rills, For soon the light of ancient days shall shine along thy hills; Thy banks shall wear a brighter bloom, and Gilead's trees of balm Shall waft commingling odours with the cedar and the palm; When Reuben shall his King behold—a son of Judah's line, And God shall lead his bannered "troop" to hail the Man Divine.

G. Paulin.

PROTESTANTS MUST GO BACK TO ROME OR TO THE SYNAGOGUE.

A very unpleasant prospect! but it cannot be avoided. We thanked God who had delivered us from the murderous grasp of Rome, and the deathlike state of the Synagogue, but we had very little cause for thanksgiving, for no alternative is left us; we poor Protestants must go back to the one or the other—so at least the Editor of the Jewish Chronicle very positively assures us. One is almost inclined to add: "And the editor is an honest man," and is of course fully acquainted with the nature, the wants, and the doctrines of Protestantism. We Protestants have many kind friends, that are ready to give us wholesome advice, and are ever inclined to tell us what we ought to do. True, the very same parties are greatly offended whenever we venture to do them a similar service, and we are decried as proselytizers and perverters when we simply suggest to them the propriety of reading the New Testament, and examining the claims of Jesus to the Messiahship; but then
it is not the first time that people see the mote in their neighbour's eye and forget the beam in their own. When privileges are to be enjoyed, every one knows what is due to him; when duties are to be performed he can clearly point out what is to be done by—another.

Let us for a moment suppose that the editor of the Jewish Chronicle is animated by the kindliest feeling towards Protestants, and that moved with pity he is anxious to forewarn us, and to give us his best advice, even when not asked for. Well, then, what is our danger if we remain what we are, and why must we return to Rome or to the Synagogue?

"Distractions in the Church" is the attractive title of the leading article in the first number of the Jewish Chronicle for March. On this theme Jewish and Popish writers always delight to comment, and very frequently we are first taunted with the dissensions which exist among Protestants, and then pathetically invited to behold the spectacle of uniformity which exists in the Popish Church, and the comparatively insignificant differences which are to be met with in modern Judaism. We lament over every sign of uncharitableness and bitterness to be met with amongst Protestants belonging to different denominations, but we make bold to state, that in the midst of the variety which is inseparable from life, and liberty, and progress, there exists more true unity amongst us than amongst our kind advisers. Romanism exists by man-made uniformity, brought about by means of diplomacy and violence at the price of liberty of religious thought and worship. If you wish to judge of Popish uniformity you must not look at Romanism in nations where Protestant science and religious life compel it to bestir itself, but to those lands where Popery has full sway, and where infidelity and indifference in the higher classes, and ignorance and bigotry in the lower, stare you in the face at every step. The Synagogue disguises all differences, and is, compared with the wonderful manifestations of life, activity, and energy of Protestantism, very much like unto a churchyard, and we know that there is no disputing among the dead. The Synagogue is the result of Rabbinism (which is not the religion of Moses and the Prophets), of the spirit which rejected that Jesus, who is the Resurrection and the Life; and Judaism will never regain the position it was, and is destined to occupy, till it bows before the Son and Lord of David, and exclaims: "Blessed is He that cometh in the name of the Lord."

But what of the "distractions in the Church?"

It is very natural that not only Christians but Jews should take deep interest in the baneful Ritualistic movement which disturbs the peace and endangers the very existence of the Church of England. As these Popish practices pave the way to Rome, Jews ought to detest them, because everything that approaches Rome, the great antagonist of Jerusalem, and persecutor of the Jew—pretending to serve thereby the King of the Jews—everything that is like idolatrous Rome ought to inspire every right-minded Jew with horror. The editor of the Jewish Chronicle has nothing to say on that all-important point, instead of which he fully describes the distractions in the Church, and we frankly confess that some of his remarks deserve consideration. We quote the following as a specimen:

Between Bishop Colenso, to whom Moses is scarcely more than a myth, and the Ritualists, who hold fast by the Roman doctrine of Transubstantiation, there is a distance which even the imagination is appalled to traverse. Between them yawns a gulf so deep and so wide that no bridge we can conceive can span it. Moreover, immense as is the distance in matters of faith which separates the two extremes supposed to be held in the lap of the same Church, that in matters of practice is still greater. To realize this to ourselves, we must consider that while the South African prelate—impliedly, to be sure, but for all that undoubtedly and necessarily so—denies the divinity of the founder of the Christian religion, and consequently cannot but be opposed to prayers to and trust in Him, his religious antipodes not only hold that they can reproduce Him at pleasure, but must necessarily invest Him in the reproduced shape with all Divine attributes, pay Him Divine honours and adoration, and expect from Him all those graces and effects with which their imagination has invested Him. Again, look at the terrible practical consequences involved in the doctrines of Confession and Absolution, as understood by this school.

So far all right; but our readers are no doubt acquainted with the story of the painter who took the advice of the bootmaker as long as he spoke about something pertaining to his trade, but when the worthy man advised him in things he had no knowledge of, re-
minded him to limit himself to his "last."

Well, let our readers judge how far this is applicable to what now follows. The editor of the *Jewish Chronicle* has inserted in his paper this resolution of the general body of Dissenting Ministers of all the denominations in and about London:

While we are of opinion that neither the formularies nor the past usages of the Church of England sanction all the Romanist dogmas and practices which Anglo-Catholics would found on them, we feel bound to say that these distractions in that Church would not have arisen had the wisdom of our Puritan and Nonconformist forefathers been heeded, who knowing it to be in the nature of seed that it should bear fruit after its kind, never failed to protest against the latent Romanism allowed to remain in the services of the Established Church.

One would suppose that the Nonconformists of the past and present age knew something about the matter, but the editor of the *Jewish Chronicle* understands it much better, at least he tells us—

In one of the resolutions upon which we are commenting we are assured that the Ritualistic movement has arisen from the remains of Roman Catholic doctrines still lingering in the Prayer-book, and against which the Puritans and Nonconformists of old protested. Now this is altogether a mistake. The cause of these distractions lies much deeper. No expurgated Prayer-book could have kept out the movement; it must sooner or later have broken out. It arises from the very nature of Protestantism.

And now we are told what is the nature of Protestantism, and wherein it sinned. Protestantism, the *Jewish Chronicle* teaches—

Protestantism, when it broke away from Rome, arbitrarily drew a line of demarcation, saying, So far will I go, and no further! In doing so, it bade defiance to all logic and consistency. Let us exemplify what we mean. Protestantism accepted from Roman Catholicism the belief in the Divine nature of the author of its religion and the inspiration of the Gospels. It follows, as a matter of course, that any of His utterances must be received as an emanation from Supreme Wisdom, and command man’s implicit obedience. A similar view must be taken of the dicta that fell from the lips of the Apostles, who, it is said, were moved by the Spirit, and whose opinions, therefore, partake of the nature of Him who prompted them.

If the Jewish editor really knew Protestan...
made to man's weakness" (Matthew xix. 8).
Who assigns a higher rank to marriage, Jesus, who only admits fornication as a solid cause of divorce, or your Rabbis who permit a wife to be put away because she has spoiled the dinner, or even because another woman is preferred?

It is nowhere said that John the Baptist was married. And what of Elijah, his type? Of how many of the prophets is it said that they were married? And if Paul was unmarried, does he not distinctly say, "Have we not power to lead about a sister or wife as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Cor. ix. 5.) Mark, Cephas, or Peter, the very man whose successor the Pope pretends to be. No Protestant objects to a man or a woman thinking it better for them not to marry and take upon themselves the cares of a household, but to devote their whole time to the more direct but not superior service of God; but must we therefore have all the horrors and abominations connected with convents, and the sins frequently practised by monks and nuns, yea, must we therefore approve of vows of celibacy for life? In Exodus xxxviii. 8, and 1 Samuel ii. 22, women are spoken of that served God with fasting and praying, devoting themselves to the service of God for a limited time and a special purpose, even as the Nazarites did. Is the editor of the Jewish Chronicle prepared to admit that in the Old Testament, monks and nuns and convents are recommended?

PRELICTION FOR POVERTY.

The founder of Christianity, the same authority tells us, had a special predilection for poverty. The poor he extols as much as he denounces the rich. It is, according to him, as hard for the rich to get into heaven as for a camel to pass through the eye of a needle. Lazarus sits in glory in the other world simply because in this he languished in poverty; while the rich man, before whose door he picked up a few crumbs, is tortured in the next world simply because plenty was his lot while on earth. The beggars are Jesus' favourites. No thought was to be had of the morrow; sufficient for the day was the evil thereof. Consistently enough the Roman Catholics, in imitation of their divine master, encourage beggary, and have raised voluntary poverty to the rank of a high virtue, which the monks of most monastic orders must take upon themselves. Nay, there are some orders which are not allowed to possess any property, its members being enjoined to make a profession of begging. Yet Protestants systematically discourage mendicancy, and will not tolerate begging friars.

I may content myself with simply reproducing this masterly description of New Testament teaching. It is easy enough for a Jewish writer to give a caricature of the teaching of Christ and of His Apostles, because he knows that Jews are branded as apostates as soon as they are supposed to read the New Testament, and that they who are poor and dependent lose all support if they are only suspected of inquiring into the truths of the Gospel. But it is a positive transgression of the commandment, "Thou shalt bear no false witness," to say that beggars are Jesus' favourites, and that the noble saying, "Not to take thought of the morrow," which is so fully in accordance with Psalm xxxvii. 3—5, encourages beggary, and must tend to "countenance begging friars."

FAITH AND PRIVATE JUDGMENT.

Jesus as well as his Apostles exalted faith above every other virtue. The latter, especially Paul, could not sufficiently decry the wisdom of the world. The poor in spirit were to be blessed. Theirs was to be the kingdom of heaven. Roman Catholicism, therefore, acts consistently in seeking to suppress free thought that may lead to doubt, and circumscribes education that may undermine faith. It is no great admirer of science, for it is generally critical and requires sufficient evidence before it will admit any proposition as true. Rome acts in the spirit of Paul when it endeavours to place the education of mankind in the hands of the priest, who alone can judge what kind of knowledge is not dangerous to faith. But Protestantism raises the banner of private judgment, and thus allows every individual to undermine and subvert his own faith, and thereby to insure his perdition, to which all non-believers, as repeatedly declared by its formularies, are doomed irretrievably. This is just the same as if the Legislature authorised chemists to sell poison to any individual wishing to kill himself. Where is the logic of Protestantism?

If the editor of the Jewish Chronicle cannot understand the practical parts, how can he ever understand the doctrinal teaching of the New Testament? A man that writes, "Jesus as well as his Apostles exalted faith above every other virtue," clearly proves that he
The Scattered Nation, April 1, 1867.

OR TO THE SYNAGOGUE.

has no notion whatever of the nature of faith, which, as every well-trained child in a Sunday-school would tell the learned writer, is not a virtue at all. Again, because Paul testifies against the wisdom of the world in its opposition to the wisdom of God, therefore Paul is opposed to science; and because he proclaims the glory of faith, therefore the Romanists are consistent in placing the education of mankind in the hands of the priest. The Jewish writer ought to know that in the days of the Old Testament the priests, with the Levites, were the divinely-appointed teachers of the people, so much so that in doubtful cases the Jews were commanded to consult the priest, and to abide by his decision under the penalty of death. (Deut. xvii. 8—13.) And is the Roman Catholic, then, justified in the place he now allotstohispriest, whenthe whole New Testament protests against the whole notion of a priest in the Popish sense of the word?

Why should faith and private judgment exclude one another? Why must the latter be opposed to the former? For if I am to find out that the Scriptures are the Word of God, why may I not use my private judgment; and if, having been convinced of the divine authority of the Word of God, I believe in it, and accept by faith its teaching, its promises, and its threatenings, why must my private judgment overthrow my faith? I feel almost ashamed to trouble the reader with these trivial things, things which every child amongst us understands, and which a learned Jewish Doctor—who pretends to be a teacher of others—seems unable to comprehend. Well has Jesus said of these teachers: “Do ye not therefore err, because ye do not know the Scriptures, neither the power of God. (Mark xii. 24.)

PRACTICAL CONCLUSIONS.

Protestantism, we are told, in the first heat of the contest, when the propositions defended were quite new (this first heat has now lasted 350 years, for it was in 1517 that Luther protested against the creed of Rome) could not perceive the anomalies in which it was involved, but now it has become clear that the position is untenable; Protestants must either follow Dr. Colenso or the Pope. No other choice is left us. There is only one way out of the dilemma, viz., to return to the Revelation on Sinai. And then the editor of the Jewish Chronicle continues:

“The Law with all its minutiae has been given to the Jewish people. They are its Heaven-appointed custodians, and as such have to be distinguished by peculiar badges and special observances. But the principles upon which this law is based have been laid down for the benefit and instruction of all mankind. These principles are easily ascertained. The general may easily be separated from the special. For the Jew the latter, for the Gentile the former. There will be no peace in Protestantism until this great truth shall have been acknowledged by it.”

The editor of the Jewish Chronicle must allow us to tell him that he has made his task very easy, but has at the same time proved by these assertions that he does not know the Revelation on Sinai. We pass by the fact that the present Judaism is not the result of the Revelation on Sinai, but of Rabbinism, much younger than Christianity, and contrary in many important points to the Law or the Prophets; but we ask him to tell “our neighbours,” as he calls the Christians, whom he really tries to change into apostates, as he exhorts them to forsake their present faith and to become Jews, what “the general principles are which can be so easily ascertained.” We ask him whether the Law was not given to separate the Jews from all other nations, and where it is said in the Law that the Gentiles were to be free from it? Is there any passage in the whole Old Testament which declares that the Gentiles are to be brought to the knowledge of the God of Israel and His Revelation, except through the Messiah and in His day? And as you deny that Jesus was the Messiah, who authorizes you to give any counsel to the Gentiles, and to ask them to return to the Revelation on Sinai?

In October, 1866, we laid these propositions before the editor of the Jewish Chronicle:

1. Prove that the Old Testament Scriptures are inspired by God, and we shall prove by the same reasons the divine authority of the New.

2. Prove that the religion you profess is in agreement with the teaching of the Law and Prophets, and we shall prove that the New Testament is in full accordance with these Scriptures and your present or Rabbinical religion opposed to them.

3. Prove from the Old Testament who the Messiah was to be, and what He was to accomplish for Israel and the nations, and we shall then prove
that Jesus of Nazareth was born, lived, and died, rose, and is to come again, according to the Scriptures.

Six months have elapsed, and the editor of a weekly paper so bold and indefatigable in attacking Christianity, dared not to give an answer to one of the propositions. And this man, who so clearly proves that he cannot do what in fairness might be expected of him, dares to tell Protestants what they ought to do, and offers them his advice. It is asking and expecting rather too much, that Protestants shall follow a leader who neither knows the Gospels nor the Law and the Prophets, and forgets that we are Protestants because we protest against Rabbinical and Romish superstitions, and by faith submit to the Word of God, to the whole Word, and to that Word alone.

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**THE PLEADING ANGEL OF THE LORD.**

**Zechariah i. 7, 17.**

We repeat the question from our last number. What connection is there between Israel's woe and the nations' ease, so that He who was afflicted in their afflictions could not but intercede with Jehovah on their behalf? Our first answer is, the very contrast between the rest the nations enjoy, and the distress and trouble Israel has to pass through, would in themselves be quite sufficient to fill the heart of the angel of the Lord with compassion and to cause him to bring their sufferings before the Lord who has forsaken them for a small moment, but will gather them with great mercies. It reminds one of the striking words in the book of Esther, after Haman had prevailed upon the king to issue against the Jews his murderous edict. "The king and Haman sat down to drink, but the city of Shusan was perplexed." Then again history proves that whenever quietness prevailed among the kingdoms of the world, a time of danger was at hand for Israel, for the Church of Christ. When Pilate and Herod became friends, the crucifixion of Christ was not far off. Herein a lesson might be learnt from the enemy. The adversaries are ever ready to forget their grievances whenever some plan against the safety of the kingdom of God is to be carried into execution. Ought not the friends of the Bridegroom be heartily united, and bear one another's burdens when the interests of the kingdom of their common Saviour are at stake?

The riders have made their report, and the angel of the Lord stands in the midst of the people, who are threatened everywhere by mighty enemies. He appears among them as a man, identifies himself with them in their sufferings even as Jesus of Nazareth did when he addressed the persecutor of the Church, "Saul, Saul, why persecutest thou me?" or when he declared, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, (Matthew xxiv 49). One with the people he appears to be the chief of the angels, even as the captain of the host of the Lord (Joshua v. 13—15), and then again he stands in a special relation to God as he is the only one that addresses Him directly, and intercedes in behalf of the people, His people. He pleads for mercy and reminds God of His own promises which He is sure to fulfill since the time for their accomplishment has come.

Seventy years had been fixed for the continuance of the Babylonian captivity and though a little grace had been shown them, yet the scars of the seventy years of suffering and deep degradation remained so deep, and caused so much pain, that these beginnings of reviving, (Ezra ix. 8) were not sufficient to give them comfort and peace, but they rather continually harped upon the string of divine indignation and wrath.* And the

* It has been remarked that the seventy years of Jeremiah have been fulfilled in a double sense, for, from the fourth year of the reign of Jehoiakim till the beginning of the reign of Cyrus in Babylon, when the Jews were delivered from their captivity, seventy years had elapsed. And again as many, from the destruction of the Temple, which took place eighteen years later, to the second year of Darius Hystaspes. The seventy years referred to in the 12th verse are those which were at an end in the first year of Cyrus. The Jewish people bore patiently
The angel of the Lord took pity on them, and pleaded their cause before the Lord, reminding Him of His own word, and expecting of Him in whom there is no shadow of variability, that He would hear the cry of His people and for His own truthfulness’ sake, stand to His word. The angel does not like the ungodly murmur against God and find fault with His ways, but he simply pours out his heart before him, states the case, as it were, before the Holy and Just One, and commits the whole matter and the issues thereof to God Himself. Believers when wrestling with God may learn from the angel how they also ought to pray and prevail. While they familiarly expostulate with God, who seems to delay, and to withhold His aid, they yet restrain themselves and feel at length that God’s time is the right time. In every case the promises of God are pleaded, and God will have our prayers built first on His gratuitous goodness and then on the constancy of His faithfulness. Every promise is a free gift or His sovereign grace, and when He has given it we may rest assured that His righteousness will carry out strictly and minutely all His love has prompted Him to grant.

A believer does not presume to dictate to God times or means, for it does not become him to be God’s adviser, but he simply seeks to obtain prayerfully what God Himself has promised. Hence his boldness of access to the throne of grace, and his assurance that he will obtain help in the time of need because his prayer rests on God’s promise and his expectation on God’s truthfulness.

The prosperity of the ungodly, the peace they enjoyed, and at the same time their own troubles were a severe trial of faith to the believing Israelites, and it was to be feared lest they should lose courage and neglect the work God had commanded them to do.

For unbelief is the cause of all wickedness and weakness. It enervates us, whilst faith encourages and enables us to do all things heartily as unto the Lord. Whenever our faith is strengthened our energy increases, and nothing can increase our faith, but that which called it into existence, even the grace of the King of Truth. The very fact that the Lord takes cognizance of their distressed condition, and that He intercedes for them with Jehovah, whose mind He knows as much as He knows the sorrows of the people, was calculated to quicken their drooping faith, and to impart unto them sweet consolation. When the Angel of the Lord, when the Son, addresses the Father in prayer, the answer will not be found wanting.

Gradually we become more fully acquainted with him who first appeared to us as the man in the myrtle trees, and seemed to be one of the people. Then we behold him as the captain of the Lord’s host, who has sent out the angels, his servants, to reconnoitre the state of the earth, and these swift messengers had nothing to do but to report to him what they had beheld everywhere.

A man an angel? No, above all angels, the angel of the Lord in whom dwells the name of Jehovah. He presents the distress of the people before Jehovah, and what answer does he receive? The Lord gives him the assurance that He ever cherishes thoughts of love and mercy towards Israel, and has never forgotten His promises, nor the city which He has chosen. And this answer of Jehovah characterizes distinctly the relation in which He stands to Israel and all other nations, and describes His dealings with each of them.

Well might the answer be described as containing good words and comfortable words. He was displeased with Israel, yet it was but a little; it is true He entrusted to the nations the task of executing His judgments on Israel, but they did it with a cruel heart and an unsparing hand; they helped forward the affliction and rejoiced in the evil they were permitted to do to God’s people. Well, then, as to Israel, God was a little displeased, and as to the heathen—the instruments of His holy indignation—He is “very sore displeased with the heathen that are at ease.” To illustrate the meaning of this striking answer of Jehovah, we need simply think of the relation of a father to a beloved child. The child has trangressed the laws of his father, and has incurred his displeasure. The father finds it necessary to punish the child, and he employs one of his slaves to execute the punishment. The slave does it revengefully, delighting in the opportunity he has to chastise the son and heir of the house. What will the father do? He will take care to let the slave understand the intervening years, as long as seventy years had not elapsed since the destruction of the Temple, but when the second year of Darius had come, and the seventy years were passed, then the supplications became very urgent.
that, though the son had to be punished, he was still the son beloved; whilst the slave, though he was commanded to punish, was never anything but a slave, who will in due time be punished the more severely, as he exalted himself above the son and dealt with him cruelly. The same holds true in God's dealings with Israel, and the nations. Israel's sins stirred up the holy anger of God against them. They degraded themselves by their transgressions, and God gave them over into the hands of their enemies, but these enemies paid dearly for it, whenever they abused the power given them for a special purpose.

Nowhere is this more forcibly described than in Isaiah x. It is admitted that the Assyrian is the rod of God's anger, and is sent against the people of Jehovah's wrath (verses 5 and 6) but he forgets that he is only God's instrument, though he supposes, yea, boasts in it, that he can do to Israel as he has done to all other nations (verses 7—11, 13), but he will soon find out his mistake when Israel whom he has trampled upon shall rise up against him, yea, the very Holy One who used him as His rod shall devour and burn his thorns and his briars in one day (verses 16—19).

This truth is so fully confirmed by the whole history of Israel, that Frederick the Great, great in military prowess and in unbelief, the friend of Voltaire, when asked to sign a law against the Jews on his estates, refused to do so, giving as his reason that history had taught him that no one ever touched the Jews without suffering for it.

The Prophet must cry aloud that God is as highly afflicted by the indignities done to His people, as by the iniquities committed by them. The Temple shall be rebuilt, a line shall be stretched forth to restore the city with exactness and harmony. Other cities also shall be spread abroad, the suburbs shall extend far and wide because of prosperity. All griefs and grievances shall cease, because God shall renew His choice, His covenant with His people. It shall become manifest that His calling and gifts are without repentance. He that built them when He led them out of Egypt will rebuild them when He has led them out of Babylon. He remains the King of the Jews even on the cross; that title He has never abandoned, for though a mother may forget the child of her womb, He cannot forget His people. Mountains may depart and hills be removed, but His covenant of mercy abides for ever.

The faithfulness of God to the promises of His sovereign mercy is the anchor of hope, the immovable rock of the safety and the glory of Israel, of the Church, of every individual believer! They all delight in the blessed assurance of Him who is the Truth.

"Fear not thou worm of Jacob and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel" (Isaiah xli. 14); and again, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). They are exposed to many and serious assaults, for the world, which is filled with enmity against God and His kingdom,—is enraged against the children of God and the subjects of His kingdom. Alas, their own sins gives the world the right to trample upon them and she delights in doing so, and yet it holds true, the punishing Assyrm shall be consumed, the remnant of Israel shall never be destroyed. Babylon that led into captivity shall remain a heap of ruins, Jerusalem, which was trodden down, shall be rebuilt.

Inasmuch as the Church has been engrafted into Christ, and thereby has become a partaker of the promise given to the commonwealth of Israel, these truths are also applicable to her. The number even of professing Christians is, compared with the awful masses of Mahometans and heathens, very small, and the greatest number of the professors are like unto the 30,000 of Gideon, who had to be sent home on account of their being unfit for the battle. There is weakness and division among the soldiers themselves, whilst the enemy is strong, united, and indefatigable; how then is the victory to be achieved? The gates of hell shall not prevail against the Church built on the rock of ages, and as for Israel blessed be He who has told us. "Thus saith the Lord of Hosts, I am jealous for Jerusalem and for Zion with a great jealousy;" and again "The Lord shall yet comfort Zion and shall yet choose Jerusalem.
THE SECRET POWER; OR, MISSIONARY ZEAL FOR ISRAEL.

One of the races of the world has been called a fossil; and if to be deeply scored with the traces of a long-distant past is fossil-like, the comparison holds good. This race, even to-day, forms the most real picture that could be drawn of the earliest of human ages. Its language, customs, beliefs, and everything about it, takes us back to times when neither Roman nor Greek had come upon the scene, and man was in his infancy.

But a fossil is dead, whereas this nation lives, and seems always to have had more life in it than any other. It has survived all the ancient empires, and is now abreast with the foremost of the modern peoples. In energy, skill, courage, and all those qualities which betoken national life, it is second to none.

Some one has compared it to a ruin, speaking, by indestructible outlines, of a once majestic form, and preserving, in the midst of change and decay, the image of a magnificent history. But a ruin has no juvenescence. It crumbles to dust, and leaves no sign that it ever was. Three or four thousand years sweep the works of man utterly away, and make the grandest city a solitude. In such a sense, this nation is no ruin. Though bearing the evidences of an antiquity which outdates all other national existence, it is amongst the most progressive of the civilized communities; and, confined to no country, it marks every inch of the earth with its foot-prints. There can be no doubt, therefore, that it is destined to exert immense influence in all human affairs; and it is well that every Christian philanthropist should consider what that influence is likely to be.

No one who knows the Jew will hesitate to say that, wherever he goes, trade is stimulated, intellectual activity is promoted, and social life improves. All his tendencies are in favour at once of order and of freedom. But how is he likely to act on the moral history of the men he meets? He cannot pass about among them without affecting the hidden springs of their conduct, either for good or for evil, in a degree proportioned to the living force that seems to be a part of his very constitution.

The outward morality of the Jew is, on the whole, such as to justify the best anticipations, as far as that is concerned. It rests upon divine authority as its basis, and, hence its power of resistance and continuance.

But the strongest power in man is his religion. This is the vital, formative element in all human history. It is this that decides what each man and each nation really is; and upon this, too, the Jew is evidently destined to exert a conspicuous influence. Religion is mixed up with the very existence of the Jews. In spite of all the sceptical habits into which many of them have fallen, they do not and cannot shake it off; while hundreds of thousands of them are the very type of religious firmness and fidelity. Not to say a word about their past; leaving out of view the fact that all the Biblical religion in the world traces its human parentage to them, and that among the witnesses who have offered their blood in defence of the heavenly light, Jewish names stand out as the very embodiment of the martyr spirit,—it must be admitted that the Jews, so far as learning is concerned, are better qualified than any other class of men to interpret a large portion of the Divine Word. Who are the masters of the Hebrew tongue? Where do Christian colleges look for the best guides in the study of the first sacred language? Gamaliel has the students of the Old Testament still at his feet; and modern Christians must either limit themselves to the Gospels, Acts, and Epistles, or else acknowledge their obligation to the Jew as their interpreter.

We see our Jewish brethren, then, pervading all countries, and everywhere carrying with them potent means of usefulness, the greatest of all being their qualification to act on the religious history of mankind. But there is one thing they lack. That one thing is the spiritual life communicated from God through Jesus Christ. So long as they have not this, their own personal relations to God are unsound; and while they must come short of real happiness here and hereafter, they cannot but fail to carry out the high vocation for which in other respects they are so well prepared. Intimate with all the nations, and having in their hands a large portion of the Bible, with a heroic attachment to it as their supreme authority, what might they not do, if they possessed the all-essential condition of true service to man—fervent faith in Christ? Without this, they are like the unwise virgins in the Saviour's parable, who took their lamps, but no oil in them, and could not shed a single ray upon the darkness around.

Why should this be? Is there any reason in the Government of God? That pure and beneficent rule offers no excuse for any evil, or even for any deficiency of good. No purpose of God keeps back any of human kind from the full benefits of the kingdom of Christ. David prophesied that all nations should call Him blessed, and the Jews have no exception. All men are under one divine plan, and to all of them the conditions of the highest well-being are the same. The Jew must find this where other men are to find it—in Christ; and by the same means—faith in Christ.

But how is this to come about? Will the ignorance, prejudice, doubt, or unconcern of the Jew be removed by a special interposition of Heaven? If such were the method, it would be at variance with the divine procedure hitherto, as regards the kingdom of Christ; and it would prevent that very interchange of spiritual help which St. Paul refers to as the prescribed means for the conversion of the Jews: "Even so have these also now not believed, that through your mercy they also may obtain mercy" (Romans xi. 31).

Perhaps the most sudden and far-reaching conquest over human hearts ever recorded, was that which took place in Jerusalem during the feast of Penticost, soon after the Saviour's ascension. And this was achieved by preaching. The only miraculous feature of it was what the preachers of this day do not need—the instantaneous familiarity with various languages, so far as that was required for the delivery of the universal message of love. The Jews of this age know all the languages in which Christians can speak to them of
Christ, and therefore no miracle of that kind is wanted. Indeed, the divine plan is unique. In all times, and in every land, the preaching of the Gospel to individuals or to assemblies, by the spoken or written Word, has been the agency approved of God. It has succeeded wherever tried; and not more so among Pagans, or in professedly Christian congregations, than among the Jews. Thousands of those who, like Paul, were once "in unbelief," have, like him, "obtained mercy," and "counted all things but loss for the excellency of the knowledge of Christ Jesus"; and though the process may seem slow, there is no other on which conversions are to be accomplished.

With any future working which the Divine Providence may inaugurate on some transcendent scale, we have nothing to do. Ours is the work of to-day, and that work is with the souls of to-day.

If this work were done, and well done, the power of the Gospel being fairly tested,—preached earnestly and sensibly, in the life as well as on the lips, to every Jew that a Christian meets,—a few years of such evangelism would overlap ages of expectation. If the Gospel is "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek," as St. Paul says it, then the paucity of conversions proves that the Gospel is withheld.

It is possible that the Christian Church withholds the Gospel from the descendants of the very men who first gave it to the world! Would that every Christian could answer, No! The Gospel is withheld when there is not a true exhibition of it in every part of the Christian's daily life. It is withheld when it is not preached in its own humble and loving spirit. It is withheld when mixed with human crotchets. It is withheld when confined to some favourite sphere, or kept within any limit whatever. It is withheld by every individual who knows it, and does not do something to spread it.

This unfaithfulness on the part of Christian people assumes a variety of shapes; and with reference to the Jew, it often takes shelter under special prejudice. But the cause is always the same, and so is the sin. The root of the evil is the want of the missionary spirit. Let any one test his own customary methods of not helping in this field of Christian enterprise, and he will find that the theories offered in defence of neglect, and the instances of disappointment often quoted as its apology, are nothing but excuses for what a single true missionary impulse would put to the blush.

It is not requisite that any peculiar theory should be held as to the future of the Jews, or that any extravagant interest in that one people should be entertained, in order to feed Christian zeal on their behalf. All that is wanted is what every other department of evangelistic work demands, and what the whole Church at this moment needs for its own inward health. The missionary fire is kindled and kept in flame by love to Christ. The stronger and the tenderer that love, the more generous and all-embracing will be its missions. We can do nothing without it—everything with it. If we are to preach to the Jew as his forefathers preached to the Gentiles, and with like effect, we must first drink love from love's fountain. We must come nearer to Christ, and open the heart, each day anew, for fresh inspiration from Him. No one asks a planet to shine. It shines because its path is amidst the radiance of the sun. Are we living in the element of Christ's love! Then we shall never want asking and urging to make His love known. Till this love has the sway, all activity and self-denial for Christ is ungenial, and the attempt at it is a poor, laboured pretence. But as it deepens its kingdom in the soul, missionary effort follows, as flowers and fruits follow the buds of spring. Nay, the figure breaks down, because flowers fade, and fruits pass away. But missionary zeal is not necessarily subject to seasons of decay. As piety ripens, zeal for souls gains fervour and force. All spiritual growth is growth in qualification for Christian work; and growth is the very law of the spiritual life. Wherever signs appear of inertia, indifference, or lack of generosity towards any true Christian mission, the true remedy is the revival of love to Christ. This revival must be sought importantly at the feet of Christ Himself. To get the love of Christ enlarged, intensified, and firmly rooted in the hearts of His followers, should now be the object constantly in view in preaching, in united prayer, and in private devotion. Nothing but this will make the church faithful in its duty to Jew and Gentile. This is the secret power.

[From the Christian Treasury, a monthly, so ably conducted by Dr. Bonar, and so highly esteemed, that we need not call attention to the excellent spirit of its various articles.—Editor.]

THE JEWS IN CENTRAL EUROPE.—II.

Mention has already been made in the first paper (p. 74) of Moses Mendelssohn. This eminent Israelite succeeded, by unwearied diligence, and amidst disadvantages which would have discouraged hundreds and thousands, in placing himself in the first rank of the many gifted men which flourished in the eighteenth century. Like Spinoza, self-taught, he was also like him a member of that rejected and down-trodden race, which was then held in contempt by both high and low, learned and ignorant. Like him, he had in his earliest life to contend with the prejudice of his own people, which would hear of no learning but that connected with the Talmud, and which deemed all study connected with Gentile learning to be heresy and sin, and the first step to apostasy. And like Spinoza, Mendelssohn, in his thirst for knowledge, conquered all these difficulties, and very speedily aroused the attention of the most eminent in the republic of
THE SCATTERED NATION, April 1, 1867.

The Jews in Central Europe.

The complacent body must have been not a little startled at the appearance, in their privileged arena, of a Jew—a Jew who not only expressed his views in the vernacular—the German—but also claimed and exerted the privilege of discussing the philosophical and metaphysical questions which only the world might have been aware of his genius, coupled with great amiability of character, that the most distinguished men of the age sought, and were proud of, his friendship, and deferred to his judgment.

But, unlike Spinoza, neither the animosities of those Jews who were zealous for the maintenance of the power of Talmudism and traditionism, nor the honours which he reaped, nor the acknowledgments he obtained from the German scholars, resulted in separating Mendelssohn from his own people. He never under any circumstances was ashamed to own himself a descendant of Abraham; he ever retained an affectionate interest in the prosperity of his people. He found the Jewish race standing alone, cut off from all the sources of knowledge, ignorant of the very language of the people among whom they dwelt, and content with the use of a peculiar jargon—a collection of onomatopoeis, of some sort of Hebrew, Polish, and bad German—a mode of speech which invariably exposed the people to the contumely of their neighbours. He, moreover, saw them treated as outcasts, shut out from all civil rights and immunities (though burdened above all their Christian neighbours with assessments and taxation of every sort), under civil disabilities which very nearly deprived even Mendelssohn, the man who had been so much at pains to show his knowledge, and use of the pure vernacular, by encouraging the establishment of schools, and by every other available means. He entered upon the great, and then somewhat dangerous task—dangerous on account of the certain animosities of the Rabbinical fanatics—of publishing a rendering of the Old Testament into pure German, which rendering, such was the then prevailing ignorance of German reading, he had to print with Hebrew types; a noble and praiseworthy enterprise, which stopped short of the end of the Pentateuch, it seems, for want of encouragement!

At all events Mendelssohn had succeeded in breaking down the barriers which had hitherto obstructed his people's way to intellectual culture, and in pointing out to them the "royal road" to knowledge, which under so many difficulties he had trodden himself; and there is perhaps in the history of intellectual progress no parallel to the avidity and the success (not always for spiritual good) with which the Jewish people availed themselves of the stores of information now, for the first time, put within their reach.

Mendelssohn's acquirements in Hebrew and Talmudical lore stood only second to his philosophical labours. His critical acumen and metaphysical powers speedily obtained for him a distinguished place in the scientific world. But the Bible was then regarded by many as a book interesting only as a literary production, and as a relic of antiquity. Philosophy, ancient and modern, stood first; the mind and its cultivation and development engaged the intellectual energies of the nations. Mendelssohn could not keep himself from poet to being. He mingled in the strife with such power that his opinion was soon listened to with deference.

But what was this distinguished Israelite's view regarding revealed religion? This is the question which concerns us most, and to which we must accordingly confine ourselves here. He had risen to eminence at a time when theoretically and practically philosophy, the wisdom of man, was placed above the Bible, the wisdom of God. The seats of learning, the Church, and the schools all went forward in the same direction; and the romantic literature of the day, the novel, and the drama, came in as efficient auxiliaries to popularize this teaching. The main and professèd aim was to abolish, as superfluous, every distinctive creed and religious profession, and it took no small credit to itself for admitting some sort of natural religion, resting satisfied with the belief in the existence of a providence and the possibility of a virtuous life. For the rest, man was able to elevate himself by his own exertions, by the exercise of his mental faculties, and the excellence of his own good resolutions to an unprecedented degree! The ever recurring Britis sicut Deus, with the never-failing sequel, disappointment!

This fresh upshoot of the natural man, fostered by the royal philosopher of Sans Souci, and sustained by the master-minds of the age, spread with a rapidity which is easily accounted for; for not only could it be maintained, as it really was, along with gross licentiousness of manners, but the ingenuity of men was also exerted to render it palatable to the minds of the multitude.

Lessing, the philosophical poet, who was among the first to discern the great gifts of the despised Jew, Mendelssohn, and to extol them, wrote a drama, composed for the avowed purpose of—not proving, for proofs are looked for in vain—but of boldly asserting that the three existing systems of religion (the Jewish, the Christian, and the Mohammedan) are spurious, and accordingly not worth having, or contending for. This production—called "Nathan the Wise"—Mendelssohn is said to have had a hand in writing; at all events, it is a fact that he approved of it in all its essential parts. And it is a striking phenomenon in the history of the human mind to see this philosophical Jew, who, for the world, would not yield up his Judaism, that is his Talmudism, and cling to all its minuities for very life, aiding and abetting an attempt to prove his very religion a counterfeit, and its professors, along with the Christians and Mohammedans, "deceived deceivers" (serba spontina in "Nathan the Wise").

How is this contrast to be accounted for? Perhaps in this wise: Mendelssohn agreed with his Christian compères in maintaining the existence and all importance of "natural religion," common to all men, nations, and races; which religion he deemed quite sufficient for man's happiness here on earth and his hopes for the future. To this rule the Jewish people made no exception. The need of a revelation he denied, as well as the existence of it. He would hear nothing of a
"revealed religion." "Reason," and the fruits and results of the reasoning process, he deemed sufficient guides for even a Jew. But then, what about the distinctive Judaism he professed? Why, to Mendelssohn this Judaism was mere ceremonials, intended, it was supposed, to aid and support reason in the exercise of its faculties, and perhaps guiding him to a correct conclusion. Not that it was indispensable for that end, for other nations could arrive at this goal independent of this aid. Judaism, he maintained, had no "articles of faith"—faith, as such, being unknown to the Jews and the Jewish records. The Jews know, and learn, and act, but to believe is not required of them, nor indispensable to them. Mendelssohn, therefore, found great fault with the Christian Church, not only for requiring faith, but actually having established formulas of faith, like the Formula Concordia of the Lutheran Church and the Thirty-nine Articles of the Church of England. He even deemed it an immoral act to require acquiescence, that is, faith in these or any other written formulas, from any one.* The Bible to him seems not to have been an inspired book, but a record venerable for its age, and a means of intellectually raising his people in the scale of nations; for their moral training it was not needed, since every one carried his code of morality within his own bosom!

Mendelssohn's views and opinions were highly approved of and applauded by Gentile philosophers. Many of them came to learn of him both in respect to philosophy and religion. The Jewish philosopher's words became a power in the Gentile (so-called Christian) world. One Abbt, a counsellor of an evangelical consistory, went with his doubts as to the immortality of the soul to the Jewish philosopher, which gave rise to his (Mendelssohn's) celebrated treatise, "Phedon, or the Immortality of the Soul," in which he proved, after the manner of Plato, but with the aid of the prevailing modern ideas, that the arguments for the immortality of the soul must prevail. This work established his fame, and was read with avidity in almost every part of the civilized world.

MISSION STATIONS ON THE CONTINENT.

ADRIANOPEL.

I have been rather longer in sending you some information, in reference to the Jews here, suitable for publication in "The Scattered Nation." This delay has arisen from the difficulty of obtaining historical information, and the necessity of carefully sifting it in order to ascertain the truth.

This town joins the peninsula, being almost surrounded by two rivers—the Tunja and the Maritza, and is situated upon a small hill, with houses stretching through a great portion of the surrounding valley. The town has a promiscuous population of Bulgarians, Greeks, Jews, Armenians, and Turks, to the number of about 120,000 souls, living as yet in the old style, and, with the exception of a few families, in an uneducated condition. With its magnificent mosques, and their lofty minarets, the town presents from a distance a most beautiful and picturesque aspect, reminding one of its having been once the capital of this empire.

The historical account of the Jews of this town, as to their immigration and their settlement, is rather of an interesting nature, more so than the history of the settlement of the Jews in Salonica. The former trace their immigration from Portugal, Spain, Italy, Germany, or from different places of this province of Turkey in Roumelia, and they form a community from twelve to fifteen thousand souls collected together from these different countries.

* Yet, at a later period of his life he composed what are known as the "Thirteen Articles of Faith," in Hebrew; and in the German rendering he put instead of "I believe," "I know of a truth and of certainty" (Ich kenne furwahr und gewiss) which does not seem very far from "I believe."

Like the rest of our exiled brethren in other lands, they occupy a separate quarter of the town by themselves, only here and there having a Christian or Turkish family for their neighbours, but of late some of them have been obliged, on account of their increase in number, to take up their residences in the Turkish and Christian quarters, which are by far the best and healthier parts of the town.

Their occupations are various; only a few are tradesmen: shoemakers, tailors, and tinsmiths; while a good many are merchants, and a very few are bankers. The rest are porters, preferring to support themselves in this way, rather than to learn a trade. Hence there is a good deal of poverty and misery among the lower class of our brethren, so much so that it is beyond description.

Speaking from my own observation of them during the year and a half of my residence, I may say that the Jews generally have a good deal of common sense and other natural abilities, which, however, are undeveloped, because they have enjoyed no education whatever. You will be surprised to hear that the most prominent men among them—bankers, with large sums of money in their possession—are not able to sign their own names to documents or letters, but are obliged to ask others to sign for them.

This will be borne out by the fact that the Jews here have only five geshivan, seminaries, each of which numbers from three to five Rabbis, and from two to six disciples. Even these few places of Rabbinical learning are not regularly attended, and the instruction is superficial. In addition to these there exists a large school for children, which is called the "chevrah," rather nursing than educating them, wasting the precious years of no fewer than 1,000 children. Only one advantage they have, and that is, while they learn
The Scattered Nation, April 1, 1867.

CAREER OF A JEWISH BOY.

On the road from Volynia to Poland—the Russian part—there stands a solitary inn, kept, as usual, by a Jew. At the door, and on the road towards Poland, stood groups of men, women, and children of both sexes, dressed in their Sabbath dresses, apparently expecting some more company from that side. In the bar-room there was a tremendous noise and confusion; cursing drivers, crying children, laughing girls, intermixed with the barking of a number of dogs, and the neighing of horses. At last, a small train of wagons were seen moving towards the inn; and when the train halted, a number of clumsy men and women, and some girls, with awfully ruffled dresses, dismounted, and hastened to reach the room prepared for them.

Among the waiting party, one could observe a funny dressed little man—the marshall—which a joker, who never failed on occasions like this one that would take place at the inn, who, on seeing the wagons coming, shouted at the top of his voice, with a most alarmist mimic: "Hurrah! he is coming! hurr, he is coming!" The bridegroom came to his waiting bride, who arrived with her suit an hour or two before. It is customary among wealthy Jews in Poland to celebrate the nuptials of their children in some halfway place, to avoid too large a company of guests, who often come without invitation.

The long and anxiously looked-for bridegroom, a delicate, bashful lad of fourteen years of age, clad in a silk gown and a fine genuine Russian sable cap, was carried in triumph upon the shoulders of some stout men into the hall, accompanied by a band of musicians, at whose music the walls of Jericho would have tumbled down. He was carried to the bride, that he might perform the ceremony of covering her head with a thick gold-embroidered veil, before the marriage ceremonies took place. The poor fellow never saw his bride before. He was but an infant, a few months old, and she one of but a few days, when their parents, upon the advice of a Chasid—a pious man—who pretended to have seen in a vision that the children must be united, bound themselves by oath and contract, that when these children should have reached their fourteenth year, they would join them in marriage. The
parents of both had the misfortune of losing all their children soon after their birth, and the holy man prescribed the early marriage as a means of their preservation. No regard, of course, was paid to the taste, character and will of the two persons most interested; it was a business, like the Polish nobles, who sell their corn before it is grown, and the wool of the sheep when they are still lambs.

Overladen with gold and jewels, pressed into a heavy dress of brocade, sat the bride upon a chair, specially prepared for the occasion, surrounded by a crowd of weeping women. She was, as we said before, a mere child, with a nuptatory and downcast look, shame and stupidity in her pale face. In fact, she looked as if old age had consumed the marrow in her bones, like a young plant, surprised by an early winter, frost-bitten. Here she sat, like a faded flower; the eye without its lustre, veins without blood, muscles without strength, the skin without colour, and her forehead looked like a narrow pathway between her pale face and her sparingly-haired head, on which now the veil of a bride rested. Alas for the poor creature! Grown up in the midst of reckless bigotry, watched over by fanatical parents, and yet idolized as an only child, she was not even allowed to enjoy God's fresh air and sunshine, or the playing with other children. She was never permitted to sing or to prattle around the room, but compelled to sit still, in company of her stern-looking parents, in a dark room, without air and sunshine, like a criminal in his dungeon. Such an education, which converts the family room into a prison, and youthful liveliness and vigour into sinfulness, must, of course, deaden the spirit, and banish every spark of joyful smile from the lips of the child, and it must soon fade, like a flower without light and air.

Without looking at his bride, whom he never saw before, and intimidated by the surrounding crowds of bearded spectators, he touched the veil upon the head of his future wife, and drew it over her face. A tremendous outbreak of many voices, "Mazel-tov!" (good luck) filled the hall, it was the first act in the nuptial ceremonies. Bridegroom and bride were about to go under a canopy, where the Rabbi pronounced the blessing, read the marriage contract in the Caleidic language, the bridegroom putting the golden ring on the finger of the bride, saying: "Thou art sanctified, or set apart, to me by this ring; according to the law of Moses and Israel!" then he broke the cup, out of which both of them drank the wine of blessing; another outbreak of "Mazel-tov!" followed, and all was over; they were husband and wife.

The table was then spread with every good thing that could be acquired at this place; the cup, with the favourite beverage, brandy, made frequently its round, and soon the guests became so loud in their entertainment, that the festival turned into a real orgie. It seemed as if the earth had put on an everlasting spring, as if no sorrow should ever enter and destroy or interrupt the happiness of the new couple, and as if a life-long heaven should overshadow this family. They never thought that two hearts of equal feeling, like character, and relative idea, must be united in order to make a happy family life.

It was not long before peace fled from the abode of the young couple, as no sympathy ever joined their hearts; their choice was not regarded as necessary to a married life. Clouds darker and darker gathered over their heads, until the storm broke out in violence, and totally destroyed the involuntary union. They appeared before the court of Rabbis, and declared that they could no longer live together, and wished to be separated. After a brief examination, the Rabbis granted their petition; they were divorced, on the condition, however, that the husband has to leave all the property in the possession of his wife. The act of divorce was quicker, and with less ceremony accomplished than that of the marriage, though in many cases the former leads to a greater happiness of two beings than the latter. The young man left the house of his father-in-law with an easy heart; he was poor, but he was free. Cast out even from his parents, because he dared to study something else besides the Talmud, without means and without friends—for everybody was afraid to provoke the displeasure of the wealthy and influential father-in-law—he turned his back upon the place where he first saw the light, to his parents, relatives, and friends, and to all that custom and habit made near and dear to him, and went into a strange country in search for the means of his future existence. Energy, perseverance, and a talent lever by which even less talented young men make their way pleasant and honourable through the world, and energy our young Hebrew indeed possessed. Free from the fetters which superstition had thrown around his limbs when a mere child, he threw himself into the crowd of a great city, the capital of a strange land, without means and without friends, confiding in his morality and zeal. Too ignorant to instruct children, like many poor students do, and too proud to beg, he saw many a hard time, and very often he had to retire without dinner and without supper. But the greater the difficulties, the more he strained his energy to meet them, and to continue his onward course. Fortunately, however, he met with a man of cosmopolitan ideas and extensive knowledge, who helped the young student to such an extent, that he saved years of toil and privation, and he saw himself elevated to the rank of doctor of medicine.

Now, after years of suffering and hard labour, his prospects began to brighten; the dark clouds, which hovered so long over his head, dispersed, and the sun smiled pleasantly upon him. But, while poor and in obscurity none cared for him, he had no enemy, his position could not awake envy even in the basest mind; now, however, that serpent raised his head, and destroyed at once all his dreams of a happy and useful future. A wicked man denounced the newly decorated doctor to the Russian Government as a deserter, and in virtue of a treaty that existed between that government and Prussia, the latter was compelled to give him up and deliver him into the hands of the Russian authorities.

The fate of such civil deserters—that is, such persons who left the Russian territory without passports, or the official of the Russian service in the military—was to be pressed into the military for life, and to be sent into the Caucasian army. There was one way, however, to escape that fate, and particularly for Jews; that, namely, to be baptized into the Greek Church. On his way from Berlin to the Russian boundary, the combat between modern philosophy and old
Jewish principles and prejudices engaged the mind of the doctor, and which ended with the victory of the former, concluding the place of his destination. He asked for a priest of the higher order, and imparted to him the desire to become a Christian. He was baptized, and honourably dismissed.

The iron bar that keeps the Nonconformist (not belonging to the Greek Church), and particularly the Jew, from all public offices and honours, was now broken, and a vast field of usefulness and ambition opened before the young and very talented man. In music, art, and science so well rewarded as in Russia, and the doctor, patronized by some bishops and other men of distinction, was soon permitted to enter the Czar's service after his arrival in Petersburg. He rose from degree to degree until he found himself upon so high a position that he turned giddy when looking back upon his former life. The sickly Jewish boy who was bound to another sickly child with the ties of monomy, and who, after having escaped those oppressive chains, left his home without means and friends, rode now in the streets of the capital of the autocrat of all Russians in gold-embroidered dress, gold epaulettes, and a fine sword at his side, respected by his superiors and courted by the people. From time to time he felt badly about the change of the religion of his fathers, which cruel circumstances compelled him to make, particularly when he remembered his aged parents; his brothers and sisters, who, he knew well, would mourn over him as over one dead, did they know of his apostasy. But time healed that wound entirely, and he enjoyed all the pleasures which his elevated position offered.

Our history now transfers us into a large, splendidly-furnished room in one of the provincial capitals of the vast Russian empire. Two men were engaged in looking at the pictures of a French illustrated newspaper. One of them is the governor of the province, an elderly, but very stately and energetic-looking man; and the other considerably younger, with a fine head, gold-embroidered uniform, and several medals on his breast. It was our doctor, who came as the chief of a sanitary commission whom the Emperor sent here to investigate a certain disease which threatened to depopulate the country.

While the two men amused themselves so pleasantly, heavy steps and the rattle of chains were heard in the adjoining hall. "Ah!" said the governor, "here they bring some prisoners to be disposed of. We must make room in our prisons; they are over filled. Amuse yourself, dear doctor, as best you can; I shall not be long in returning to you. He stepped out into the hall, where a number of prisoners were in waiting for the appearance of the dreaded judge. The secretary handed him a paper, and, after having read it, he addressed in his usual official tone—which made the blood of every delinquent freeze—two prisoners chained together, an old, gray-bearded man, and a lad of about sixteen years, dressed in the long Polish robes; they were Jews, father and son. "You have been apprehended by Cossacks in the forest of N——, when you were about to commence an intrigue with your aunt's old admirer. The poor old man did not answer, but his lips were moving, as if engaged in silent prayer. "'Man!' cried the judge; 'it is the governor who speaks to you; what was your business in the forest? Will you answer?"' The old man continued to pray, and the young one cried. "Well," said the governor, with a terrible voice, "I know your business; you intended to smuggle." "Yes," said the old man feebly, "I was about to smuggle." What was it that you wanted to smuggle? It was your son, I know, who was ordered to the military service. You stole him from home, brought him to the village of P——, where you hired men to bring him over the frontiers, because you could not agree with those men regarding the wages, you tried it yourself and was seized. You are now convicted of having assisted in the desertion of one who was already registered as a soldier of his Majesty the Emperor; your son is sentenced to life-long service in the army of the Caucasus, and you to the punishment of the knout." Both delinquents, forgetting they were in the presence of the governor, uttered a heart-rending cry, upon which the doctor appeared in the door of the hall.

"Good, doctor, that you are here," said the governor, "I wish you to investigate these two criminals: whether the old one is able to suffer the knout without injuring his life, and the young one is strong enough to be sent to the Caucasian army." The doctor approached the prisoners; and, 'O, horror! he recognized in them his aged father and youngest brother!"

Pale as death he stepped back, but it was only for a moment; in the next he regained his usual courage and frankness; and, with a smile upon his lips, he said to the governor in the French language: "The old man is sick, and the first stroke of the knout will kill him." "Bah!" replied the governor; "and what with the lad?" "The lad," said the doctor slowly, while looking at his brother, and investigating his pulse; "the lad will soon fall a victim to the disease.

The governor stepped quickly back, fearing to be infected with the raging pestilence. "Excellency," said the doctor, "in the interest of the science of our profession, and in the interest of humanity I beg you to deliver these two delinquents into my hands, for a certain experiment which I could not try with honest people. But I must not be held responsible for their lives; and, in fact, I think you do not care much for the wretches. Now, I will explain to you what I intend to do with them. With all my efforts, I have not yet ascertained whether the disease now raging in this province is really contagious, or fear for the same subjects the greater part of those who suffer to the same, and kills them. Now, I shall take these two persons into our hospital; I shall put the old man in a bed which was just quitted by one who died from the epidemic disease, without letting him know of the fact, and the young one in a clean, fresh bed, but at the same time telling him that an individual infected with the dreaded disease died in it. I hope you understand the conclusion we should be able to draw from the death of one of them. Should one or the other, or both, escape, let them be acquitted. Will your excellency grant my request?" "With great pleasure," replied the governor; "send them to your hospital; but as a recompense, you must play at chess with me at least till midnight. ""Agreed," said the doctor with an obliging smile, and accompanied his rescued relatives to the hospital; but what occurred there we are not permitted to relate, because it was never known to any but the three persons interested in it.
INTELLIGENCE.

FRANCE.

The regret felt at the death of Munk is widespread. Several influential persons have thought that a monument should be raised to him, and it seems that they have given expression to an idea pervading all classes and ranks of society. The plan will be discussed at a future time.

FRUSSIA.

Prussian statistical tables show that the Jewish population of the kingdom is steadily on the increase, and that those items which show the comparative state of morality of the several sections comprising the population, are in favour of the Jewish community. The number of births among the Jews in 1866 was 8,707; deaths, 4,847; and marriages, 2,097. Comparative statistics show that while the number of births among the Jews is nearly double that of deaths, the latter is only half of the former among the general population. Among the general population every twelfth birth is out of wedlock; among the Jews the proportion was 1 in 28. The average duration of life of the general population is 32, but among the Jews it is, 57 years.

Comparative statistics further show that within a period of three years (from 1858-61) the number of Jewish felons in the prisons was not only proportionately smaller than that of the general population, but also, that it was on the decrease.

—Jewish Chronicle.

The Jewish population has greatly increased in numbers since the recent annexations—the number of Jews amounted before the annexation to 260,751, but 50,000 souls have since been added to that number.

A proposal was submitted to the Second Chamber to administer to Jewish members the ordinary oath, instead of the oath more Judaico made use of in some parts of the country. A resolution to submit the petition to the Government was adopted by a very large majority.

AUSTRIA.

BRESLAV.—Mr. Edwards sends a long communication. Amidst the many disappointments and discouragements he, nevertheless, sees cheering signs in connection with his field of labour.

God’s hand was very heavy on the town. The horrors of war were still fresh in every one’s memory when the inhabitants were visited by another plague. The cholera made fearful havoc among the inhabitants. Mr. Edwards says that the Jews are generally not disinclined for conversation if one can see them when not engrossed with business. One of our agents gave a tract lately at a railway-station to a young man of sixteen, on which he became quite confidential, and said, with a face beaming with pleasure, “It is long since I have got anything of this kind; since my thirteenth year I believed in Jesus, and I am only waiting for a suitable opportunity to be baptized.” The same person having to wait on that occasion some hours at the station, was constrained by a number of Jews to go and get the boxes opened, in which the rest of the tracts were, to supply their demand. But the serious impression now and then made becomes gradually fainter, and is only too often entirely lost amidst the hurry of Mammon’s voice, into which the next hour summons them.

Not long ago some one called for Mr. Edwards and told him that he would bring a young friend to him who had become prepossessed in favour of the Christian faith. The gentleman said his friend would submit to any course of instruction he might see fit to prescribe; but the condition sine quid non was that the baptism should be private. Mr. Edwards had a long conversation with him, and told him that one worthy of baptism must be ready to confess Christ before the whole world. He promised to weigh the subject, and left. “At present,” Mr. Edwards writes, “I have a rather uncommon case in hand; a German, who had become a Jew, and is now anxious to be re-admitted to the Christian Church. He is an artist, a painter, who fell in love with a Jewess, and as her parents would not permit her to change her faith, he consented to become a Jew. After a time, however, his mind became greatly troubled about the step he had taken, and since the death of his father he has got no rest. He has brought his wife so far as to be willing to listen to the truth, and she manifests great docility and intelligence. He himself has at bottom a devout disposition, and I am not without hope that this may turn out a similar case of the Lord bringing good out of evil, as when Samson of the Lord” took a wife of the daughters of the Philistines. . . . Two days ago I received a message from a Jew at some distance, with whom I myself, and consequently one of the colporteurs, had had dealings, to the effect that if I would pay him a visit, he would engage to gather all the Jews in the place to hear the message. Of course I will take the first opportunity.”

The missionary of the British Society gives, from the same place, interesting details about a Jewish family he used to visit regularly. The father, and the majority of the family, live literally without God in the world, and laugh at all religion to scorn. The word of the Lord, often proclaimed in their hearing by the missionary, did not after all return void. Amidst that family there was one member, a daughter of the old man, who remained perfectly silent whenever a discussion took place. She seemed to be indifferent or even hostile, but all the while the seed, having fallen on very good ground, was developing secretly glorious fruit, ripe unto salvation. Thus time passed, and no one was aware of the work going on in the heart of that lonely girl living in the midst of a Jewish family that had no religion at all. After some time she left Breslau and went on a visit to Berlin, where one of her brothers resided. There she made the acquaintance of a worthy minister, and was received in the Church of Christ. The family received the news of the conversion at first with indifference. But soon after her return they treated her with great harshness, and persecuted her in every way; she, however, remained perfectly calm and gentle, and clings more than ever to her Saviour, as her rock of salvation and sure refuge.
According to the Austrian correspondent of the Times, the Baron Rothschild who lives at Vienna is about to be raised to the dignity of count.

HAMBURG.
During the last quarter of 1866, the colporteur of the London Society has distributed 146 tracts among the Jews, which have been generally thankfully received; 98 New Testaments, and 18 parts of the Old Testament were sold.

FRAGUZ.
Mr. Van Andel writes that the mission is in a most prosperous condition. He recently baptized a Jew. This man, having given evidence of great earnestness and devotion, has been engaged as colporteur in connection with the Prage depot of the British and Foreign Bible Society. Mr. Van Andel preaches every Sunday twice, and has a lecture every Friday evening on the Prophet Isaiah.

HUNGARY.
The rejoicings in Hungary have not passed off without excesses in some places against the Jews. At Szegedin several Jews were beaten, and others assaulted in a café where they had taken refuge, so that the troops of the garrison had to be called out to their rescue.

FRANKFORT.
Baron Charles de Rothschild was almost unanimously elected by the city of Frankfort, as her representative at the Parliament of Northern Germany.

MUNICH.
A German doctor, Dr. Beckeli, a Christian, has written a dissertation, in which he maintains that the general introduction of circumcision would be very desirable.

COLOGNE.
Mr. Axenfeld reports that he gave, on Friday evenings, a course of lectures on Isaiah (chap. i.—xii). They were well attended both by Christians and Jews. On the 1st of February he baptized two Jewesses. The colporteurs are actively engaged with visiting and distributing Bibles and tracts.

GALATZ.
M. Aron Kaufman, a Jew, has been appointed by the Russian Minister of the Marine Department General Superintendent of the construction of ships. M. Kaufman wrote some time ago a book in which he described how insects in ships might be destroyed, and how to guard against the rotting of ships. The book was published by the Government.

RUSSIA.
There are in Russia 421 public Jewish schools, with a staff of 521 teachers, and 5,624 pupils, 544 of whom are girls. There are further, 1427 private schools, attended by 14,000 pupils. The number is very small, when it is taken into consideration that the Jewish population in Russia, Poland included, is estimated at about two millions.

JERUSALEM.
Rev. W. Bailey writes that in their three schools there are nearly ninety children. In their further intercourse with the Jews the missionaries find that the number of them who regard Christianity favourably is steadily increasing. Many who would not a short time ago enter upon any religious conversation are often now the first to introduce the subject.

ITALY.
LEGHORN.—The Rev. Dr. Philip gives full details of his work. After introductory remarks and observations of a general character, he proceeds to give some instances of his intercourse with Jews. "One of great respectability, the father of a large family, asked me if I truly believed that Jesus Christ was the Messiah. He said that he had read the New Testament, but had found many objectionable passages in it, and referred, amongst others, to the two genealogies in Matthew and Luke, saying that they did not correspond with each other. I tried to explain the discrepancy to him and to remove the difficulties, when he met me with another objection, that as Jesus was not the natural son of Joseph, he could not descend from the house of David, and had therefore no claim to the Messiahship. This I proved to him, though not to his satisfaction, from Isaiah vii., 14; ix.; and other passages. But after all he said, 'What good can result from it?' 'All the good you can expect,' I replied, 'because you would believe the truth of God. In this book,' I said, pointing to my Bible, 'we are taught that we are sinners, and that we have no sacrifice for our sins but Christ, who was crucified for us. We are told in this book that so God would have it; that Jesus Christ has come into the world to save sinners, and that every one that believeth on Him shall not perish, but have everlasting life.' 'I cannot believe it,' he said; to which I replied, 'Remember Lot's wife, she also would not believe; I was once like you,' I said, 'and did not believe but that I knew not these things, but now I know that Jesus is the Christ and life eternal, and would not exchange my belief for the whole world. Think earnestly over it,' I added; 'pray to God to teach you, and perhaps you may believe yet; and then what a happiness it would bring to yourself and to your family.' He smiled and left me, pressing my hand warmly, but without saying a single word." Dr. Philip mentions several other instances.

SCENE AT AN ITALIAN FUNERAL.—At Rovigo a bishop was to be buried; a division of the National Guard that had to form part of the procession counted four Jews among its members; the officer of the division being informed of this, deems their presence a desecration, and leaves them behind. One of the Jewish soldiers, a veteran, therupon gives the officer a box in his ear. The officer does not call him out to fight, but brings a charge against him before the tribunal of police. His fellow officers were so indignant at this conduct that the officer was compelled to resign.

FLORENCE.—The following illustration of intoler-
ance is given. At the town council, one of the points of business was the nomination of a schoolmistress. A person was excluded for the sole and only reason that she professed the Jewish religion.

**TURKEY.**

Adrianople.—Dr. Zuckercandl, a medical missionary, writes as follows:—

"I have sent you a specimen of my usual daily labours. I am thankful to say we are progressing favourably. A number of poor Jews and Jewesses come daily for medical advice; on these occasions I preach to them the love of God, in Christ Jesus, the King of Israel, and our Redeemer. This I also do when visiting them in their own houses. [He refers to cases in which the truth thus faithfully spoken has apparently made a deep impression on the mind: we give one or two.] I am treating a young Spanish Jew in consumption. The nature of his disease prevented a lengthened conversation, and, therefore, I at once directed him to the Mount of Calvary—setting before him the sufferings, death, and resurrection of the Messiah, and exhorted him to look to Him in faith; and then should it be the will of our Heavenly Father to release him, by death, from his bodily suffering, then he would have the assurance that he would through Him be saved from eternal suffering, &c.

"He said as well as his cough would allow, "thanks be to God, who sent you to me, to give such sweet words of comfort and hope." He stopped a moment, and then added, "yes, yes! I believe in the Messiah, that He is my Redeemer!" On my fourth visit, I found him sitting on his bed; all the symptoms of his disease were very hopeful. I read a portion of John vi., and made a few remarks; I never saw such a remarkable change in the countenance, as in his at this moment. After spending some time with him, I put my hand upon his head, recommending him, his wife, and others present, to the grace of our precious Saviour, giving them my weak, but hearty blessing. They altogether exclaimed with a loud voice, "Amen!" I cannot express to you the joy I felt at this moment. May I not say, that I am sure that this 'Amen' went up to the throne of our Heavenly Father, and, through our precious Redeemer, was received as lovely frankincense." Referring to a case of an old man which he had stated in a former letter, he says, "A few days after he called again. Two hours were spent in religious conversation. My principal object was to break down the high walls of Talmudical self-righteousness, upon which these poor blind people base all their hope of salvation. After many remarks on the topic, I said to him, 'What do you now say in reference to the righteousness we need?' His answer was as follows: (striking a Judeo-Spanish New Testament, lying open on the table) 'All these words are right and holy, I believe on the Holy King and Messiah,' &c., and at the same moment took my hand, shook it heartily, and said, 'I will come again, but, like Nicodemus, only at night.'"

"He gives other instances of a similar encouraging and hopeful character, and then states his reason quite coinciding why he has not urged, or even mentioned, the object of baptism to these professed believers in the truths which he had proclaimed, and thus concludes—

"Such is the nature of our labours, sowing, praying, and weeping. May the Lord cause the shower of blessing to come down in its season, that the barren trees in this desert field may speedily yield fruit!"

**CONSTANTINOPLE.**—The missionary of the London Society for Promoting Christianity among the Jews writes, that though all means are tried to make the Schools of the Society as efficient as possible, the attendance remains very fluctuating. He draws a somewhat gloomy picture of the Jewish community and the difficulties missionaries have to face. Mr. Neuman gives an illustration of the pursuit of New Testament study under difficulties:

"The cooperator has been in the habit of reading it to a Jew whom he has regularly visited. The Jew's wife, although not understanding what was read, began to object, saying that she was sure it was some Protestant book. The missionary then hit upon a contrivance which has succeeded admirably. The next time the cooperator came, he requested to read out of the New Testament in the chanting tone usual with the Jews when reading in the synagogue. He did so, and the wife has never made any further objection.

Mr. Tomory, missionary of the Free Church of Scotland, reports the remarkably efficient condition of that important agency, the Mission Schools. The last Thursday and Friday of the closing year were used for the examination of the schools. The German school presented an appearance which was most cheering; 110 children were present. The Bible lesson was a most searching one, and the ready answers and the amount of Scripture knowledge astonished all the friends. The subject treated was Psalm xxxix. 12. The children were afterwards questioned on the first part of the Shorter Catechism, a French lesson, and recitations in English and German following. One girl felt deeply affected while repeating the closing words of the well known hymn, "Just as I am." The hours passed rapidly, and the whole was closed with prayer. After the examination the distribution of prizes took place. The proceedings were altogether of a very interesting and cheering nature.

**THE PRINCIPALITIES.**

Jassy.—Rev. W. Mayer writes about a recent baptism, and states that it would be very desirable to have an Inquirer's Home.

Belgrade.—Mr. Pilott reports a conversation he had with a respectable Jew, whom he met on board of a steamer. The Jew said that he had often with tears deplored the spiritual misery of his people, that he knew the cause to be the folly and ambition of their leaders, that the substitution of lip worship and empty ceremonial for the Word of God was the radical fault of Judaism. The missionary conversed a good deal with him. Much of this, he said, has occupied my thoughts before, but I must lock it up in my own heart, for you know if I speak openly the Jewish community will hate me and cast me out, and what grieves me most, my own family will not go with me.

**PORTUGAL.**

Lisbon.—First half-yearly report of the Relief Society. The city in which this report is published, says the Jewish Chronicle, invests it with a peculiar interest. Portugal was one of the
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INTELLIGENCE.

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countries which fiercely persecuted, and, at last, like Spain, banished her Jewish inhabitants; but, unlike Spain, she in time repented of her misdeeds, and her capital, with the full concurrence of the enlightened government, shelters once more a considerable Jewish population, which was allowed to constitute itself into a community and to open a synagogue. This charity (Supporter of the Fallen) is one of the gratifying indications of the life that flows in the veins of the newly arisen congregation.

AMERICA.

A PROPOSED CONFERENCE.—The Rev. Mr. Luser, of Philadelphia, has issued a call to such co-religionists in the States as wish to see uniformity of worship—disturbed by the several re-forms—once more restored. He invites these brethren in faith to a consultation to be held in the coming spring, in New York, or any other city that may be chosen. He proposes, as the basis of the new ritual to be adopted by all American Jews, the Sephardic liturgy. He is, however, not opposed to the modification of such portions as may be objected to on legitimate grounds. In other words, he proposes a fusion of the German and Sephardic rites upon the basis of that of the latter. An analogous attempt is now being made at Paris.

REQUESTS.—An American lady, Mrs. Rosanna Osterman, of Galveston (Texas), who perished during the late shipwreck on the Mississippi, near Vicksburg, had, as it seems, made her bequest as early as 1862. She leaves large bequests to the Jewish Asylum, the Hebrew Educational Society, and many Jewish charities and private individuals.

SYNAGOGUES IN CENTRAL EUROPE.

The most venerable synagogues are those of Worms, Ratisbonne, Prague, and Frankfort. The most ancient one is that of Worms, which dates, at the very least, from the twelfth century. There is in Spain, at Toledo, a whole synagogue dating from the middle ages. The builder was Samuel Hamagnud, Minister of Finances, under the reign of Peter the Cruel. The synagogue has now been changed to a Roman Catholic church.

In England there are the remains of a synagogue dating from the same period.

COLONIZATION OF PALESTINE.

Hitherto efforts to bring about have emanated from individuals or small societies, but now an effort is made to join hand-in-hand to establish a bond of union between those that labour for this object, and to have one great central committee. Rabbi Natonek, of Stuhlweissenberg, Hungary, one of the most zealous promoters of the plan of colonization, has visited the great Jewish Congregations of Germany, and also Paris, to plead the cause before the Central Committee of the Universal Israelite Alliance. The Rabbi wishes to raise the Jewish population in Palestine to a much higher level than it now stands on. The Jews in Palestine are generally very poor. They are, for the greater part, dependent on the charity of their richer brethren and many of them seem to prefer this state of dependence to earning their livelihood by daily labour. Now Rabbi Natonek deplores this state of things, and wishes, if possible, to make an end to it. For what is the evident result of such a state of things. A continual generation of paupers, brought up and living in the belief that they have a hereditary claim on the charity of their wealthy brethren. The Rabbi proposes, therefore, to establish agricultural colonies. The highest religious authorities of Germany, Poland, Hungary, and now also of France, look on his plans with favour. It was felt very desirable to have a central committee. The Universal Israelite Alliance assured M. Natonek that it deeply sympathized with him, would consider his proposals, and do all in its power to assist him in the work to which he has devoted himself. It is proposed to hold, at the time of the Paris Exhibition, a congress of all who take an interest in the colonization of Palestine, and to establish a central society.

M. Isidor's installation as Chief Rabbi of the Central Consistory will take place on the 21st of March.

THE PROJECTED JEWISH COLONIZATION OF PALESTINE.

A correspondent writes to the "Israelit" from Paris:—"Rabbi Natonek, of Stuhlweissenberg, Hungary, despite his delicate health, left his home in the midst of the winter in order to enter on a long journey in the interest of the land of our fathers. Having come to an understanding on the subject with Rabbi Kalischer, of Thorn, the well-known advocate of the great idea to re- open again the land of our fathers to all those brethren whose eyes are directed towards the original seat of our religion, as well as with other trusty men of Israel favourable to the project, he came thither (Paris) in order to gain over to this view the Israelite Alliance. And the Lord has prospered his way. His ideas, expounded with great eloquence, excited sympathy everywhere. The central committee of the Alliance was convened in order to examine his project. The result was a resolution that the president, M. Cremieux, should place himself in communication with the Turkish authorities in order to learn the conditions under which land might be bought in Palestine to be cultivated by our brethren in faith. For this purpose, in accordance with the suggestion made on a former occasion by Rabbi Kalischer, agricultural schools are to be established in the Holy Land. M. Albert Cohn declares his readiness to undertake the chief direction of the schools to be established in Palestine. In the interim the central committee will undertake the financial administration of the funds devoted to colonization and to the agricultural schools which already exist, or may yet be collected by the sub-committee to be formed, either by the central committee or Rabbi Natonek, especially charged with this purpose. A letter entering into details, addressed by M. Cremieux, as president of the Alliance, to Rabbi Natonek, the German translation of which I will communicate to you for your next, extensively discusses the colonization scheme. Moreover, Rabbi Natonek further received special letters of recommendation from M. Cohn and the chief Rabbi of France, whose first public step in the interest of the Holy Land shows that his heart beats warmly for our religion, people, and its high destiny. The following is a copy of the letter, bearing his official seal, which he gave to Rabbi Natonek: 'Third day of Han-
The French Missionary, Atger, communicates the following:— Mr. Salmon, one of the chief merchants at Tahiti, died on the 6th of August. His death is a great loss, not only to his family and relatives, or the Anglican Church, of which he was a member, but also to our Mission, of which he was a warm supporter. His parents were Jews, but when young he became convinced of the truth of Christianity. Convinced of its superior excellence he made a public confession before the Church of Christ, and was admitted into it by baptism. He was baptised by Mr. Howe, one of the Missionaries of the London Society. The step he took was the fruit of earnest conviction. He believed Jesus to be the Messiah promised to the Fathers, and saw in the crucified Nazarene the Lord of Glory and the King of Israel. His faith was childlike and strong, and seemed born with whole life that he was thoroughly in earnest. He was an Englishman by birth, and very attached to his nation and church, but he knew to become all things to all men. His love was boundless. He often worshipped us, and valued highly the labours of the French Missionaries. He did a great deal for the population and was about to unite himself more closely to us and to co-operate more actively with us, when he was suddenly cut off. Truly good acts in a mysterious way. Humanly speaking this labourer could not be missed in the vineyard; but God willed it otherwise. The Beloved came to his garden, and stooping down, caught the lily to transplant it into His heavenly garden.

He died very suddenly. His faith was sorely tried, but it remained unshaken till the very last. His last words were: “Let me go home.”

His death was universally mourned: the consuls and ships in the harbour hoisted their flags, and the merchants closed their offices and shops. His funeral was attended by the Queen, the deputy of the French Emperor, many leading men, and a large concourse of people. The natives exclaiming, whilst tears were streaming down their cheeks, “Tirara to taton, metua i Taiteini!” “Our father is dead, we have now no father in Tahiti.” We have taken this interesting account, somewhat abridged, from the excellent periodical of Professor Delitzsch.

PAST AND PRESENT STATE OF PALESTINE.

Christ’s Second Coming not fulfilled at the Destruction of Jerusalem.—This is the title of a little pamphlet aiming to establish that the second coming of Christ could not, as some suppose, have taken place at the period of the destruction of Jerusalem. It is apparent to us, clearly to our mind that the issue of the destruction of Jerusalem was very different from the effects that were to result to the Jews at Christ’s second coming, and that the promises to them, connected with that event, have not yet been fulfilled. The author proves first of all—and it is really a sad token that such a proof is required—that Christ did not certainly appear on earth during that period. He then proceeds to narrate the events we are led to expect before our Lord’s coming. He mentions the works and signs of Antichrist, and his appearance, and argues—and we herein agree with him—that he has not yet come, and that the description given of him is only in part applicable to any of the supposed Antichrists. One of the signs is, the Jews will receive him; for our Saviour says, “If another shall come in his own name, him ye shall receive.” Now if it is not the case that ever received such an one, they could not still be looking for Messiah, as they are to this day.

The coming of Christ is to be immediately after
the tribulation of those days. Those days, our author says, are not yet ended; they will close with the tribulation of the last days, after which Jesus will immediately appear. Christ is to come after the Jews are converted; now if He had come at the destruction of Jerusalem, how is it that the veil continues unto the present day? Christ is to fight for Israel. He certainly did not fight for them at the destruction of Jerusalem. Again, a resurrection must attend our Lord's return to this earth, and the judgment must take place after He has come. The author demonstrates that these things have not yet taken place, but most surely will be fulfilled.

We have given a very meagre outline of this little book, as we are pressed for want of space. But even this mere sketch will suffice to show that the contents are interesting and varied, and worthy to be studied.

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WHO WAS MELCHIZEDEK?

Dear Sir,—In the February number of "The Scattered Nation" occur these words: "With great subtlety Satan has combined in the hand of the Pope two offices, which God never permitted to be united in one man,—the priestly and the kingly." Now the case of Melchizedek, "king of Salem, and priest of the most high God," is too notorious to have escaped your notice in such a connection. I conclude therefore that you believe Melchizedek to have been no other than the Lord Jesus Christ himself. With St. Paul's commentary (Hebrews viii.) on the remarkable incident of the meeting of Melchizedek and Abraham, I do not see how we can come to any other conclusion, and this would not be a solitary instance of the Lord's having assumed human form, to make communication to His servants. Doubtless He was one of the three angels that came to Abraham before the destruction of Sodom. He wrestled with Jacob at the ford of Jabbok; and He was "the armed man" who appeared to Joshua as "captain of the Lord's host."

To me, and I doubt not to many others, it would be very interesting to know what view a Christian Israelite would take of the history and person of that most mysterious of all Scripture characters, Melchizedek. I believe the Rabbis consider him to have been the patriarch Shem, who was certainly living at the time.

To the composing editor of "The Scattered Nation," I remain, dear sir, yours truly,

A Constant Reader.

[It is perfectly correct that we did not forget Melchizedek, and yet we do not believe that Melchizedek was Jesus Christ himself. We shall speedily comply with the desire of "A Constant Reader," and state our views on that marvellous type of Christ. All we wished to say in our article was, that since his time God had separated the kingly and priestly office. These two offices were never allowed to be held by one person. Melchizedek belongs to an earlier dispensation.—Editor.]

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THE TIME OF THE END.

Dear Sir,—I read with interest Mr. Stent's letter in your last number of "The Scattered Nation," and if you think this worthy of insertion in your next, with all its imperfection, it may induce your readers to search the whole Word of God, which is necessary to the man of God attaining the full stature, and thoroughly furnishing him. May we be willing to receive the truth in God's own way, thereby sooner attaining manhood.

Mr. Stent's difficulty seems to me to lie in his not recognizing the King of the North as the Antichrist. To me it is very plain that the last King of Babylon, the Assyrian, the King of the North, the Little Horn, and Antichrist, are one and the same person, and he is not the beast, but sits on the beast, and rules him, and is the False Prophet. The beast is the head of the Roman empire. Daniel's fourth beast, and John's beast, as seen in Rev. xiii., crowned with the seven heads of Daniel's four beasts, and fully developed with ten horns, are also the same as Daniel's image as it shall stand complete in the day when the stone falls upon it, for it is then and not till then that the iron, the clay, He brass, the silver, and the gold, became like chaff, and no place was found for them. Please to read carefully the accompanying passages, and while reading accept the places named as the very countries and cities that God says they are. God has not, like Samson, put forth a riddle, but says, he who hath an ear let him hear: Isaiah x., xiii., xiv., and xxx. 27—33., xxxi., xlvi., xlviii.; Jeremiah iv. 7—15, v. 15, vi. 1, 22, xxv. 9, l., li.; Ezekiel xxvi. 7, xxxii. 11, 12; Habakuk i. 1—11; Zephaniah ii. 13; Zachariah ii. 6, 7; Revelation xiv. 8—11, xvi. 12—21; xvii., xviii., xix., xx. If these are read very carefully, with an honest desire to arrive at the truth, I trust the student, will receive blessing and light.

Permit me also to remark, if it is not taking up too much of your valuable space, that I can see...
no such thing in scripture as a year-day principle. In Ezekiel iv. the Prophet is told to pourtray the city and do certain things for signs to the house of Israel, and to lie on his side so many days. each day to signify a year. Where such is not expressly said, the days mentioned are just twenty-four hours, from sun-set to sun-set. The only period from which we can date the beginning of those days is from the time that the daily sacrifice is taken away and the abomination set up (Daniel viii. 11—14); from that time seems to begin the 2,500 days. Now is not this latter the image which the false prophet, Antichrist, sets up to the honour of the beast, the head of the Roman empire, commanding all to worship him and receive his mark? (Rev. xiii. 14, 15, and Matthew xxiv. 15.) It seems to me that the period of Antichrist's great destructive power will only last 1,260 days, and that power seems to begin with the taking away of the daily sacrifice till his destruction by the Lord (2 Thessalonians ii. 11.) And the over and above days till the end of the 2,300, when the sanctuary is cleansed, may be occupied in restoring the earth, and making all the earth subject to him whose right it is to reign. Again, notice the two witnesses: they testify 1,260 days, and the Lord comes after the three-and-a-half days that they lie dead (Rev. xiii. 5, 6.)—Yours in the blessed hope, 
G. Reu.

THE YEAR OF JUBILEE.

Dear Sir,—Will you allow me to ask a few questions as to the year of jubilee, which perhaps yourself or some of your correspondents will kindly answer?

1. Did the year of jubilee commence at the close of the forty-ninth year?
2. Or was it the forty-ninth year?
3. Or did it commence in the middle of the forty-ninth year and close in the middle of the next year—thus overlapping the seventh sabbatical year and the first of the next seven—being only nominally a year, and not actually the fiftieth year? [I have seen it thus stated.]
4. Was the trumpet of jubilee sounded at the beginning or in the middle of the jubilee year?
5. Lev. xxv. 9, says that the jubilee trumpet was to be sounded in the seventh month, on the day of atonement. Now this was in the month Tisri. Did the year of jubilee begin in this month?
6. Did the sabbatical years and the six intervening years all begin in the month Tisri?
7. The Mishnah says—"The 1st of Tisri is New Year's-day for the ordinary or civil year, for the computation of the seventh years (or years of release) and of the jubilees."* But in the introduction to the same treatise it is said that this was "during the existence of the second temple." Was it the same as this from the beginning? And if so, how does this agree with Exod. xii. 2: "It (Nisan, or Abib) shall be the first month of the year to you?"
8. But if they did not all begin in Tisri, how could they follow one another so that the jubilee could begin in that month?
9. Or did they all begin in Nisan (or Abib), the jubilee trumpet being sounded in the middle of the year?
10. Does not Lev. xxv. 22, seem to show that all these years began in Nisan, when it speaks of sowing in the eighth year, but not eating of it till the ninth year (that is, sowing in the latter half of one year and eating of it in the first half of the next)? Whereas if the years began in Tisri, would they not sow in the first half and eat of it the same year?

A Student of Scripture.

* De Sola and Raphall's Translation Treatise, xix., p. 156.

NOTE.

Many of our readers have expressed to us how highly they value the articles on "The Sanctuary of Jehovah," which are now appearing in these pages. We shall betray the secret that they are extracts rewritten expressly for "The Scattered Nation" by the author himself, from his book, entitled, "Antitypical Parallels; or, The Kingdom of Israel and of Heaven." The volume contains highly important and instructive matter, brings the holiest subjects before us, and bears marks that the author has been instructed by the Lord Himself to compare Scripture with Scripture, and to discern spiritual things spiritually.

In our next number we shall substantiate the opinions now expressed; our present object is merely to call the reader's attention to this important work.
JERUSALEM TRODDEN DOWN OF THE GENTILES.

BY THE REV. DR. H. BONAR.

JERUSALEM, as it now stands, bears no mark of being anything save a city of the Gentiles. There is nothing Jewish about either the inhabitants or their dwellings. It is as truly Gentile in its aspect and customs and buildings, in its bazaars and thoroughfares and costumes, as Alexandria or Cairo. In passing through it no one feels this is Israel's capital; nay, no one would be led to say this is a city of Israel at all. It does not retain one Jewish feature, save in those parts which cannot change—its rocks, its valleys, its hills. These are the same as in other ages, and they are the only unchanged memorials of the wondrous city—beautiful for situation, the joy of the whole earth.

Yes, Jerusalem, as it now stands, is a Gentile city. Its walls and towers and gates and streets are all in the hands of the stranger. One cannot pass along its streets or look down from some height upon its desolations without feeling that the “times of the Gentiles” have not yet run their course. Jerusalem is the standing proof of this transference of dominion from Jew to Gentile; the great exhibition of Jewish degradation and Gentile supremacy in the earth. These times of the Gentiles have lasted long; they may be said to have begun in the age of Nebuchadnezzar; they may, perhaps, be fast running out; but they are not yet ended; and the evidence of this (even were there no other) is Jerusalem.

The Turkish empire may be feeble and ready to crumble into fragments; still its sovereign is the Lord of Jerusalem. The Egyptian Viceroy may be a hated tyrant, ruling over his own Arabs with an iron rod; still he bears sway in Jerusalem. The kingdoms of Europe may be divided among themselves, some of them hardly able to maintain their own throne and crown; still the Consul of the weakest of them exercises more authority in Jerusalem than all the Jews together. The Arab, the Egyptian, the Greek, the Latin, all have some kind or amount of influence in Jerusalem; the Jew alone has none. The various nations of East and West have their political representatives in Jerusalem; the Jew alone has none. Without power, or influence, or weight, he is exposed to the oppression of every Gentile, whom covetousness or malignity or pride may stir up against him. He has no protector, no friend, no impartial judge.

It is not, however, of the Jew himself, but of his City that we mean to speak. On him, no doubt, the rod of the Gentile has lain, in all its weight and sharpness, for ages; on his hands and feet have the fetters of the stranger been fastened; but still it is specially of his city, his metropolis, that the Lord speaks, when he uttered the prediction, “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” It was specially of the city and its temple that he had been speaking in the commencement of the chapter, and hence it is specially on its doom that he dwells. It was the magnitude of its buildings that had called forth the admiration of the disciples, as if its greatness could never be affected by time nor its glory turned into shame; so it is specially the desolation of this their magnificent metropolis that he predicts—destruction to be perpetrated by Gentile hands; destruction not such as that wrought by Nebuchadnezzar or Antiochus,—from which the city was, in the course of a generation, to rise with renewed splendour,—but destruction to be prolonged for ages—ages during which Israel was to be scattered like the leaves over all the earth; and Israel's city was to be not merely in the hands of, but under the feet of the Gentile oppressor.

All the four Gentile monarchies have, in their turn, trodden down Jerusalem. First came the Babylonian, then the Persian, then the Greek, and then the Roman; and the representatives of these may be said, at the present day, to have their feet upon the city. Every part of it they have trampled down, and on every part of it are they still trampling. Hence it is that every vestige of ancient Jerusalem has been obliterated. Its stones, indeed, are there, vast and massive, but they are tossed hither and thither, and some of the
The finest and greatest occupy the obscure corner of a wall, or are buried under some modern structure, as if these only relics of former greatness that survive were to be used for the treading of Gentile feet or the foundations of Gentile walls and towers. No place of honour has been assigned by the Gentile to these stupendous fragments. He has treated the very stones of the Temple as only fit to be trodden on or cast out of sight.

Ancient Jerusalem has completely passed away, or rather, we should say, has been buried under ground; and it is upon the top of this city that the modern Jerusalem stands. Hardly has any city been so completely ruined as has Jerusalem by the various Gentile nations that have held it in subjection. In token of the utter ruin to which they had reduced it, it is said that the Romans ploughed it up, or, at least, made their plough to pass over it, as an emblem of its complete and hopeless overthrow. Thus it may be said that each Gentile possessor has acted. They have driven their ploughs remorselessly over its ruins till every trace of the beautiful city has been obliterated, so that it stands before us not like Samaria, a city that has fallen into ruins, and sunk, as it were, by its own weight; but as a city which has been first laid in ruins by some hostile hand, and then had these ruins tossed hither and thither, mingled and remined in wasteful confusion, till nothing has been left which might tell either of the splendour of its early greatness or of the grandeur of its sad decay. Across its ruins first went the plough of Rome in the first century. In after centuries came the so-called Christian occupants, the Greeks and Latins, who defaced it with their wretched superstitions. Then came the Saracen, and drove his plough across these ruins once more. Then came the Crusader, and ploughed up the ruins once more. Then, again, came the Turk, and reploughed the whole. Since that, during the last three or four centuries, all Gentile nations may be said to have been doing this same work. The Gentile does what he pleases with the dust of Jerusalem. The Jew looks on, but can only sigh. He sees the Gentile turning the very foundations of his city upside down, and casting out the memorials of the once glorious Jerusalem; but he can not utter a word. He is, no doubt, the descendant of David, the representative of its rightful lords, the true heir of the city and the land; but he dare not interpose. The Gentile is his lord, and he may do with himself, with his city, and with its dust, all that caprice or cruelty or pride may dictate. “Jerusalem is trodden down of the Gentiles.” When looking on such a scene, or hearing the report of such desolations, with what point, as well as power, do the words of Scripture come home to us, “Behold, I am bringing evil upon Jerusalem and upon Judah, that whosoever heareth of it, both his ears shall tingle . . . . and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down” (2 Kings xxii.12,13).

The foot of the Gentile is everywhere, both in Jerusalem itself and in that region which surrounds it; that girdle of hills and valleys that formed at once its ornament and its bulwark. Look where you will, and you will find the traces of Gentile lordship, if not of Gentile oppression.

Suppose we take our seat upon the slope of the Mount of Olives, which commands so full and so fair a prospect of the city. Look behind you, before you, around you, beneath you, you see the traces of this down-treading. Look behind you, and there upon the top of Olivet you have two things, first an Arab village filled with poverty and filth, whose inhabitant hates the Jew and worships the Impostor of the East. Then you have what is called the Church of the Ascension, pretending to mark the spot from which the Lord ascended, but desecrating the scene by its Gentile mockeries of superstition, and holding up before the eye of the Jew and in full view of Jerusalem an amount of abominable idolatry, such as even Babylon of old did not surpass.

Look beneath you, where the valley of the Kedron winds along, and there, just at the extremity of Gethsemane, and hard by that bridge by which the Lord must so often have crossed on his way to Bethany, you see another Latin or Greek erection—the tomb of the Virgin—as if the Apostate Gentile Church had seized upon the holiest spots for parading its mummeries before the eye of the Jew.

Lift up the eye, and you see the whole slope of Moriah, from Kedron up to the walls of the city, covered with the tombs of the Gentile. It is the Moslem burying-ground. They have chosen Moriah for their place of sepulture,
as if to defile the sacred hill with ashes—as if to prevent its being recognized as a spot which Israel had ever occupied. The whole side of the hill is hidden by the white tombstones which in thousands lie scattered over that sloping platform, where not the débris of the city, but the dust of the temple lies buried. The bones of the Gentile unbeliever have been scattered over the most sacred spots of the city. Nay, and it would seem, too, as if this spot had been chosen in mockery of the Jew; for, while the Gentile burying-ground thus occupies the temple-hill, the eastern slope of Moriah, the Jewish burying-ground, where they and their fathers have laid their dead from time beyond memory, lies opposite, on the slope of the valley of Jehoshaphat, which ascends to the Mount of Olives. The ashes of the Jew seem cast out of their own city and precincts, and the Gentile occupies the place where they should have been.

But look a little higher still, and there, on Moriah itself, stands the Mosque of Omar, enclosing the whole area of the Temple. That Mosque alone, into which no Jew can enter, and hardly ever any Christian—were there nothing else—points to the treading down of Jerusalem by the Gentiles. The great temple of the Eastern impostor, the finest Mahometan structure in the world, save Mecca, stands upon the ruins of Israel's shrine; and that strange mass of rock, which seems to have been the spot where the Holy of holies was, and which remains to this day untouched by the tool of man, as in the days of Araunah the Jebusite, has been fixed upon by the Moslem as the place over which the spacious dome of the mosque has been built. The Gentile has not merely entered into the sanctuary and made it a desolation; he has not merely trodden it down and desecrated it; but he has erected over the holiest spot of all the great monument of his false faith—the manifestation of his hatred to the Jew, and his determination, not merely to defile their city and their temple, but to make that defilement and down-treading perpetual.

But pass beyond the Mosque, and look over the city. There you have mosques and minarets—I was almost about to say without number—all of them symbols of the great down-treading. Besides these you have the churches and convents of the Greek and Roman apostasy rising in different parts; and in these there is even bitterer enmity to the Jew than in the Moslem mosque. They have planted upon the ruins of the desolate city and on the head of the hapless Jew the foot of more remorseless hatred and persecution than has been done by the blind devotees of Mahomet. They are the great treaders-down of Jerusalem; nor are they less to be accounted so because they take the name of Christ into their lips, dedicate churches to His name, and build tombs in honour of His saints.

Look again over the fair city as it lies before you on that sunny slope, and see the flags of many nations waving in the wind. At each Consulate these banners are flying; but they are all Gentile, and seem as if waving over a conquered city. The banners of all Europe are there, and distant America as well, with all varied symbols—such as the French eagle and the British lion. But in all that array of banners the Jew has no place. He has no emblem, no banner. The lion of the tribe of Judah, the wolf of Benjamin, the stag of Naphtali, or the vine-branch of Joseph—these have no place in that gay display of national emblems. For this is the day of Gentile sovereignty; and the Jew is reaping the sorrow and the degradation which he has sown. Their sin has found them out, and has been tracking them for ages. Blood is upon them! The cry of innocent blood has risen up against them. "We have no king but Caesar!" was their shout when they rejected their own Messiah; and that Gentile supremacy which they thus chose for themselves has been manifesting itself, age after age, in a hundred various forms—oppression, persecution, contempt, extortion, bondage, denial of privilege, and rule, and honour,—even in their own city. Not only does the Jew not rule the Gentile anywhere, but he is not allowed to rule himself, even in his own land. The sceptre of Judah has departed, and in its place has come the iron rod of the Gentile—the prison, the chain, the sword. And the centre of all Jewish calamity, the scene of Israel's lowest humiliation, has ever been Jerusalem, whose special doom has been to be trodden down of the Gentiles.

Different from all other desolations has been the desolation of the once holy city—a sorrow and a ruin peculiar to herself. Her ruin has not been like that of Sodom, which the Lord overthrew in a morning and covered with a
veil of waters which has never since been removed. Not like Samaria, whose glorious beauty was to be a fading flower, as the hasty fruit before the summer (Isaiah). Not like Gaza, on which baldness was to come (Jer. xlvii. 5). Not like Ar or Kir of Moab, which were to be laid waste and brought to silence (Is. xv. 1). Not like Bozrah, which was to be a perpetual waste (Jer. xlix. 13). Not like Damascus, of which we read, “I will kindle a fire in Damascus” (Jer. xlix. 27). Not like Babylon, which was to be a desolation—a dry land, a wilderness, a land where no man dwelleth (Jer. li. 43). Not like Sidon, of which it is written, “I will send unto her pestilence and blood” (Ezek. xxviii. 23). Not like Tyre, of which it was prophesied, “I will bring up the deep upon thee, and great waters shall cover thee” (Ezek. xxvi. 19). Not like Egypt, of which it is said, “I will spread out my net over thee with a company of many people; I will leave thee upon the land, I will cast thee forth upon the open field, and I will lay thy flesh upon the mountains” (Ezek. xxviii. 3). Not like the doom of these nations or cities has been the doom of Jerusalem, but something altogether her own. Her sin was peculiar, and so has been her judgment. She exalted herself above the Gentiles; she has been trodden down by them. She gloried in her honours as if she were the mistress of all the kingdoms of the world; she has been placed not merely under the power, but under the very feet of the Gentiles; and the spot which of all others has been most degraded by the Gentile has been that very temple of which she boasted as the badge of Jehovah’s favour, which could never be taken from her.

How true do we find it to be that as each sinner has his own sin, so has each sin its own judgment. For God does not smite at random, nor punish without special reason and meaning; but not less truly is there judgment for each sin, and condemnation for each sinner, than there is the one great cleansing from all sin—a cleansing which would have sufficed even Jerusalem if she would but have known it in her day—a cleansing which suffices, to this hour, for any sinner upon earth, whether Gentile or Jew, for there is no difference; for all have sinned and come short of the glory of God.

FOUR HORNS AND FOUR CARPENTERS.—(Zech. i. 18—21).

BY THE EDITOR.

The prophets were servants of God, and true patriots, warm friends of the people whose sons they were. They identified themselves with the nation which they sincerely loved; and when they foresaw the calamities that were to befall Israel, and foreknew that great and mighty enemies would shake the very foundations of the nation’s existence, their hearts were filled with grief. True, the prophets acknowledged the righteousness of God, and were very far from finding fault with the holy judgment of Jehovah, but still they were by no means indifferent to the woes that would overtake the land; for the more they were convinced of the folly and wickedness of the people, the more they were moved in their souls, repeating the painful cry of one of their fellow-servants: “Israel, thou hast destroyed thyself;” though they, no doubt, delighted to add with the same prophet, “but in Me is thy help.”

The threatenings he had heard, and the promises vouchsafed to him, laid hold on the soul of Zechariah; they occupied his whole attention, so that he was quite absorbed by them, bowed down his head, and scarcely ventured to look up. He seemed to forget all that surrounded him, and a new revelation was required to awaken, to stir him up, before he would lift up his eyes and his heart. Then he lifted up his eyes, and saw. And what did he see?

One single remark before we pass on. We ought continually to compare Scripture with Scripture, if we really believe in its perspicuity and perfection. It is preposterous to be wise
beyond what is revealed, for secret things belong unto the Lord; but, on the other hand, we ought not to be satisfied with a merely superficial knowledge of the truth, for the Word is given us to meditate on it, and to inquire into it, by day and night. Personal experience and application of the truth is indispensable, yet let us not be satisfied with general notions and indistinct expressions. It augurs little for our esteem of the Word of God, if we are easily satisfied with some dim rays of the light which shines so brilliantly in the word, since we know that holy men of old found God's testimonies to be a light unto their feet, and were indefatigable in describing their beauty, sweetness, preciousness, and excellency. Are we not told that the prophets inquired and searched diligently what or what manner of time the Spirit of Christ which was in them did signify, when "it testified before hand the sufferings of Christ, and the glory that should follow"? (1 Pet. i. 11). Every prophet made himself thoroughly acquainted with the writings of his predecessors, and all of them looked back to Moses, the great mediator of the old covenant, the revealer of God's will, to whom Jehovah spake as a friend with his friend; the Spirit being not afraid of repeating himself, caring very little for originality, a gift so much coveted in our days, when people attach greater value to a captivating form than to substance and matter. In passing, I would just remark that the authenticity of the Five Books of Moses, so rudely attacked, would be not a little strengthened if we compared the books of Samuel and the Judges, the prophecies of Isaiah and Hosea, with the Pentateuch, and more especially the words of Jeremiah, with the writings of Moses; for such a comparison would go far to justify the conclusion that these prophets continually refer to Moses, and again and again quote from the Pentateuch.

Zechariah was, no doubt, well acquainted with the prophecies of Daniel, who lived in that very Babylon, from whose iron grasp Judah had just been delivered; and hence you must look to Daniel and the revelations given to him, if you wish to understand the hints—rather than descriptions, of Zechariah's visions. Zechariah saw four horns. They are descriptive of dignity and dominion, they are symbols of strength and violence (1 Kings xxii. 11; Micah iv. 13). We may safely suppose that the visions of Daniel (vii. 1—7), and the horns so markedly described in the 8th chapter, were well known to Zechariah. (Compare vii. 8, 20, 21, 24; viii. 8, 9, 21, 22.) These four kingdoms represent the Babylonian, Persian, Grecian, and Roman empires. Of these horns it is said that they have scattered all, even as the mighty wind drives away the chaff. Two of these kingdoms had already tossed Judah, as furious bulls do when they are filled with rage. The third is mentioned in Daniel viii. 21, and Zechariah ix. 13; and the fourth, as the prophet well knew, was to be the most terrible of all (Daniel vii. 7, 19, 23). Hence, even after the present return of Israel from the captivity, after the building of the temple, and the restoration of the holy city—events to which all Israelites had been prayerfully looking forward—two empires, sly and cruel, would still toss every part of Israel, and spare neither nation nor land. For a long time the prophet had waited for the day of deliverance, and rejoiced in the thought of the rebuilding of the walls of the holy city, dear to his heart; and now, when his wishes are about to be realized he sees that ere long new and even greater calamities are to befall his nation. Can you wonder at his being overwhelmed with grief, and even as Daniel without strength and breath? (Daniel x. 17.) Notwithstanding this, he persevered in the execution of his task, and exhorted the inhabitants to go on building. He attends to present duty, and leaves to God the issue of all things. Thus it was with Isaiah, who for many years prophesied in the midst of Israel, in order to make the heart of the people fat, and to shut their eyes; and he accomplished this awful commission in obedience to Him that had sent him. And Zechariah exhorted the people to rebuild the temple, and to raise Jerusalem out of its ruins, though he knew that this very temple on which so much labour was bestowed, was to be destroyed, and the city to be left waste. He was a messenger, and his duty was simply to declare God's mind, and he left it with God to execute His plans. Oh for the spirit of Zechariah when we are called to disclose God's will, and to do God's work! We are unconquerable whenever we disregard the consequences, and simply rest satisfied with doing God's will. We have nothing to do with to-morrow, and cannot repair what was
neglected yesterday; neither the past nor the future is ours, we have only to do with the execution of our duty to-day; and whatsoever is done in the name and to the honour of the Lord, will have its reward, though it be broken off as soon as it is accomplished.

Zechariah is not satisfied with a general impression, but asks for a distinct declaration; and whenever such a desire is manifested, which proceeds not from curiosity, but from a wish really to know and to understand God’s mind, the answer is never withheld. The Lord in condescending mercy administers to His servants the healing balm, and comforts his wounded heart, filling it with rich consolation. Zechariah sees four carpenters, or smiths, who were empowered to cut off these horns. The prophet perceives that these smiths are to convey to him consolation—he perceives the presence of God in them, and he distinctly declares, “The Lord showed me.” (v. 20). He experiences the power of this consolation in his heart, but is anxious to understand thoroughly the work of these carpenters; and in answer to his question, he is first of all led to see the deep misery, the wretched state of Israel. For they must first be humbled ere they can be exalted. Humiliation before God always goes hand in hand with true exaltation, but humiliating before man with deeper degradation. When Israel was led out of Egypt it went out with a high hand, for it expected everything from its God; but since the days of Jeremiah they have learned to humble themselves under the yoke of the nations, and they were trodden down under the feet of these very people they tried to flatter in order to insure their good will.

The great principle proclaimed in this vision is characteristic of the great struggle at all times carried on between the Kingdom of God and the powers of the world, the Prince of peace and the god of this world—between beast and man. Horns cannot be thought of without beasts, and carpenters most naturally represent the human element. Man was originally destined to rule over the beasts, but, through sin, he subjected himself to the power of the beast. In Paradise that element appears in the form of a serpent, and overcomes Eve, and, through her, Adam, who was till then a man after the image of God, but was led astray by false promises, and suspicions raised against the intentions of God. Sin now finds ready access to the posterity of Adam, and is seen in its complete development in Satan, the old serpent. When you come to the second Adam, the very same element manifests itself in an awful manner against the people, kingdom, and glory of God. It approaches Him, promising Him the kingdoms of this world, not merely by way of boasting and the using of high-sounding words, but in reality; and the serpent is changed into a roaring lion. In Christ perfect humanity, in its perfect union with God, is seen in the Lamb of God; but in Satan we see the perfectly developed beastly element in its union with the powers of hell, breathing enmity against God. Daniel saw the kingdoms of the world committed to four beasts, and more especially to the awful horn (Dan. vii. 1—8); but he saw also one like the Son of Man coming with the clouds of heaven (Dan. vii. 13). Is not the Son of Man He to whom it is given to overthrow these bestial powers? (Dan. ix. 12.) Yea, is there not something to be learnt from the fact that Nebuchadnezzar, who refused to listen to the warnings of Daniel, and boastingly said, “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (Dan. iv. 29) was at that very time driven from men, and did eat grass as oxen? Does not all this teach us that there are two conflicting elements—Satan and the Saviour—and that this struggle will be carried on until Satan shall be bound forever and all honour and glory be given to the Son of Man, the Lamb, the Lion of the tribe of Judah?

The struggle is at present carried on not only without, but also within the Church. Whenever the Church of Christ entered into fellowship with the world, expected help from it, and leaned on the arm of flesh, she injured herself, for she forgot that these very horns which promised assistance would at last be used against her. She needed not the arm of the flesh, for the strength of the Church is to be found in a clear knowledge of her weakness, and entire trust in the all-sufficiency of the grace of Him who is her Head. The horns were never spared to the Church. The four carpenters in those days were, perhaps, Zerubbabel, Joshua (the high-priest), Ezra, and Nehemiah; but it holds true for ever that whenever
the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Though the number of the horns be great, that of the carpenters is equal. The natural eye sees nothing but the power of the enemy, but the eye of faith beholds the angelic host round about the master (2 Kings vi. 17). God finds or fits the instruments to check the force, and restrain the power, of His adversaries—yea, to make it to turn to His praise.

This conviction humbles us, who very frequently try to make peace with the world, and covet its assistance. Expect nothing from the horns! they cannot but resist the Kingdom of God. Be not afraid of them! for, though the clouds may hide the sun from before us, he will break forth and dispel them, scatter them like chaff. Let us persevere in the work God gives us to do; for to-morrow, at His day, God will surely send the carpenters.

And now mark: the last powers we see are not the horns, but the carpenters; not the roaring lion, but the Lamb; not the power of darkness, but the Sun of righteousness; not the liar and murderer, but the Prince of peace. The gates of hell cannot prevail against the Church; the kingdoms of the world cannot remain for ever; Israel cannot be vanquished; one enemy will destroy the other, till at last all enemies are overcome, Christ rules as the King of His people, and all knees bow before Him, and all tongues confess Him to be the Christ, the Lord of glory.

THE BATTLES OF PALESTINE.

BY DR. W. GRAHAM, OF BONN.

LETTER IV.

We have taken a glance at the Jewish nation under the Babylonians, the Persians, and the Greeks. This Greek empire, however, was speedily divided into four monarchies, of which the Syrian and Egyptian came into constant connection with the Jews. How was Israel treated by these kingdoms? Was toleration the rule or the exception? Are there any noble deeds to attract the eye of history? This, too, is in the period during which revelation is silent, and there is neither a prophet nor a seer in Israel. From Malachi to the birth of the Saviour is 400 years, and during this long period we have no source of information but the Apocrypha and profane history.

Bear in mind, also, three things which will help to throw some light on the condition of the Jews during these centuries of suffering and sorrow. (1.) That only a small portion of the nation returned from Babylon; and those who did return and constitute the kingdom anew, never attained to independence. They knew and felt and confessed their bondage, even after their restoration; Neh. ix. 36, 37. (2.) They had no gift of prophecy any more; the Urim and Thummim were no more; the Shechinah had returned to the heavenly throne, and thus all-direct intercourse with God, in the way of revelation, ceased. (3.) They were no longer governed by the family of David. Zerubbabel, indeed, was a prince of the line of David, and Nehemiah is supposed by some to have been so; but after his death there was no individual governor appointed, but a kind of aristocracy, or general council, was entrusted with the affairs of the nation. This was the Sanhedrim over which the high-priest presided; and thus gradually the whole power, civil and ecclesiastical, settled in the hands of the pontiffs. Bearing these things in mind, let us figure to our minds the condition of the nation in its relations to the Greek kingdoms of Egypt and Antioch.

1. During this period, in the absence of the heavenly guidance, sprung up the doctrines of the Cabala, which abandoned the letter of the law, and sought out hidden meanings, in points and letters and words, so that fancy and ingenuity could bring any signification out of any passage. These were the founders of the spiritualizing, or rationalistic, or mythical system of interpretation. Origen brought it into the Church, and it has exercised, and is still exercising, a deadly influence on the interpretation of the Word of God.

2. During this period the nation was divided
into different sects, whose contentions helped to bring on the final desolation of the country. The Chasidim, or Saints, pretended to extreme sanctity, and brought forth the proud, superstitious, heady, high-minded, hair-splitting sect of the Pharisees; opposed to them were the truly righteous, the Sadducees, who would have nothing but the Word of God, and as little as possible of that; no traditions, no formalities, no ritualism; no angels, no spirits, and no resurrection of the dead. These two sects divided the Jewish nation then, and they divide the British nation now; they brought Jerusalem to ruin then, and they are likely to bring the Church of England to ruin now. The Essenes were, perhaps, on the whole, the most respectable sect in the land, so far as purity and morality are concerned. They were Jewish monks, who gave themselves to contemplation; despised riches, avoided the ordinary pleasures of life, adopted and brought up the children of others, though they had none of their own; avoided all quarrels, and detested war; tilled the soil, made useful articles, but never engaged in traffic: in doctrine they were Calvinists, in practice they were ascetics; and as to politics, they were the reformers of the age. It is strange they are not mentioned in the New Testament. Then there sprung up an apostate party or sect, who, to gain the favour of the rulers, adopted Greek customs, Greek names, and, finally, the Greek religion. These were the infidels of the nation, who like our own Hobbes, placed religion and moral obligation on the foundation of the civil magistrate; truth could not be found, or if found was of no value. These parties and principles, struggling in the nation during two centuries, had brought the ancient religion to the verge of destruction. The defections of the people required chastisement, and the instrument was at hand.

3. Ptolemy, the King of Egypt, besieged Jerusalem (B.C. 321), and entering the city on the Sabbath day, when the Jews would not fight, carried away 100,000 of them to Egypt. There, however, he relented, and the captives obtained the same privileges which Alexander had given them. They became favourites, and furnished the king with an army of 30,000 men. But time rolls on, and another king arises in Egypt, Ptolemy Philopater, who, having conquered his enemies, proceeds to Jerusalem, like Alexander and other kings, to present his offerings to the Lord. Being there, he is seized with the vehement desire of entering into the Holy of holies. This being contrary to the Jewish religion, cannot be allowed to any but the high-priest. The king, however, forces his way, and is just entering the shrine when he is seized with a terrible panic, which paralyzes him utterly, and the obtrusive monarch is carried out half dead with fright. He now quits Jerusalem, breathing vengeance and extermination to the whole Jewish race. The first stroke shall fall on the Jews of Alexandria, who are immediately within the grasp of the tyrant. Be firm, then, ye sons of Jacob, for the furnace is becoming hot. The first decree against them is, that no person who has not sacrificed to the gods shall approach his palace, whereby the Jews are shut out from the courts of justice and all legal protection; then he commands all the Jews to be branded with an ivy-leaf, the mark of Bacchus, and if they do not worship that god they are to be degraded to the lowest class of citizens, and forfeit all their rights and privileges. To the honour of their race, and humanity in general, only about 300 out of the multitude of Jews complied, and they were immediately excommunicated by their brethren. Honour to the brave! But all this exasperates the tyrant still more, and he determines to exterminate them! Yes, a human being determines to do that! A Greek, a philosopher, and a king! So the Jews of Alexandria, and the Jews from all the cities of Egypt, are brought in chains and cast into the great building called the Hippodrome, next morning to be trodden to death by elephants! The king, after two nights of intoxication, comes with his retinue to see the sport; but the elephants, made furious with wine, attack the multitude of spectators instead of the Jews, and the king and his courtiers are put to flight. This incident is the salvation of the Jews, for the king is now persuaded that the gods are against him, and therefore he instantly restores the Jews to all their former privileges. Thus God answered the prayers of His people, and the cloud passed away.

4. But now let us move onward in the bloody history of the persecuted people. The scene is now changed, and the tyrant is Antiochus IV., who comes forth like a lion from his lair in Antioch, to devour and destroy the ancient people. The Jews heard he-
THE KING AND THE HEAD.

BY THE EDITOR.

These words seem to have the same meaning, for both indicate government and authority, both promise guidance and protection, and demand submission. It might, therefore, appear to be quite indifferent which of the two one uses, and hence one hears of Christ as being spoken of as the Head, and then again as the King of the Church. I do not intend to explain what is understood by the "crown rights of Christ," nor what is meant by "His Headship;" all I wish to say is, that if one desires to speak of Christ in accordance with the Scriptures, and every Christian ought to be very careful in the titles he gives to Jesus, we must speak of Jesus as the Head of the Church. And why? The Church is, in Scripture, described as a body with living members, scattered among all nations, to be found everywhere, each one having a special work to do, and occupying a particular place in that wonderfully framed body of Jesus. To a body belongs a head, and hence He is justly called the Head of the Church.

It is not so with a king. That title presupposes a nation and a country. That country may for a certain time be occupied by a strong enemy, and the nation have rebelled against the king; but if the king has not abandoned his title and his throne, the country may sooner or later be restored to him, and the nation cheerfully yield obedience. Country and nation may have to undergo great tribulations, but then these very tribulations will purify and prepare them for the reception of their despised and grieved Sovereign.

At the very beginning of the history of Jesus on earth, Gentiles asked for Him as the born King of the Jews, and the man to whom Christ gave the testimony that he was an Israelite without guile, honoured Him as the King of Israel. The converted Jew did on the cross pay homage to Him as a King, when he asked Him to remember him when He had entered His kingdom, and the haughty Gentile Pilate yielded to the wish of the Jews to crucify Jesus; but he resisted them to the last, when they asked him to change the inscription: Jesus of Nazareth, the King of the Jews. In the Hebrew, the Roman, and the Greek languages it was written in the preserve of friends and foes, of Gentiles and Jews, of devils and holy angels, in heaven and in hell this title was heard, the King of the Jews. Jesus never abandoned it, and the country and the people over which He is to rule in a special manner, must be trodden down under the foot of the oppressor, as long as the dominion of Jesus is not established over the nation and over the land. But it will not be so for ever. The promise of God cannot fail, and the word uttered by the angel who announced the birth of the Son of the Highest, to whom the Lord God shall give the throne of His father David, must...
be truly and literally fulfilled. For these words of the angel simply disclose that what was foretold by Nathan the prophet (2 Sam. vii.) was now about to be fulfilled in Jesus the Son of Mary, David's Son and David's Lord. Surely it holds true of the words of God, that they mean what they say, and say what they mean; now, it is beyond a doubt that David was the father of Jesus, and that the father had a throne, and ruled as a king over Israel. If, then, God guarantees unto Jesus the throne of His father David, must this not mean that He was to be the King of the Jews? I enter not at present into any further deductions which might easily be drawn from this simple statement; suffice it to say, that if Jesus is not to be a mere titular monarch, a King, as it were, without a land and without a people, that Jerusalem must be rebuilt and Palestine be inherited, and Israel restored to its land and its glorious King. For it is manifest that Israel is scattered and despised because it is without its King, who is its salvation, strength, and glory, but also that the glory of Jesus is incomplete as long as He is not acknowledged by the Jewish nation as their King.

My present object is obtained if I have succeeded in pointing out that Scripture warrants and demands these expressions: Jesus of Nazareth, Head of the Church and King of the Jews. Let us neither confound nor separate them, both tend to the glory of Christ, but either of them describes a different relation He stands in. It is as unscriptural to speak of Him as King of the Church as of Head of the Jews, and our testimony on His behalf is as incomplete when we leave out Head of the Church as when we omit King of the Jews.

Let us raise the ensign and unfurl the banner of Jesus against the King, Pope, and the Head of the Eastern Churches, and honour Him with the honour the Father gave Him—JESUS OF NAZARETH, THE HEAD OF THE CHURCH, THE KING OF THE JEWS.

HEBREWS XIII. 10.

BY THE REV. A. A. ISAACS, M.A.

In the article on "Ritualism judged by Moses," in the number of your able periodical for January, you allude to what is confessedly a very difficult passage of Scripture—viz., Heb. xiii. 10. Although your comments on the passage are important and interesting, I do not see that you have attempted to unravel or explain it. At the present time, when the teaching of Rome has found such a lodgment in the Church of England, this text, upon which a doctrine of perilous significance is made to rest, ought to be made the subject of careful investigation. Allow me briefly to give my views concerning it, in the hope that it may thereby be cleared of its difficulties.

Before doing so, I would observe that it is the only passage which apparently associates "an altar," with the Christian system. "We have an altar, whereof they have no right to eat which serve the tabernacle." It is hence assumed that the Christian has an altar, and that, an altar of sacrifice. It is further assumed that this refers to the Lord's Supper, and that consequently, on every occasion when that sacrament is celebrated, there is a sacrifice offered of the body, the soul, and the divinity of the Lord Jesus Christ. I am not exaggerating the Roman and quasi-Roman doctrine on this point. Let us therefore inquire—

I. In what capacity did Paul write the Epistle, and hence this passage?

II. To whom was it addressed?

III. At what time was it written? and

IV. To what did it refer?

The first two inquiries may be answered in a few words:—

I. The author of the Epistle writes as a Jew—as one who was practically acquainted with Jewish symbols, doctrines, and practices. Throughout the whole of the Epistle he sustains the fact, that he, in union with his fellow-Jews, had been using types and symbols which were now fulfilled in the great Antitype, and expecting the ratification of promises which had been accomplished in Him. II. The Epistle, as its title indicates, was addressed to Jews—to those in particular who had accepted the great doctrines of the Gospel; to others who were in doubt and difficulty with regard to the observance of Mosaic institutions, and even to those who had not yet recognized the claims of Jesus of Nazareth to be their promised Messiah. III. The Epistle was written at a time when the temple was still standing, when its ceremonial was still observed, when the sacrifices were still offered, and the Levitical services still maintained.

Let us pause, therefore, at this standpoint. The passage has no more to do with Christian observances, than the tabernacle, the candlestick, the shewbread, or any of the other insignia of Jewish worship of which the Apostle had been speaking. As a Jew he is addressing Jews: as one intimately acquainted with the ceremonial law, he is referring to one of its requirements. And moreover, inasmuch as the temple services were still observed, he speaks of this "altar" as being at that time in existence, and forming a part of the Jewish practice of that period. It is true that he proceeds to apply it to the work and mission of the Lord Jesus Christ. He shows that in His atonement this type was fulfilled. But it is only in the form of application. I must venture with all confidence to repeat that this practice in connection with the "altar" had then, and has now, nothing to do with practical Christianity. Paul only refers to it as part of the ceremonial law which had received its fulfilment in the Lord Jesus. Let us therefore inquire, in the last place—
IV. To what does this passage refer?

There are several occasions mentioned in the Book of Leviticus in which the priests and Levites were prohibited from eating the animals which were offered in sacrifice. It would appear that this included all those sacrifices, the blood of which was taken into the sanctuary of the Lord. But it hardly admits of a doubt that the Apostle is here referring to that which was offered on the day of Atonement. Of this he observes, "they have no right to eat which serve the tabernacle." (The term "altar" is employed to indicate that which is offered on the altar.) None of these, from the high priest downwards, who served the tabernacle were permitted to eat of this offering. "The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." When, therefore, the great sacrifice of Atonement was offered, the persons engaged in presenting it before God were led to consider its spiritual significance. A provision was made for the Levitical tribe in the offerings of the tabernacle. But of this particular sacrifice they were not permitted to eat. The blessing of which it was typical, and of which it was productive, did not consist of "meats which have not profited them that have been occupied therein." And if this were true of the Levites, how much more true is it in the case of the Christian, who has by faith received the Lord Jesus Christ into his heart! For we must remember that this great sacrifice under the Mosaic dispensation, represented Him who is the only Atonement for sin. As the body of the bullock was burnt without the camp, so the Son of God "suffered without the gate." But as the blood of the bullock was sprinkled within the sanctuary of God, so this blood of the everlasting covenant has been presented in the Holy of Holies, even in Heaven itself, where our Lord "ever liveth to make intercession for us."

This clause in our inquiry therefore elicits the following points—:

1. That the Apostle refers to the sacrifice which was offered on the day of Atonement.
2. That it was in every respect typical of the Lord Jesus Christ.
3. That as the body of the bullock was burnt "without the camp," so the Redeemer suffered "without the gate."
4. That as the blood of the bullock was taken into the Holy of Holies, and there sprinkled before the mercy seat, so the blood of our great Atonement has been taken into Heaven itself, where He presents it as our great High Priest.
5. That as the bullock thus offered, and on which the sins of the people were laid, was adjudged to be unclean, and was therefore burnt without the camp, so our Lord, as the sin-bearer of His people, was regarded for the time as a malefactor, and as such suffered without the camp.
6. That as it is the privilege of His people to walk in His steps, so it is their part to take up His reproach and go forth unto Him without the camp.
7. That inasmuch as we as Christians have no Levitical sacrifices to offer, all having been consummated in the work of the Son of God, let us by Him "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

Let me but offer one concluding remark. If the Romish interpretation of this passage be correct—if it refers to a Christian "altar," or Christian "sacrifice"—and if this be literally set before us in the Supper of our Lord—then none of the so-called priests should eat thereof, in conformity with the doctrine of which they profess to be the expositors.

**OUR PRESENT POSITION.**

"May we interpose anything before the Advent?" "Is the Advent imminent?" "Are we approaching the End?" Such are the deeply-important questions which Mr. Minton proposes to answer in the sermons before us. They are marked by distinctness of thought and sound judgment, and we believe that we shall do our readers a service by laying before them the substance of these able discourses.

At the outset, we are told that the pre-Millennial Advent and the Year-day principle are taken for granted. While the former is purely a matter of Scripture interpretation, the truth of the latter is being substantiated by facts; and although it is possible a personal Antichrist may yet arise, the exaggerated prominence given to this theory by some writers may be a device of the enemy to divert men's minds from the real point of attack—the tendency to sacerdotalism, sacramentalism, and superstition.

In reference to the debated point as to the last head of the Beast, in Rev. xvii., the view of Mr. Elliott is compared with that of the Rev. G. S. Faber, the former of whom shows that the Popes were the *de facto* Head of the Roman Empire; and the latter, that the German Emperors were its nominal *de jure* Head.

On the one hand, there is the marvellous historical fulfilment of the Beast's character and actions in the Papacy; and, on the other, the no less remarkable circumstances connected with the French emperors in its original and in its revived form. Both are accepted as a double fulfilment of the prediction, but no attempt is made to indicate the future course of the French Empire in that direction. It is not a question of Napoleon I.
or Napoleon III., or even the Napoleonic dynasty, but the French empire is held to be the heavenly kingdom, whether by Napoleon or by Napoleon III., or by any other French emperor, such as Napoleon III., or even the Napoleonic dynasty, but the French emperor who is the heavenly king.

In the first discourse on “The Blessed Hope,” the question is discussed, whether it was incumbent upon the Church, from the day of Pentecost, to look for the Lord’s return to take His people to Himself at any moment. It was not so from the first, it can only be so now: by showing that everything which had to intervene had already taken place.

The inference that such was to be the attitude of the Church, chiefly depends on the meaning attached to particular words, such as “watch,” “wait for,” “look for,” “at hand,” “short,” all of which are somewhat elastic in their application, and that application is capable of being tested in some degree by facts. Peter had been told by what death he should glorify God (John xxi. 18, 19), and he himself (2 Peter ii. and iii.), speaks of his own death as a certain event, and anticipates a long period afterwards, during which the Church would have need of apostolic counsels. Neither he nor those whom he taught could, therefore, have been expecting the Lord’s coming during Peter’s lifetime; yet it was then their bounden duty all that time to “watch” and to “wait,” and they were constantly reminded that the Lord was at hand. Paul, too, had been told that he must preach the Gospel in the uttermost parts of the then known world, and especially at Rome; and he distinctly tells the Thessalonian Church, in his second Epistle, that the Lord should not come till the “Man of Sin” had been revealed.

The great rock, however, on which the theory in question is shattered, is our Lord’s discourse on Mount Olivet, Matt. xxiv. and xxv. Not only does He tell His disciples that before the first act of His coming for their “redemption” (Luke xxi. 28), false Christs would arise, national convulsions take place, fierce persecutions rage against the Church, and above all, Jerusalem be trodden down of the Gentiles, during the whole period called “the times of the Gentiles,” but He also tells them of certain signs, to appear at the close of that period, which when they should “begin to come to pass,” the Church might then, and not before, believe that her “redemption draweth nigh.” How could those who heard this discourse believe that the Lord might any moment “appear the second time without sin unto salvation”?

There is also the moral consideration, that if the injunction to “watch” and “wait” necessarily included the idea of His possible return at any moment, millions of eminent saints have lived and died “sleeping,” and no “crown of righteousness” can be “laid up” for them. How, then, are we to understand the passages referred to? The Second Advent is distinctly held out as “the blessed hope” of the Church, and therefore to interpose any Millennium of blessedness between the present season of trial and the Second Advent is unscriptural; and it is to guard us against this that the New Testament is so earnest in exhorting us to keep our eye fixed on that great event. The Church was to watch—literally, to keep awake—with reference to her Lord’s return, not because He was likely to come soon, but because He was likely to delay long and try her patience. Each individual member of the Church, instead of selfishly thinking only of his own personal happiness after death, was to remember that the body of Christ will have to continue suffering till the Advent: on that his eye was to be fixed, and for the hastening of that he was ever to pray. No doubt we are also enjoined to be prepared for something which may happen at any moment, for our eternal destiny may at any time be as suddenly and effectually sealed by the stroke of death as it could possibly be by the Archangel’s trumpet. He may come at any moment to require your soul of you, therefore watch and pray; He may delay long to come for the salvation of His Church, therefore wait and be patient.

Preparation to meet the Lord is not dependent on expecting Him; it consists simply in trusting, loving, and serving Him. The wise virgins were asleep as well as the foolish, on the subject of the Bridegroom’s coming, but they were not spiritually asleep, for they had oil in their vessels; and the preparation here represented inwardly by the possession of oil, is represented outwardly in the next parable by the diligence of the faithful servants. The meaning of some of the texts which are thought to express the judgment of the Apostles on this question, will appear to be modified when viewed in relation to the context of each; and the question remains, What was the truth which Paul and James and Peter combined so strongly to assert?

Such words as “short,” “nigh,” and “at hand,” are relative terms, the meaning of which varies according to the standard of reference; the moon would be said to be very near the earth, while Calcutta would be called a long way off from London. The mistake in question arises from supposing these expressions to have been used with reference to the earthly lifetime of any individual Christian, instead of with reference to the dispensational life of the Church; it is the fact of her having entered the last dispensation of grace before entering into her glory, that the Holy Ghost declared the Lord to be at hand, and the end drawing near, in accordance with the Old Testament language so often quoted in the New, which calls the whole of this dispensation “the last days,” the “last days,” or the “last time.” On the same principle the expressions used by Paul (1 Thess. iv. 17; 1 Cor. xv. 32), are to be interpreted “we,” having reference to the Church which will be alive at the Lord’s coming, in contrast to “they,” those members of it who will then be in their graves.
Is the Second Advent Imminent?

The second sermon is devoted to the inquiry, whether the signs of the Advent (Luke xx. 28), as predicted in Matt. xxiv. 29, 30; Mark xiii. 24-26; Luke xxv. 28-27, have yet appeared.

Whether these signs are to be understood literally or figuratively is a debatable point, but the former is the more probable, and certainly there is nothing at present transpiring at all adequate to the requirements of the prediction on any view of it whatever. Moreover, the time fixed for the appearance of these signs has not arrived, for they were to be seen "immediately after the tribulation of those days," that is, according to St. Luke, the days during which Jerusalem was to be "trodden down of the Gentiles." There may be good grounds for believing that the times of the Gentiles are rapidly approaching their close, but to proclaim the Second Advent as now imminent is certainly delusive, and can hardly fail to prove mischievous. When the extreme period fixed for the Lord's coming has passed away, scoffers will be emboldened, and many, both of the wise and foolish virgins, will fall into a state of slumber, as predicted in the parable, which belongs exclusively to the close of the dispensation. Some will cease to think about the subject at all; some will conclude that the whole theory of a pre-Millennial Advent is erroneous, and will look forward to a gradual regeneration of the world through missionary effort, and other agencies, such as political changes and the progress of civilization.

It is not necessary to suppose that the parable of the virgins describes the condition of the whole of the professing Church just before the Lord's coming, but only of some of its members, who will go forth prematurely to meet the Bridegroom, become tired of waiting, fall asleep, and, as far as regards His coming, join the world in saying, "Peace and safety," up to the time when the cry is heard, "The Bridegroom cometh." It is to be observed, that in complete opposition to the idea of a secret rupture of the saints, the cry awakens both the wise and the foolish virgins together, the wise having been as much asleep as the foolish, and not expecting anything till thus awakened.

For the purposes of the parable, the great events which are to announce the Lord's speedy coming, are condensed into a single "cry," but we need not suppose that all these signs will take place simultaneously. The grand point, however, is to notice that when the cry was heard the wise virgins were admitted to the marriage feast, not because they had kept awake and others had gone to sleep, for in that they were all alike, but because some had oil and others had not. The thing necessary, is to be "filled with the Spirit," to "live in the Spirit," and to "walk in the Spirit." Some popular writers on prophecy have ex-
between the earliest crisis in each, it may be said to have flourished for so many years, without meaning to indicate the whole period of its existence.

There were two very marked epochs in the rise of the Papacy, the first being the decree of the Emperor Justinian, about a.d. 531. At the end of 1260 years from that time, the Papal power received from the French revolutionists and Napoleon I., a blow from which it never fully recovered. Another equally important crisis in its rise was the decree of the Emperor Phocas, about a.d. 606 or 607. According to Mr. Elliott, from 604 to 608 may be regarded as the second commencing epoch, and therefore from 1864 to 1868 as the second closing epoch. Has anything yet occurred to confirm that opinion?

The persecuting power of the Papacy, on account of which it is doomed to destruction, has not been chiefly exercised by the Pope as sovereign of the Papal States, but through the kings who “gave their power to the Beast,” by means of the armies and police of France, Italy, Austria, and Spain. The real practical end of his long reign must therefore be, not the loss of his temporal power, but the loss of his power to move the secular arm of Europe, to impede the progress of religious liberty. And what aid can or will those four kingdoms, hitherto his chief supporters, now render to enable him to crush the witnessing Church of Christ? Next to none. France and Italy have not the will, Austria and Spain have not the power, except within the limits of their own territories; and how long they will be able to do that seems very questionable. Rome will probably be the seat of the Beast till the last, though the Pope's own sovereignty be reduced to a shadow.

Two commencing and two closing epochs have been noted, and strong grounds exist for the belief that there will be no more until the Man of Sin, not as a persecuting power, but as the ecclesiastical head of anti-Christendom is destroyed by the brightness of the Lord's coming.

Supposing, then, that we are just entering what is called in Daniel “the time of the end,” have we any means of forming an idea as to its probable length? With regard to the Apocalypse, although nothing definite is revealed, and opinions consequently vary, yet judging from the standard set up by predictions already fulfilled, while there would be no ground for specifying any number of years, it is not impossible, at least, that some now living might live to see the final consummation.

In Daniel xii. 7, 11, 13, three periods are mentioned, of 1260, 1290, and 1335 years, respectively. At the close of the last-named period comes the resurrection of the just, when Daniel shall “stand in his lot.” The converging lines of prophecy, and the signs of the times, are wholly opposed to the supposition that these 1335 years are an additional period to one or both of the two former, beginning where they end, and they are therefore to be understood as beginning at the expiration of the 1260 years. The 75 years may be as elastic as the 1260 years; “but almost as surely,” says Mr. Minton, “as we believe that, taking a broad view of it, the reign of Papal domination has lasted about 1260 years, do we also believe that about 75 years will be the interval between the end of it and the great consummation.”

The close of the intermediate period of 1290 years may perhaps be marked by the first partial return of the Jews to their own land, and the establishment of a Jewish kingdom in Palestine in the natural course of political changes. Their full restoration in national glory does not take place till after the Lord's coming. Both prophecy and natural probability lead to the expectation, that the fall of the Ottoman Empire will be connected with the rise of Jerusalem, and some marked crisis in the bringing about of this result may be expected about the close of the present century. As a step towards the fall of Rome was taken at the end of 1260 years from the first commencing epoch in a.d. 531, so should we suppose that a step towards the rise of Jerusalem must have been taken at the close of 1290 years from the same time. And such a step appears in the Greek insurrection of 1821, resulting in the severance of that kingdom from the Ottoman Empire, and the destruction of the Turkish naval power at the battle of Navarino. The present crisis, therefore, possesses a double interest. Reckoning from the first commencing epoch, it comes at the end of the 1335 years, as a step towards the time of blessedness; reckoning from the second, it comes at the end of the 1260 years of Papal domination. And there is surely wonderful harmony between the two. The preliminary step is the fall of Antichrist from political power; the consummating event is the coming of Christ to “take his great power and reign.”

The sermon concludes with seasonable words of exhortation. Many of the references in Scripture to the Second Advent have a double application to the Lord's coming, both at the hour of death and at the day of judgment; and our duty as Christians is so to realize our membership in the body of Christ, and at the same time so faithfully to carry on the work allotted to ourselves individually, keeping both our loins girded and our lamps burning, that whether with reference to the manifested glory of the whole Church at the Lord's appearing, or to our individual departure to be present with the Lord, we may be able to say with the patience no less than the joy of hope, “Even so come, Lord Jesus.”
XIV. "IN AFFLICTIONS, IN NECESSITIES, IN DISTRESSES."

But greater than the honours which our Schulz received for the Gospel's sake, was the ignominy which he met with, sad to say, from Christians, who were enemies to the name of Christ, than from angry Jews, and in his next travels, greater privations and dangers awaited him than any he had yet experienced.

In May, 1747, he started with his companion to travel through Poland and Hungary, a journey full of dangers and difficulties, which met them at the very outset. They had walked about five miles (German) in incessant rain, along heavy roads, and arriving at night at Gielinzig, were refused admittance at all the inns; they went to the burgomaster, but he would not listen to them; at last, at ten o'clock at night, after wandering about for two hours, a poor but pious widow took them in; she had not even straw to give them, but they lay on the bare ground, and were very grateful to her. As they went further into Poland, they found the inns little better than the open streets, and no security against robbers either in the woods or the towns. But the hand of the Lord shielded His faithful servant, so that in all the perils of his journey no injury ever befell him. Outside the gates of the town of Lublin he fell into a den of thieves, but he managed to make his escape when a nobleman and his retinue were passing by.

The dangers which threatened the two travellers in Hungary were of a different kind, but no less great. The Catholic magistrates in Bohemia had imprisoned two of the former missionaries from the Callenberg Institute, and our friends feared the same treatment for themselves, knowing the jealousy that was felt lest Protestantism should spread and be strengthened among the Catholics by their means. The difficulty which Schulz and his companion Benjamin met with, was occasioned by the indiscretion of the authorities. We will leave them to tell their own story.

"From Jablinska, in Austrian Schleswig, we had to climb a high hill; emerging from the pine forest, we stood on the open hill-side, and looking round beheld a sight to alarm us: in front we could see no end to the dark mountains; on either side spread a range of mist-covered hills. We exclaimed, 'The everlasting hills!' Oh the majesty of the Most High! many a drop of sweat will those heights draw from us, and who knows what difficulties more insurmountable than the mountains themselves lie before. But God who planted the hills can strengthen our feet, so that we may overcome all difficulties. Yea, He is the Lord who can and will deliver us from all evil. Thus meditating, we found ourselves in a valley, where we sat down on the trunk of a tree, took out our Bibles, and in our appointed course of reading, came to the 134th Psalm, an evangelical chorus: 'Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.' This encouraged us to mount the hill with prayer and praise. 'The Lord that made heaven and earth bless thee out of Zion.' The words seemed to draw us closer to our Father's heart, and to open a door of entrance into the sanctuary; and out of our newly strengthened faith we prayed with upraised hands and hearts, that God would graciously fulfil the promise made in His Word.
go on with us to Silein, and take us before the Jesuits. Now, indeed, we were prisoners. We offered our dinner to our conductor, who swallowed it greedily; we begged the Jew, who was going to Teschen, to let Pastor Krieger know of our condition, that he might acquaint Dr. Callenberg with it, and taking a morsel of bread we set out with our guide. Close behind the little town was a high and steep hill, the ascent of which lasted till to ward seven, and which was very trying to us, owing partly to anxiety of mind, partly to the fact that we had already fasted forty hours. Added to this, was the rudeness of our guide, who carried a stout cudgel in his hand, and drove us before him, calling out frequently, as he flourished his stick, 'Zabie war,' (I will kill you). We thought of our Saviour, prayed to God, and were silent.

In the evening we came to the village of Waitow. Here our guide called out, in a loud voice in the Slovak dialect, that he had prisoners with him, and that a guard must be ordered. The room in which we were now placed had neither stove nor fireplace; the host and hostess wore each a coarse linen gown, but the children, who were mostly over seven years old, were quite naked. A fire was made on the ground, by the help of which the hostess boiled some parsnips in milk, and baked bread in the ashes. The smoke ran up to the ceiling, and at last became so thick that we were obliged to sit on the ground to prevent our being suffocated. All these circumstances brought to my mind the blessed Dr. Martin Luther, of whom it was told that whenever he was in distress, he would enter into conversation with the first little child he met, and very soon grow cheerful again. I followed his example—drew the children to me by kindness, and talked to them in a simple way of the Gospel of Christ. The parents listened with emotion, and soon all in the house became lively and interested, with the exception of our guide, who remained cold and unmoved. Some of them said, "We do believe you are innocent." I answered, "God will bring our innocence to light in His own good time." Our hostess set down parsnips before us; the smoke had found its way out through the door, a little straw was placed on the bench, and we lay down to rest. Herr Bennewitz fell asleep for awhile, but I could not close my eyes; and when we took each other's hand, and whispered in the stillness, "God will help us through all our trouble."

The next day the people of the house would take no money, either for the food or lodging. We started before sunrise, and standing on the summit of a hill, the valleys filled with mist had all the appearance of a sea. Looking below us into the valleys, we saw everything darkened in the mist; but raising our eyes to the hills, all was bright with sunshine. This edified us greatly, for was it not so with ourselves? Did we think of our present position—the sad uncertainty of what might happen to us at Neustadt seemed to darken our drooping spirits; but did we lift up our eyes to the hills from whence cometh our help, the glory of Christ Jesus enthroned there shone into our hearts, so that all sorrow must vanish away. To-day our guide was as mild as a lamb, and frequently said, "You must be innocent." We reproved him for his unkindness of the preceding day, but as it was the result of ignorance, we forgave him from our hearts. At last he kneeled down before us, with tears in his eyes, and begged for absolution; nor would he rise until we had leant our hands on his head and absolved him in the name of the Father, the Son, and the Holy Ghost. Then he offered us his sword and the books, and said, "Go where you will, in God's name." We told him it was his duty to obey the magistrate, and take us to Neustadt. "But," said he, "it is long since you have had anything to eat; would you like to refresh yourselves?" So, when we entered the town, we sought the house of a merchant, with whom we had become acquainted at Teschen; here wine and bread were soon set before us, and after refreshing ourselves, we went to the judge, to whom I presented our passport. He read it, and crying out, "What stupid men!" he wished us a prosperous journey, and said to our guide,— "Tell your people at Czuga to learn better Latin, and not to arrest innocent persons another time." We now returned to our friend the merchant, and gave a few coins to our guide, who left us with many bows and thanks.

So far, Schulz. Who does not, in this little history, admire the abundant grace of God bestowed upon His servant, by which he met danger boldly and cheerfully, preached the Gospel in the midst of it, and won even the hardest hearts.
THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

NO. VI.—THE TABERNACLE.

"The heathen shall know that I, Jehovah, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 28.

When the purport of the remaining vessels—the brazen altar, and those connected with the priesthood—is known, this Divinely-conceived edifice, the Tabernacle, will be understood to have presented to Him who dwelt between the Cherubim, the emblems of accomplished redemption, whereby those vessels, that have already passed under review, attained to their fore-revealed position within the Sanctuary of Jehovah.

The ground plan of the Tabernacle was an oblong rectangle, in length fifty-two feet, six inches in breadth, and height seventeen feet six inches. The length was divided into two unequal compartments; the inner or western room, called "The Most Holy Place," and the eastern room, called "The Holy Place." A screen separated the two places, having the character of a beautiful Vail of fine twined linen, embroidered all over with Cherubim, in brilliant colours of blue, purple, and scarlet. This Vail was suspended by golden hooks under the taches of the covering curtains, from four pillars of Shittim or Acacia wood covered with gold, and resting on sockets of silver.

The Tabernacle proper, or inner framework, was formed of upright Acacia boards, each three feet six inches wide, and seventeen feet six inches high, covered with gold; each board having two tenons at the lower end, which fitted into two silver sockets resting on the ground; the foundation was thereby firmly secured. Five horizontal bars of the same wood, covered also with gold, passing through golden rings, fastened the sides together. There is mention made (Exod. xxvi. 28.) of a "middle bar," which is said to reach from end to end of the structure; and I imagine that because of the idea generally entertained that the Tabernacle was flat on the top, this "bar" has been considered as belonging to the sides or walls of the edifice. But as the outer coverings are called "a tent," and the tent form has sloping sides in order to prevent the inner parts from the weather, I have been impressed with the thought that such was the outward form of the Tabernacle. Having obtained the literal Hebrew rendering of verse 28, I am satisfied that the "middle bar" was a ridge-pole forming the apex of the sloping roof of the "tent." The pure Hebrew translation is, "and the middle bar between (or in the midst of) the boards joining from the end to the end."

Over these boards thus framed together was a covering of ten curtains of "fine twined linen," worked all over with Cherubim, in a manner similar to the Vail, in colours of blue, purple, and scarlet. These curtains were coupled together at their ends by loops of blue and golden clasps, just over the line of division of the two compartments, in order to convey the thought that, though for the time being partitioned off by the Vail, the Tabernacle was to be considered "one." Such was the area enclosed by the framework of boards, and the covering of beautiful curtains; the sides presenting a wall of pure gold, and the ceiling a rich embroidery of Cherubim on a ground-work of pure white.

Over the Tabernacle was a covering of eleven curtains of goats' hair, which was called "the Tent." These curtains were coupled together like the others by loops, but the clasps were of brass. The Tent thus became a covering for the Tabernacle; in addition to which there were two other coverings commanded to be made for the Tent, one of "rams' skins dyed red," and the extreme outer one of "badgers skins."

A hanging screen of the same material as the Vail, embroidered in the same colours, but without the figures of the Cherubim, was ordered to be fixed at the east end of the Tabernacle to serve as a door; it was suspended by golden hooks from five pillars of Acacia wood, covered with gold, and resting in sockets of brass.
Within the Vail, in the Most Holy Place, was deposited the Ark of the Covenant, and in the Holy Place, beyond the Vail, stood the Table of Shewbread on the north side, and the golden Lamp-stand opposite to it on the south, the Altar of Incense occupying a position between the two, but close to the Vail.

Such were the instructions given to Moses concerning the Tabernacle of Jehovah, which was to be completed according to the fashion of the “more perfect Tabernacle,” shown to him in the Mount. Its purpose was both immediate and prospective. Immediate, for the camp of Israel was a defiled place, and it was needed to enable Jehovah to meet in mercy the violation of His law, in the flagrant sin of idolatry about to be committed. Prospective, for it was a Tabernacle of such peculiar significance as should ceaselessly present to Him the emblems of that mediatorial and propitiatory work, which, though at that time a future thing, was to Him, with whom a thousand years hence are as to-day, as if already accomplished.

The Boards of imperishable wood, covered with gold, have already been shown to represent the risen humanity of the Lord Jesus clothed with Divine glory. This great “mystery of godliness” is the foundation of the whole counsel of God in redemption, and lies at the very root of faith unto eternal life. Upon this truth are based the words of the Apostle John—first, that “Every spirit that confesseth that Jesus Christ is come in the flesh is of God;” and, secondly, that “Whosoever believeth that Jesus is the Christ is born of God.” It must be the power of the Spirit of God that enables any sinner, whose mind is naturally averse to such a doctrine, to believe with the heart, and confess with the mouth fearlessly, that Jesus, the Man thus named in the evangelical history, the once lowly, the despised and crucified Man, having put away sin by the sacrifice of Himself, is now the risen and glorified human representative of the family of God at His right hand in Heaven. This is the test of the regenerated soul. He who thus believes and confesses is “of God.”

There are two expressions of the Holy Ghost in the New Testament, which are positively declarative of the taintless humanity of the Lord Jesus Christ, which I here repeat as immediately relevant to the subject. One is by the pen of the Evangelist Luke, who, recording the announcement to Mary of the child that was to be born of her, calls Him “the Son of the Highest,” and “that holy thing the Son of God.” The other is by the pen of the Apostle Paul, who, declaring the judgment of God on human sin, says that “God sent His Son in the likeness of sinful flesh,” for that purpose. Again, did not the man Jesus hunger? And did not the same Jesus minister to the hunger of thousands by a miracle which God alone could perform? Did He not sit in weary humanity on Jacob’s well after a long fatiguing walk, and ask for water to allay His thirst? Do we not discern the Godhead in the same person immediately afterwards offering the water of eternal life to a guilty sinner, and unveiling to her the innermost recesses of her heart? Do we not find the man Jesus weeping tears of sympathizing humanity at the grave of a friend whom He loved? And do we not, the next moment hear the voice of God in accents of authority “over Him who had the power of death,” saying, “Lazarus, come forth!” He spoke as “the Prophet like unto Moses,” yet with a higher authority than Moses, who only spoke with “Thus saith Jehovah;” but this Man spoke out of the fulness of the Godhead that was in Him, “I say.”

Let me here ask the Jews to consider whether “The Prophet” foretold by Moses as about to be raised up like unto him, was not Jesus of Nazareth? and, if so, whether He is not the true Messiah, the Saviour? Moses, as I have just observed, could only communicate to the people that which Jehovah spake unto him; and, even when acting in miraculous power before Pharaoh, he did so in the name of Jehovah. It was by the use of that name, and faith in it, that power was manifested. In the same manner, the Apostle Peter, who, when he would cure the lame man at the gate of the Temple, called forth the power to do so “in the name of Jesus of Nazareth,” and through faith in that name

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* 1 Tim. iii. 16.
† 1 John iv. 2; v. 1.

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* Luke i. 32-35.
† Matt. iv. 2; xiv. 15.
‡ John iv. 6, 7; 13-15.
§ John ii. 26-44.
|| Exod. v. 23.
Can there, after this, be a question respecting the Divinity of Jesus of Nazareth, or a doubt that He is the Jehovah of the Jewish Scriptures, and the Messiah of Israel?

I will add one notable example more, to show this marvellous union of God and man in Jesus Christ. Read the narrative of a certain vessel, tempest tossed, on the Sea of Galilee. The Incarnate God was in that ship, but "He was asleep." Human nature, worn by ceaseless and indefatigable labour, was seeking a temporary repose. But His disciples, alarmed at the storm, rudely awakened Him.

Then He who slept as man awoke as God! "He rebuked" (mark! not His disciples for their want of faith, but) "the winds and the sea, and there was a great calm." Well might they have marvelled, for they were in the presence of the Creator of Heaven and earth! And what position becomes us in the face of all this evidence but to marvel, adore, and believe!—though we cannot comprehend the mystery of "God manifest in the flesh"—not with "little faith," but such as shall constrain us to do what the wind and the sea did—"obey Him."

The Jews in Central Europe. III.

As to the influence of Moses Mendelssohn upon the Jewish mind, he succeeded, no doubt, in calling forth the hitherto dormant intellectual energies of his people. Scarcely a generation passed, and the Jewish population of the Continent were to be found in the full tide of the intellectual action of the age. Education after Gentile fashion, became the goal aimed at by every parent on behalf of the coming generation, as the medium whereby to secure the removal of those hateful civil and political disabilities which still rested upon them; for with all the "humanitarian" views which were the pride of the age, the selfishness of men still kept that boon from their Jewish "fellow-citizens;" and, moreover, they began to excel in the different walks of science, literature, and art.

It was not long before the ingenuity of the Jews, repaid with interest to their Gentile neighbours, and the Gentile world at large, the intellectual benefits they had derived from them. In philosophy, metaphysics, belles-lettres, the play and the romance, in questions political and social, the Jews had been taught to depend upon themselves, their own energies and acquirements, independent of God, His word, His means of grace and salvation. The culture of the head, they had been led to think, was the one thing needful, and in very truth they strove for it manfully; the heart, it was argued, was sure to improve if the head were well stored with knowledge. As to happiness here on earth (the future was left to itself—an open question, as it were), why, that must depend on individual rectitude, and success in life. As to the Word of God, why it contained many good things, but was a book rather for the antiquarian than for the votaries of progress. Indeed, many so-called "prejudices" regarding this venerable volume had been already dissipated. For instance, Mendelssohn had published a translation of the Psalms, from which, especially by the explanatory notes, he managed to erase every reference to a coming Messiah—and forthwith a shout of jubilee resounded throughout Christendom, because another pillar of Christian verity had been pulled down. As to Christ, why He was a very wise man, and meant well; a very Socrates in zeal for truth, and devotion to the good of men, but no more. All the rest was the invention of the sacerdotes that came after Him. As to political and social questions,—it is in nature that all should be equal, that religion or creed should cause no disability,—liberty in all things for all men!

With marvellous rapidity these exotic notions struck root and germinated in the minds of the Jews, and they henceforth proved themselves, and have been gladly hailed as the most efficient auxiliaries to the enemies of the truth, of the Word of God, of Christ, their own Messiah. Perhaps this will be deemed a hard saying, and indeed it is most painful to record this feature in Israel’s intellectual and moral history; but the truth must be told, in order to bring our beloved brethren from the house of Israel to a right appreciation of their nation’s present position. It is not what it ought to be and what it might be. Jewish intellects excel in almost every department of intellectual action; many even take an active part in the politics of the day; not a few are the leaders of public opinion through the press, as writers in newspapers and in periodicals; some influence the multitude, Jews as well as Christians, by works of fiction, in the novel, and the drama, and as members of legislative bodies, some have occasion to make their voice heard in political and social questions of the day.

But let anyone with an unbiased mind look into these writings—these political effusions—these works of fiction, or even the more serious works on philosophical questions, and what will he discover in all these emanations of the Jewish
mind? Though he be a well-wisher of God's ancient people (yes, because he is a faithful friend) he will have to admit that most of the views and notions set forth by modern Jewish writers and speakers are eminently un-Jewish, and yea, saturated by anti-biblical philosophy of the school to which the noble Mendelssohn himself belonged, without imagining the evil that was to accrue from it for Israel as well as for the Christian world. He will become painfully aware that the Jewish mind is infected with the spirit of the time, which leads to the rejection of God's holy Word and truth, which tends to make light of sin, to cultivate self, to scorn the notion of holiness, and the announcement of a judgment to come. He will discover that Jewish writers exert the greatest energy of their talents to the fostering of such views; and to their dissemination among the multitude. He will grieve to find that the people whose distinction (by grace) is to be the peculiar people of Jehovah, a holy people, with Jehovah Himself for their king, the land of Promise as their home, and heaven as their goal, are content with the citizenship of earth, ready enough to merge themselves in the multitude in order to enjoy the benefits of some earthly rule, or the goodwill of some earthly ruler; and looking around him, upon the arena of literary strife, he will marvel to find Jews invariably siding with those who elevate reason above the Word of God, if they do not altogether go along with those who slight that heavenly revelation altogether.

It is a strange sight, and one greatly to be mourned over, to see the power of Jewish intellect exerted on the side of those forces, which openly arrow antagonistic to the Bible as the revealed Word of God; with those which revolt against Jehovah, and strive, however vainly, to thrust Him from His throne and to share His rule. It is a strange sight to see the descendants of the men to whom Jehovah's unsearchable wisdom and grace, pertaining the wisdom and the understanding (Rom. ix. 18), encompassing sea and land in eager search for all kinds of knowledge and learning, and worldly distinction, or at least but grudgingly prosecuting, the study of the "given Word!": and contentedly grasping after the shadowy distinctions which this world can bestow. For it is an undisputed fact that even the small amount of attention that now really is given to the Word of God among the Jews, has been brought about (and thanks be to God for it), by their being "provoked to jealousy" through what the Christians have done and continue to do for that Word among Jews and Gentiles. Nor can it be denied that many modern Jews place the honours and distinctions of this world by far higher than the wisdom (adoption) which ought to be their only and highest glory, as it ought to be that of any other sinful mortal. It is a sorrowful sight to see Jewish minds wasting their talents in the production of works of fiction for the stage, of the press, and in those other walks of literature, whose aim and end is the estrangement of the heart from God, the debasement of man's lower passions, the ridiculing of Divine truth. And not less painful is it to find Jews enjoying these productions with unmixed zest, without the least concern as to the influences they expose themselves to, with regard to their standing as God's people. It is true that our Jewish brethren do not stand alone in this matter. They are only following the example set before them by their Gentile neigh-
bours who are designated Christians. With them they now share every pleasure and enjoyment, and with them they are content to feed on the very husks. They know no higher aim than to be altogether such as they are, making their own distinctive character as members of God's chosen people to recede as far as possible out of sight. They tolerate Christianity—that is, as much of it as shallow professors exhibit—because "toleration" is one of the characteristics of well-educated minds; and they claim the same grace for the remnant of Judaism they have retained.

Nothing of course is said here or intended in disparagement of toleration; by all means let it let it be for all and every one. Truth has never suffered from the prevalence of it; for truth is sure to prevail in the end. But even that social grace—toleration—has its limits. It must not extend to the confounding of truth and error, light and darkness (Isaiah, 5, 20). My neighbour's religious convictions totally differ from mine. I tolerate his, and he tolerates mine, and we both stand and fall to our God; but I must tell him what I hold to be truth, and vice versa; both cannot be right, for truth is but one. To assume a mere negative position would be wrong in either of us, for here it is a matter of life and death, eternal happiness or misery. Modern Jews, in order to get out of the dilemma of deciding either for or against, Christ plume themselves upon their tolerant propensities, and assert that all religions have something of value in them, and are all to be left undisturbed, since "we all believe in one God."

They therefore greatly demur to all missionary endeavour.

Now, this sort of "toleration," is not according to the mind of God, and the tenor of His Word. Jehovah, the God of Israel desires neither negative assent, nor indifference, but positive decision. "Isn't of course a question addressed to every member of His ancient people as even so now. He prefers, as it were an open enemy to an indifferent friend. This is very instructive

Briefly, then, to state the position which we would fain see our Jewish brethren take. First of all, and above all, we would desire them to hold firmly God's holy Word (we mean the Tenach), in all its entirety and integrity; hold to it, not as an historical record, or as a time-honoured relic, but as to the revealed will of God, and as such demanding a supreme place in man's estimation. We would desire the learned among our Jewish brethren, in commenting on that holy Word, to betake themselves for help—not, as they invariably do—to the rationalistic and faithless expositors among the Gentiles; but either to those (and they are not a few) who believe that the Word of God has spoken to Israel and the world. For after all the Jew and the Bible stand and fall together; subvert the Bible and what foundation is there for Judaism? How long do you halt between two opinions? "We do not subvert the Bible," objects the modern Jew. "We leave it in its integrity, but we understand and explain it, with reason as our aid, and as our light in the dark mazes of this marvellous book. We only enjoy the fruits of education and intellectual development, we are no more like children, depending on the leading-strings of authority. We exercise our reflecting powers,
and our reasoning faculties, and we cannot exempt even the Bible from their operation, and we thus explain the Bible."

Thus say some of the well-inclined among our Jewish brethren. We do not demur to the use of reason in handling the Bible. Jehovah has given His revelation to Israel and the world, as to men endowed with reason. He spake to them, pleased with them, argued with them, reminded them of their responsibilities, as reasonable beings. There can be no objection to every crevice in the Word being laid open to the light, for that Word being the emanation of Him who is light, can have no cause to dread any secondary light that man may bring to bear upon it. But it is unbecoming in beings, whose reason is professedly limited, to be wise above what is written by God's unerring and limitless wisdom; there must be a point, where reasoning must cease, and the obedience of faith must begin. For is a subterfuge invented to get rid of a conclusive fact, to say, as the learned Mendelssohn did, and as many repeat after him in our days, that the Bible is only a book of morals, precepts, and ceremonies. It is more; it is a code of faith, of truths necessary —yes indispensable to be adopted and believed in order to secure forgiveness of sins and peace here on earth, and the hope of happiness hereafter. It is the charter of the kingdom of God, whose first denizens have been (and shall be again) the people of Israel. It is the veritable "Doomsday Book" of the human race. Is it then wise for Israel so to interpret that charter as to virtually throw off the allegiance due to its Giver and Author, and thereby to forfeit the privileges connected with this glorious "instituition"? But this is actually done when the Bible is subjected to the operation of reason — when Jehovah's word is not believed in its simplicity; when His plan and order of salvation are slighted and neglected, or even replaced by some settlement of men's invention. This is done, when, as may be gathered from the sermons that are preached in the modern synagogues, the plain words of the Bible are mystified, simply because in their plain meaning, they testify of Him, whom the Christians believe in, as the Saviour of the world and the Messiah promised to Israel. This is done, when the Jewish people in general prefer to derive their views on divine things, from the ingenuity of man, rather than from the wisdom of God, and to feed their imaginations on the enticing, but yet poisonous, herbage that crops up right and left around from the ingenuity of a God-estranged humanity. This is done when Jewish intellects are employed — rather misused — in support and furtherance of literature, in works of fiction, and in those which treat on questions of politics, in social science, &c., side by side with the subverters and rejectors of Jehovah's word and authority. This is done when Jewish literati glory in their Deistic — which are anti-Jehovistic tendencies, or even replaced by some settlement of men's invention. It is because we truly and faithfully love Israel, that we point out to them the sore that like a canker eats up the people's very vitals, and point to the remedy which alone avails. It is because we honour and respect Israel in its present dispensation as the firstborn of Jehovah's family, that we would fain see them side, not with the enemies, but with the friends of Jehovah, bringing the force of their intellects and the energies of their minds to the support of the defenders of God's holy word. We would desire to see them unwavering in their attachment to that Word, obedient to its dictates in content with the hopes it sets forth; to see them not as Rabbinical, nor as Rationalistic, but as Biblical Jews, witnesses of God's eternal truth; not ashamed to believe in the Law, the Prophets, and Psalms.

Such is the prayer and desire, and the hope of those who, firmly believing in the Law, the Prophets, and Psalms, believe also in the Messiah of whom they testify.*

Paul Edward Gottheil.

*Erratum.—In the first Article, page 74, second column, instead of Teller read Teller.

MISSION STATIONS OF THE BRITISH SOCIETY.

ORAN (concluded).

The inhabitants of Algeria possess a greater diversity of character and nationality than most European colonies. The Jew, Arab, and Moor represent the Hamitic, as the Berber, Mzaby, Maltese, and Negroes of every shade represent the Hamitic, and, with the Kronglis, or Mixtis, absorb among themselves the descendants of Phoenicians, Romans, and Vandals, and of the Christians enslaved in the dark days of the Consairs; while Greeks, Turks, and Europeans from every nation make up the triad Numich family. It is a very babel of languages and types of humanity, not always the choicest specimens, and some of them in a fearful state of deterioration. Upon its conquest by France, the adventurous, reckless, and dissolute — the rabble of every land — flocked to it. It was made a penal settlement for political delinquents, and became the refuge of similar offenders from other countries, Spain contributing the largest number of felons and desperados. The intestine warfare, kept up for years by the Arab and Berber tribes, divested their character of its best traits, and brought to surface the fanaticism and cruelty of Islamism, whose Alcoran commands fire and sword as the lot of all unbelievers, expecting the Jews, for their money's sake, and promises a gorgeous and voluptuous Paradise to all who die slaughtering Christians. The chief object of the early emigrants was to amass riches — no matter by what means, fair or foul, — to despoil the land of its wealth, and retrace their steps homewards as speedily as ambition was satiated. The social and moral condition of the country was therefore at very low ebb for many years. But with the
consolidation of French power, a better class of colonists has gradually poured in, and there is now a sprinkling of educated and well-to-do Europeans. The establishment in the civil territory of the courts of law, and administering the Code Napoleon, and an efficient police, have almost literally disappeared, while military rule in the rural districts represses outrages on person and property with a vigilant iron hand; and Algeria presents the spectacle of a greatly-ruined and antagonistic population living peaceably side by side. It is true, the Moslem has not ceased to hate Jews and Christians, but he is powerless to wreak vengeance on them; and the two latter are learning to tolerate and respect each other. The Government supports alike the religious institutions of the Roman Catholics, Protestants, Jews, and Mohammedans—the first, of course, receiving the lion's share. Considerable progress has been made in the creation of towns and villages, the opening of good roads, and the extension of agriculture and commerce, though not so great as might have been expected from the proximity of the colony to Europe. A railway line is in course of construction that will traverse the country from Oran to Constantine, connecting Algiers—the capital and seat of government—with the extreme provincial cities east and west; and a company has been formed for building reservoirs and making the water of rivers available for irrigation; encouraging the cultivation of cotton; and otherwise developing the resources of the country.

That part of the population belonging to the "Scattered Nation" consists of three distinct classes—the native, Morouan, and European. The native Jews have little mental culture, are bigoted and fanatic, and withal of violent temper and coarse manners—the natural result of ages of oppression under Turkish rule, and residence in a land of pirates and Janisaries. They speak Arabic among themselves, but very few understand the cognate Hebrew, though most can read it. The Morouan Jews, brought through Talmudic influence under the influence and control of their Rabbis, religious pride and conceit—the inseparable concomitants of ignorance and superstition—are their peculiar characteristics; and they are, moreover, imbued with a spirit of bitter and uncompromising hatred to Christ and the Gospel. The European Jews, mostly from France and Germany, like so many of their co-religionists in those countries, are distinguished by religious indifference and incredulity, and are altogether absorbed in their mercantile pursuits, seldom attending the synagogue, or giving heed to the stringent requirements of Talmudism. In fact, there is little in their manners and lives that is not common to their European neighbours. The Moorish Jews, chiefly natives of Tetuan and Tungiers, are generally better acquainted with the Sacred Scriptures, and more strict in their adherence to Judaism. In them the religious principle is purer, strong, and active; they venerate the sacred volume as the Word of God, and acknowledge its superior authority to the Talmud. They pride themselves in imitating the habits and customs of Europeans, without, however, being tinged by their vices; and are more docile, tractable, and teachable. They speak Judeo-Spanish, and are by no means averse to religious discussions. It is amongst this class that Missionaries find the greatest access and the most friendly intercourse; and but for the fear of persecution by their intolerant native brethren, invariably entailing loss of employment and irreparable injury to temporal interests, the propagation of Christianity among the Jews would have been more rapid and marked. Many of this class, as well as of the others, with their frugal and laborious habits, have been able to acquire small fortunes; and the Jews, upon the whole, are better off in worldly matters than most other classes. Jews are the great land proprietors in the towns, and the retail business of the country is mainly in their hands. They support the indigent and aged, their religious institutions, and the Rabbis, liberally; and begin to associate with Christians in works of charity and benevolence. During the recent visit of the Emperor to Algeria, they solicited naturalization, and it has been accorded on the separate application of each individual. As yet, however, but very few have taken advantage of this concession, for fear lest the military conscription should be extended to Algeria. Till lately only those who had adopted the European costume were eligible to serve in the local military, but now all the able-bodied are enlisted and trained for the defence of the country, and each regiment contains one or more companies composed exclusively of Jews.

Oran was first occupied by Missionaries to the Jews from the London Society—the Rev. A. Levi being probably the earliest labourer in the field, but the Mission was relinquished after a few years. It was frequently visited by Missionaries of the British Society from 1849 to 1852; and in 1859 it became the central station of this Society's Mission to Northern Africa. Up to that date the work had been of the nature of desultory warfare, but it became a regular siege. There were no insuperable difficulties to gaining access to the people; but, besides the ordinary impediments which the propagation of the Gospel encounters everywhere among the "Scattered Nation," there were peculiar difficulties attending the work. The opposition of the authorities to all interference with the religious creed of the natives, imposing on the ministers of each, whose stipends are paid by the State, a strict limitation to their respective spheres of duty, so that neither Roman Catholics nor Protestants are permitted any kind of aggressive work; the prevalent erroneous views and impressions derived from the aspect under which Christianity is presented by Popery, as which necessarily leads them to consider it an idolatrous system; the lukewarmness and destitution of vitality among the few resident Protestants; and the jealousy and intrigues of the Romish priests and Jews—these difficulties, and others equally prejudicial, rendered the work arduous and uphill. But, by the blessing of God on the instrumentality employed, one obstacle after another was surmounted, and the work of faith and labour of love has not been in vain in the Lord.

From the commencement of the Mission it was thought most important and desirable to promote the sale and circulation of the Scriptures and of religious works in the several languages spoken by the motley population, and thereby facilitate the spread of truth among all classes. A depot, or public shop, was opened for that purpose. It was a great responsibility on the part of the Missionary to take a step involving a heavy expendi-
tured without the certainty of obtaining the requisite pecuniary assistance, or of realizing the anticipated amount of success. But he felt it was a good work, and set about its accomplishment in earnest faith and humble trust. He well remembers returning one day from an interview with the landlord, whose shop he wished to secure, so cast down and dispirited that he passed a Christian friend without noticing him. It had cost him a hard struggle, extending over more than three months, to get large quantities of Scriptures and tracts introduced into the country, and nearly as long in obtaining the necessary authorization from the Government. Expenses had been incurred in customs’ duty on the books, patent tax, &c., and more had to be spent; but whence was the needful to come from? The landlord would not abate a single franc of the rent demanded, nor would he let the shop for a shorter term than six months. This was most discouraging. But that friend felt an interest in the enterprise, and was anxious to hear of its success. He stopped the pensive Missionary, and, on learning the cause of his dejection, at once offered to furnish six months’ mortgage, and in a day or two sent a bill for £12, and eventually contributed and collected £17 4s. more! In due time the Bible Society, as well as the British, gave liberal help. When the shop had answered its purpose, it was closed to save further outlay, and the work prosecuted without it, sometimes with the co-operation of colporteurs. The result attained in about five years are 5,554 Scriptures and 3,579 religious books put into circulation, and £222 10s. realized by the sale of 3,961 of the former and 1,611 of the latter. About three-fourths of the Scriptures sold were in Hebrew, and were purchased, of course, by numbers of the “Scattered Nation.” Thus 1,000 volumes of the Sacred Scriptures, and 650 books of sound religious literature, in some ten different tongues and dialects, have been disseminated on an average every year; and instances could be related in which their perusal has been productive of happy fruit, instructing the ignorant, reclaiming the infidel, arousing the lethargic, and imparting life and hope to the anxious and sincere inquirer. As a great proportion of the books were distributed by the Missionary’s hands, it shows extensive intercourse with all classes, and inspires hopes of greater results in store.

An early attempt to establish permanent Bible classes and public services failed through being premature, and the preaching of the Word had to be conducted by personal intercourse indoors and out-of-doors, occasional meetings, and frequent controversial gatherings. Prejudices were gradually removed or softened, clearer and purer views of Christianity instilled into many minds, and friendly sympathies awakened and cultivated. Now and then inquirers suffering persecution removed elsewhere, to receive further instruction and confess Christ. Quietly, but perseveringly, and prayerfully, “Christ, and Him crucified,” was being made extensively known, and the public service was recommended, with better prospects, for the benefit of Jews and Spaniards.

The zeal of some of the inquirers could not be restrained from proclaiming their convictions, and each becoming an example and encouragement to the other, attracted public notice, and the Rabbes, were alarmed by the extent to which the truth had spread, and the character and position of those under its influence. A terrible persecution broke out, which scattered the objects of its fury and malignity for a time, but it is hoped only for a time. Some of the fragments have been brought together again, and other fruit is ripening. “The Home” contains one precious youth, and a young Jewess is now in London—both the fruits of work done at Oran—who do believe that Jesus is the Messiah and only Saviour of sinners. There are others who do believe also, but family ties deter them as yet from confessing the Lord Jesus. One or two may be the way to some land of liberty ere these lines are in print. While the “Scattered Nation” have been the chief objects of the Missionary’s solicitude, he has not neglected opportunities to lead others to Jesus. Some of the few Moslems that can read have been induced to purchase Arabic Bibles. More than this must not be stated. Spaniards have been assisted in their search after truth, and Frenchmen and others directed to the sinner’s Friend and Saviour. The seed is being sown broad-cast in the western province of Algeria, and henceforth, more than hitherto, in the Empire of Morocco and at Gibraltar.

But I am entering into details scarcely consistent with prudence, and not at all with personal predilection. It is enough that one is obliged to give such particulars through the medium of the Society’s organ, for the encouragement of its supporters, at the risk sometimes of checking and retarding the progress of the work. Let the reader join in thanks to God for past favours, and in fervent prayer for a richer outpouring of the Spirit of God on the nation long scattered and peeled, but destined and preserved for a glorious future to the Church of Christ and the world at large.

A. B. O.
for praise and prayer to Almighty God, thanking Him for giving this great opportunity of usefulness, and imploring Him to grant the fruition of His Holy Spirit upon our efforts. Some of the brethren took their stand in the Kiosk, situated at the grand entrance of the Park, from whence as the people passed they received books in their respective languages; others were placed at the Vitrine, in the building itself, and others went in different directions and departments of the Exhibition, to offer these little precious volumes of God's Word to the visitors and exhibitors, to employers and employed, in the building; in short, up to the 4th, more than 27,000 of various portions of Scripture have been distributed. They were gladly received by all, and will no doubt be read by many who will have cause to bless God for this happy event. I believe, with the Lord's promised help, much good will be done here by means of the committee in connection with the "Bible Stand in the Crystal Palace, London." I am principally labouring amongst the Oriental Jews and Mohammedans, and have already met with some interesting cases; amongst them, for instance, whilst preaching the Gospel to a number of Egyptians in the Arabic, two of them declared, "We are Christians, and believe that Jesus has redeemed us by His blood shed for sin." I found that they were brothers of the Copt persuasion. I had not sufficient Arabic books with me, so these came with me to the depot, and willingly took some for the Mohammedans, and gladly promised me to encourage them in the reading of these gospels. Some of those to whom books were given said, "We have heard of the Bible, but we have never seen it." Others asked me for the old tract gospels, and many wished to possess them, and promised to preserve them as a souvenir of their visit to the Exhibition. In conclusion, let me only remark that this is a most interesting field of labour for the spread of gospel truth, and Christians in every country, who long earnestly for the realization of David's prayer, Psalm lxvii. 2, should pray for the prosperity of this and every other religious effort that is put forth on this remarkable occasion; and may the Lord grant us still wider openings for the circulation of His precious Word, and make us here worthy witnesses to our Redeemer in this great Babel.

Yours faithfully,

J. Lowitz.

INTELLIGENCE.

PERSECUTION OF THE JEWS IN SERVIA.

In the House of Commons last month, Sir F. Goldsmid, in calling attention to the condition of the Servian Jews, asked the Secretary for Foreign Affairs whether the communications between her Majesty's Government and the Government of Servia, afforded any hope of an improved treatment, by the latter Government of its Jewish subjects, and moved for certain papers. The honourable baronet said, as a general rule he was opposed to discussions in that House, with respect to the internal affairs of foreign states, when the existence of such states was independent of any interference of this country. But, in the case of Servia, its independence was guaranteed by England, in common with other powers. By the 28th article of the treaty of Paris, the independence of Servia was declared, subject to the suzerainty of the Porte, with freedom of worship for all the Servian people. But the Servian Government put another interpretation upon the treaty, namely, that it meant freedom of worship for the majority, and the right of the majority to oppress the minority. The Jewish inhabitants of Servia were more especially subjected to penalties and disabilities, by being prevented from carrying on certain trades and manufactures. The families of Jews were also restricted from entering into any new trade or industry. The conclusion forced upon his mind by the persecution, which the Jews suffered at the hands of the Servian Government was, that however much the intolerance of Mohammedanism might betowards Christianity, it was mildness itself compared with that which the Greeks practised towards all Christian sects who differed from them.

Mr. D. Griffith said no people had less excuse for persecuting than the Servians, seeing how they had been themselves released from persecution.

Mr. Gregory said the honourable baronet had done right in bringing forward the wrongs of his co-religionists. It is to be hoped that this discussion may meet the eye of the wise Prince who governs Servia, who will tell his people that our sympathies are not for Christians only, but for every race suffering under oppression. As the Prince of Servia is about to visit Constantinople, it might be well to instruct our Ambassador to represent the case to his Highness.

Lord Stanley said there is no objection to lay the papers on the table, and they will give all the information on this subject possessed by Government. The statement of the hon. baronet was a fair and accurate one, and the feeling of the House will be unanimous in sympathy with the object in view. (Hear, hear.) We have a moral right to give advice to the Government of Servia, not by reason of the Treaty of Paris only, for we may fairly rest it on the efforts of Europe on behalf of Servia. It is impossible to deny that the conduct of the Servian people has been utterly unworthy of a people admitted amongst the civilized communities of Europe. He said the Servian people rather than the Government, for the cause is more from popular prejudice and bigotry than from any policy. The Servian Government are willing to do what is in reason, if that can be done without coming too strongly in opposition to popular opinion. However short this discussion, it will have a beneficial effect, for half-civilized communities are always sensitive to European opinion. Any memorials on the subject which may be forwarded to the Prince of
Servia will receive the support of the British Embassy at Constantinople.

Mr. Layard said, while he was in the Foreign Office Sir Moses Montefiore had urged the wrongs of the Jews in Servia; but it was thought more expedient to trust to the representations of the British Consul than to bring the subject at once before the House of Commons. This discussion will probably have the effect of remedying these atrocious wrongs. The hon. gentleman contrasted the Turkish with the Christian treatment of the Jews in the East. When the Jews were banished from Spain they took refuge in Turkey. In Constantinople many of them have acquired great wealth and consideration, but their great enemies are the Christians. It is not a question of trading jealousy, but of actual religious bigotry. In Greece—so, at least, he thought—Jews are not permitted to live; and in such a city as Smyrna, Jews are compelled to keep out of sight of the Christians during Easter. Almost the only power in the East capable of keeping the Christians in order is the Turkish Government—we have only to go to Jerusalem to see the force of this. It is much to the credit of the Turks that they have placed the Jews on the municipal councils throughout the empire, where Turks, Christians, and Jews are all equally represented. (Hear, hear.)

The motion was then withdrawn, as the forms of the House rendered it more convenient that, instead of the production being at once directed on the motion, it should be ordered as an unopposed return.

ENGLAND.

THE BOROUGH NEW SYNAGOGUE.—The newly-finished synagogue in the Walworth-road was consecrated, on April 11th, with all fitting ceremony, and in the presence of a very full congregation. The building and adjacent schoolhouse have been planned with so judicious an eye to the space afforded that not a foot of ground can be said to have been lost; and the credit due to the architect, Mr. H. H. Collins, is the more marked, inasmuch as the necessary provisions for the latest invention, M. L., for instance, fell within the lines of the building diagonally on the site. Both within and without the new synagogue is a strikingly fine edifice of its size, the length being sixty feet, the width forty, and the height thirty-five, these proportions being undeniably favourable to the acoustic requirements of the interior. The front of the synagogue is in Albert-place, and is approached through folding ornamental gates, which lead to a Doric portico, and thence to a spacious and handsome vestibule, paved with encaustic tiles. Broad stone staircases on either side give access to the galleries. These are continued round the whole building, except the end which is occupied by the Ark; and they are at once solidly and lightly constructed, the openings of the masonry being filled with graceful iron scroll work. Twisted iron shafts, coloured a deep red and bronzed, support the galleries from the arches below. The hon. gentleman contrasted the main portion of the congregation, and which has in the centre a raised platform for the reading desk and the seats of the choir, surrounded by iron rails, according in design with those above. The ceiling is covered, and is very effectively divided by ornamental bands, the decorative character of which will best be indicated by untechnical readers by the familiar phrase, "figure-of-eight pattern." At the east end of the synagogue is the Ark, concealed by a rich drapery of purple velvet, of the deep Tyrian dye, embroidered with gold, the Hebrew inscription—" Hearken unto the prayers of Thy people Israel which they offer to Thee in this Holy Place"—being surmounted by a crown. The Ark is in a noble arched recess, supported by groups of columns; and it is lighted from without through a semi-dome of amber or bright yellow glass, which gives an appearance of sunlight even when the sun is not shining so cheerfully as it was during yesterday's service. About the Ark, which is approached by marble steps, are two tablets of stained glass, bearing, in Hebrew, the Ten Commandments. The pure white of the architecture is delicately relieved in parts by a tint of the lightest blue, which, on the iron scroll work, is in turn modified with slight touches of silver. The contractors who have carried out Mr. Collins's design are Messrs. Hill and Riddle, the ornamental mouldings having been executed by Messrs. Mabey; and the heating and ventilating apparatus is supplied by Messrs. May. The total cost of the building, inclusive of the schools for 150 children, has been £6,000.

The order of service sent round on the 11th was complete in its realization of all the highest rites and ceremonies prescribed by the Jewish religion, the ceremony being led by the Rev. M. B. Levy, assisted by the Rev. S. Levy, and the sermon being preached by the Chief Rabbi, the Rev. Dr. Adler. This venerable personage, wearing the robes of his sacred office, stood beneath a canopy, while, in the Hebrew language, he demanded entrance to the synagogue, saying, "Open unto me the gates of righteousness: I will enter them and praise the Lord." The doors being then thrown open, a procession led by the Chief Rabbi passed through, and walked seven times round the synagogue, while the appointed Psalms were sung by a choir principally consisting of the fresh young voices of youth, well trained to this duty. The musical arrangements, which were under the direction of Mr. Bensouza, were admirable. The scrolls of the Law were carried by officers in the procession, the Chief Rabbi being immediately followed by the Rev. Signor Artom, Ecclesiastical Chief of the Spanish and Portuguese Jews in London, and cousin of the Italian Ambassador in Paris. The wardens, Mr. Moss Benjamin and Mr. Jacob M. Harris, also took part in the procession. When the seventh circuit had been made, the purple curtains were drawn aside, disclosing a pair of wrought mahogany doors, and these being opened, the closets of the Ark were seen, in which were presently placed the sacred scrolls; and then the doors were shut, and the velvet curtain again drawn before them. Afternoon service followed; and a sermon was preached by the Chief Rabbi, who took as his text the blessing of Moses upon the builders of the sanctuary in the wilderness. In concluding his address to the congregation, who had looked forward so anxiously to the completion of this synagogue, and who had contributed of their means to the good work, he reminded them that they had other duties yet to perform. Aaron felt sad that, while princes had brought their jewels and precious gifts, and the rich had given out of the abundance of their
wealth, and the artificers had aided with the cunning of their hands, he alone had offered nothing; but Moses said to him, 'Thy gift is greater than that of all the other princes; thou art preserving the light of religion among thy people.' So it was well that in connection with this synagogue there were new schools, in which little children would be brought up in the faith, and, while they might become acquainted with many languages, and with the position of every country, they would never forget the one sacred language of all, and would never lose sight of that land which they, like Moses, could only behold at a distance.

A prayer for the Queen and Royal family followed the sermon of the Chief Rabbi, and an ode was sung by the choir, the service ending with the 101st Psalm. The long list of offerings announced from the reading-desk, showed a total of about £800.

**The Jews' Hospital, Lower Norwood.**—The anniversary dinner of this admirable institution was given last evening at the London Tavern. Mr. Julian Goldsmid, M.P., occupied the chair, and amongst about sixty other gentlemen present were Sir F. H. Goldsmid, Bart., M.P., Sir Anthony Rothschild, Bart., Messrs. Henry Moses, Barnett Meyers, David, Joseph, and Moses Levy, and Professor S. A. Hart, R.A. This charity, established at Mile-end as an asylum for the aged and an institution for the maintenance and practical education of children and youths of both sexes, was the first Jewish establishment in this country which trained ministers of religion. The original buildings having some time ago become dilapidated and inconvenient, a new hospital was built, in 1862, upon land given by Mr. and Mrs. Barnett Meyers. The institution has been fortunate in the results of its educational work and the preservation of the health of its aged inmates. Last year 12 old men and women, 33 girls, and 89 boys were cared for in the hospital; and during the last ten years the cost of maintenance and education per head per year has averaged about £34 10s.—Daily Telegraph.

**France.**

The death is announced of M. Oulif, one of the most distinguished Belgian barristers, and founder of the first Jewish school in France.

**Italy.**

A second old Jewish churchyard with Greek inscriptions has recently been discovered on the Via Appia. The first was discovered about eight years ago.

**Belgium.**

The King has received privately M. Aristide Astruc, Chief Rabbi of the Belgian Israelites. The King put many questions to him on the condition of his brethren, and assured the Rabbi that he took a great interest in their general welfare.

**Switzerland.**

The council of St. Gall has rescinded the resolution prohibiting the slaughter of cattle, according to the Jewish rites.

**St. Petersburg.**

Herr Gurland (a Jew) has been appointed professor in the philosophical faculty of the University of St. Petersburg. He teaches the Semitic languages. Before the accession of the reigning Emperor to the throne, no Jew was permitted to reside in the capital of Russia.—Jewish Chronicle.

**Hungary.**

The Minister of Public Worship has announced that he will also appoint an Israelite in his department. The Emperor received a deputation from the Jewish community at Pesth, and spoke very kindly to its members.

**Konigsberg.**

Jewish as well as Catholic professors have hitherto been excluded from the University of Konigsberg by the statutes of the establishment. The professors of this University lately met, and by a majority of 22 to 8, resolved to rescind this restriction. It is to be hoped that the Ministry will ratify this resolution.

**Sweden.**

The clergy have hitherto violently opposed every attempt made to grant the Jews civil equality. It was hoped that the Chamber (since it is somewhat altered, and the members are chosen by the people) would adopt the modification of Article 23 of the Constitution. The Second Chamber adopted the proposed amendment all but unanimously, but the First Chamber rejected it with 58 votes, against 43 votes in favour of it. The proposed amendment, if adopted, would in reality be a very small concession to the principles of religious liberty now universally recognized in civilized countries. It is worded as follows:—"Jews are not eligible to ecclesiastical offices or professorships. To all other offices they may be elected."

**The Constitution of the North German Parliament.**

The project of this Constitution, as laid before the Members, makes no distinction between citizen and citizen, and, in fact, does not allude at all to religion. It nevertheless does not remove Jewish disabilities in those parts of the Confederation in which they still exist. Thus, if a Jew should remove from Mecklenburg to Prussia, he would at once have all the rights of a Prussian, but should a Prussian Jew go to Mecklenburg, he would have to submit to all the restrictions to which the laws of this country still subject the Jews.

**Palestine.**

Our readers are aware of the many proposals for sending colonists to this country. The "Archives Israélites" reports that recently fifty families emigrated from the United States with the intention to settle in the Holy Land. This plan was not, however, in accordance with the views of the Turkish Government; and, whether owing to the displeasure of the Government or any other cause, so much is certain that the emigration of these families proved to be a great failure. Many of them, it is reported, are brought very low, and suffering great distress.

[We do not consider this, however, an argument against the colonization itself, as seems to be the opinion of the reporter. No one surely ever thought that the colonization of Palestine was an easy matter, and it is moreover an old and ever
Send a Mission to Abyssinia in order to find out the traces of that strange and interesting population called the "Falashahs," which so many powerful reasons justify in considering to be of Jewish origin, and even Jewish to this day, regard being had to most of its practices. A host of curious problems might find their solution by a closer acquaintance with this population. Everything as yet known about them is due to accounts of travellers, little versed in the language of the Falashahs, and to information derived at second hand. A young scholar, M. Hallivi, to whom the Alliance has confided this Mission, is about to set out on this interesting and, in many respects, very dangerous enterprise.

**INTELLIGENCE.**

**COMMOTION AMONG THE JEWS OF SMYRNA.**

Long since the Jewish community of Smyrna were very much divided amongst themselves. In order to settle the dispute a debatation was sent to the Chief Rabbi at Constantinople. The Chief Rabbi sent one of his colleagues to Smyrna to obtain an impartial account of the one question in point. His colleague endeavoured in vain to bring about a reconciliation, and left for Constantinople to report the state of affairs to the Chief Rabbi. The Chief Rabbi thereupon resolved to request the Turkish Government to depose the Chief Rabbi of Smyrna from his office. But as soon as the rumour of this proposal got abroad, the Jewish population of Smyrna, stirred up by some fanatics, came together, provided themselves with hammers and stones, and began to pelt the windows of the principal houses and to commit several acts of violence. Energetic measures were taken at once to quell the disturbance, and the town was happily restored within a few hours to its usual state of rest.

**THE SASSOON INSTITUTE.**

Mr. David Sassoon, of Bombay, offered before his death a sum of £6,000 to the Indian Government towards the erection of a Mechanics' Institute. The offer was accepted, and at a meeting after his death, it was resolved to erect a statue to him by means of funds to be collected by a general subscription, and to add any surplus thereof to the building fund. The stone of the Institute was laid on February 10, by the Governor Sir Bartle Frere. 34,600 rupees were subscribed for the memorial fund, of which £1,200 have been placed at the disposal of the London Sub-Committee, to meet the charges for the statue. Its execution is entrusted to the known sculptor, Thomas Woolner.

**JEWISH AND CHRISTIAN FESTIVALS.**

Good Friday falls this year on the 14th Nisan, the day when the paschal lamb was slain. Easter day on the 18th Nisan, the day when the first fruits were reaped and presented to God. Whit Sunday on the 6th Sivan, the day of Pentecost, (second fruit festival, at the conclusion of the wheat harvest).

**MISSION TO THE FALASHAHS.**

We copy the following from the "Jewish Chronicle:"—At its last meeting the Central Committee of the Israelitish Alliance decided to send a Mission to Abyssinia in order to find out the traces of that strange and interesting population called the "Falashahs," which so many powerful reasons justify in considering to be of Jewish origin, and even Jewish to this day, regard being had to most of its practices. A host of curious problems might find their solution by a closer acquaintance with this population. Everything as yet known about them is due to accounts of travellers, little versed in the language of the Falashahs, and to information derived at second hand. A young scholar, M. Hallivi, to whom the Alliance has confided this Mission, is about to set out on this interesting and, in many respects, very dangerous enterprise.

**SURVEY OF MISSIONS.**

Interesting accounts have recently been received from the Jewish Mission Schools at Constantinople. Miss Whittet writes that for some little time an appearance of solemnity and marked attention had been observed among some of the children attending the Italian School. Even on the Jewish girls the influence is hopeful. One of them, when it was said to her, "Why pray for you when you will not come to Jesus?" answered, "It is easy for you. I too would like to come to Jesus, in my heart, but not to be baptized, nor observe your Sabbaths, nor give up our feasts." Mr. Tomory writes about the German School as follows:—"The work there has been peculiarly interesting. These children seem to have felt the power and the reality of the truth in their hearts, and their touching answers made it obvious enough the Spirit of God was among them."

**ENGLAND.**

London.—On the evening of Good Friday Dr. Schwartz baptized one of the inmates of the Home. He entered the Home as an inquirer after the truth, and the Spirit of God has led him to see in Jesus the Messiah of his nation. It so happened this year that the evening of Good Friday was alike sacred both to Jews and Christians, since it was for the former the beginning of the Passover. The announcement of the first general meeting of the Hebrew Christian Alliance, will be found in another part of our periodical.

**FRANCE.**

A Missionary from Paris states that on the feast of Passim he had a splendid opportunity to come into contact with the Jews. Baron L. Rothschild gave a plentiful repeat to his poor brethren in Paris; and as great numbers of Jews were thus brought together, he was enabled to speak to many of that bread of life that feeds the soul so that it shall hunger no more. The opening of the Great Exhibition draws many hither, and I hope it may bring to Paris a large number of Jews from all parts of Europe, and that much good may be done among them. I have seen Mr. Alexander, who is engaged with the private Society for the distribution of portions of Scripture in the Exhibition. (We may mention that Mr. Alexander is engaged in the Bible stand, Crystal Palace, and is now gone to Paris to fulfil the like office at the International
Exhibition. His place in the Crystal Palace is occupied by another Hebrew Christian.) He told me that Mr. Lowitz is likewise expected here in connection with the same work. (Mr. Lowitz is, as our readers are aware, Missionary to the Jews in Algeria.)

GERMANY.

Dr. Cassel makes the following remarks in regard to the doubts sometimes expressed whether missionary labours are of any use:—"The moment I begin to call in question the use of the work, I lose the power that comes direct from God. The work of faith cannot be pushed on by steam. Faith finds its strength in love, and love is long-suffering and patient, bearing all things and hoping all things. The seed sown in human hearts comes up in its own time, just as the Spirit comes when it must come, and not when impatient men desire it. While we work on earth we see through a glass darkly; but when the number of converts is proclaimed before the throne of God, the real result of our preaching will appear. Hence, when I recall the fact that God has enabled me, during the last few months, to set forth the Gospel in fifty lectures, sometimes of a popular and sometimes of a philosophical kind, in Berlin, Potsdam, Juterbog, Köperik, Wusterhausen, Freienwalde, Rathenow, Fürstenwalde, Passewalk, Domín, Graswald, Stralau, Breslau, Siegnitz, Posen, and Stettin, I thank God. I thank him for the bodily strength He has given me, as well as for the love He has kindled in my heart, and for the favour that I have found among the Jews. I have borne witness for Thee, O Lord, here and there; but the best remains for Thee to do! I am but a poor sinner."

ITALY.

Dr. Philip, from Leghorn, singles out a few cases deserving special notice. A respectable Jew who came frequently to his house, asked him lately whether the Protestants believed in the Virgin. The Doctor replied that they did not believe in the immaculate conception, nor did they adore her, but thought that she had been a very blessed woman. He then said that since Protestants believed that Christ was God, Mary must have been the mother of God? Dr. Philip explained to him Isa. vii. 14, and ix. 6. The prophet predicted that a Virgin should give birth to a Child, whose name should be "God with us." So, that Child of the Virgin was actually to be God, as is also very distinctly stated in the latter passage. A long conversation then ensued. The Doctor thus concludes:—"Every day I make my round of visits, and, am happy to say, generally find some ready and willing to converse; and though there is very little apparent progress, yet I am thankful for every open door, where I may have an opportunity to make known the unsearchable riches of Christ. I intended to visit this month several small places not far distant, where in each place there are a few Jewish families, and perhaps the most of them have never heard the truth; but the weather of late has been wet and unfavourable, so that I was obliged to delay these visits, but as it now seems to clear up, I hope to go in a few days."

GREECE.

Corfu.—Rev. H. C. Reichardt, Missionary of the London Society, writes about a most severe earthquake, that caused great destruction of life and property, specially in other Ionian islands. Many have no place where to lay their head, and no means to provide themselves with clothing or articles of food. The native population regard the Jews with aversion, and help is very greatly needed. Mr. Reichardt mentions the case of a young inquirer, who is anxious to be baptized, and is receiving regular instruction.

THE PRINCIPALITIES.

BUCHAREST.—Rev. G. Kleinenn mentions several interesting cases that have come under his notice. He is actively engaged in visiting the proselytes and unbelieving Jews. With the latter he has many interesting conversations; and as God is a faithful God, and has promised that His Word shall not return unto Him void, but accomplish that which He pleaseth, it would be sinful to say that the Word has no effect upon them, though we do not see the results before us. Mr. Kleinenn mentions the case of a proselyte, who, though sorely tried, and yielding for a season to temptation, was yet found faithful at the last.

BELGRADE.—Mr. Palotta writes that the Missionary prospects of the new year do not afford him unmingled satisfaction. The German Jews seem willing to listen to the Word, and to receive it with gladness, but the cares of the world very soon choke the Word. As for the Spanish Jews, they are split up into two parties, and too agitated by human controversies to listen to the voice of God.

JE/RUSALEM.

Rev. W. Bailey states that the work of the Lord has been steadily going on, notwithstanding many shortcomings. The schools have continued to increase, and now number ninety-one pupils. There is good reason to hope that there will soon be a hundred, as many more Jewish children would come to Mrs. Bailey's classes if she could receive them. Mr. Bailey believes that many of the children love the Word of God, and that some few know the privilege of prayer.

WESTERN AFRICA.

ALGIERS.—Rev. T. Ginsburg writes that, on January 2nd, there was an earthquake which so injured the building used as a girls' school that the authorities have declared it unsafe. The devastation was very great and general.
How does the work begin which has caused such a great stir? "The Christian Church sprang from a movement which was not begun by Christ." How begins the gospel to which the first place has been accorded in the Scriptures of the New Testament? "The book of the generation of Jesus Christ, the son of David, the son of Abraham." These two different beginnings are characteristic. Matthew, the Christian, the apostle, the servant of the King of Israel, at once introduces you to the family, the nation, Jesus the Messiah sprang from; the anonymous writer of "Ecce Homo" loses sight of Israel's Scriptures and Israel's destiny, and begins to philosophize, to give us his ideas in the place of God's revelation. No sooner is Jesus separated from the Old Testament than you get a spirit instead of the living Saviour, and have made it impossible to understand Christ's person and work, and every page of that now famous book proves this assertion.

We are presented with a chapter on "The Baptist," and the very first sentence is: "It was the glory of John the Baptist to have successfully revived the functions of the prophet." This surely does not look like a deep insight into the nature of prophecy, but we are not left to suggestion; the writer favours us with the following description of prophecy: "We possess still the utterances of many of these prophets, and when we consider the age in which they were delivered, we can clearly perceive that no more precious treasures were ever bestowed upon a nation than those oracles which were committed to the Jews." The writer does not acknowledge the prophets to be inspired by God; he admits that they were splendid poets, had a good knowledge of political science, and were acquainted with what is most practical in philosophy and most inspiring in religion. But then why does he speak of their writings as being "oracles of God"? It is wrong to use Scripture-expressions when one rejects Scripture ideas; let us not mislead the people by adopting a phraseology to which a certain meaning is generally attached. If the writer really believes the utterances of the prophets to be "oracles of God," why does he detract from their value by adding, "when we consider the age in which they were delivered?"

The Ten Commandments were delivered at an early date of the world's history; does the writer of "Ecce Homo" know a nobler code of laws than the words spoken by God on Sinai? We can easily understand the perfection of the law because we know that it proceeded from Him who is the fountain of all wisdom, holiness, and righteousness, but how can he or all that are like-minded with him explain the fact, that thousands of years back laws were given to a small people by a man who had spent 40 years of his life in the wilderness, which still regulate the conduct of the most civilized nations?

How little the teaching of the Old Testament is known or understood by the writer of "Ecce Homo" may be inferred from the bold assertion that "the Jews were accustomed to hear the voice of God in their resistible voice of the people." All the history of Israel, all the declarations of Holy Writ are directed against following the multitude, and we challenge the writer to produce one passage which teaches that heathenish, altogether-un-Jewish, and unscriptural maxim, Vox populi, vox Dei (the voice of the people is the voice of God).

The writer now introduces us to the task of John the Baptist. And what was it? "John the Baptist," we are told, was like the Emperor Nerva; in his career it was given him to do two things, to inaugurate a new régime, and also to "nominate a successor, who was far greater than himself." A man that speaks in that style must be deprived of all reverence for the Word of God, and cannot enter into the spirit of him who wished to be nothing but "a voice," and "prepare the way" for Him who is "the Bridegroom," ready to decrease if Christ but increase. It is almost a blasphemy to speak of the Baptist as "nominating a successor like unto a Roman emperor," and to see in the work of Jesus nothing but a development, completion, and permanency of John's
labour. All that is said of the relation between the Baptist and Christ is the very opposite of what the Baptist himself did; for it exalts him and degrades Christ by putting both nearly on the same level.

Let me give a first example of Scripture explanation. The Baptist’s opinion of Christ’s character, we are told, is summed up in the title, the Lamb of God taking away the sins of the world. What means the Lamb of God? The writer refers us to Psalm xxi., where the psalmist “describes himself as one of Jehovah’s flock, safe under His care... It is the most complete picture of happiness that ever was or can be drawn.” So far well. And now the comparison between the Baptist and Jesus: “The Baptist was no Lamb of God. He was a wrestler in his life, unto whom peace of mind does not come easily. He was among the dogs rather than among the lambs of the Shepherd. He recognized the superiority of him whose confidence had never been disturbed, whose steadfast peace no agitations of life had ever ruffled. He did obeisance to the royalty of inward happiness.”

One might simply ask: how did the Baptist know that the confidence of Jesus had never—mark never!—been disturbed? And then, again, how did it happen that when the noblest and holiest of men were tossed to and fro, when David, only after a life-long struggle, in the most glorious moments of his life could seek refuge under the care of his Lord; that Jesus should never be disturbed, and possess “steadfast peace”? But then what becomes of the words, “taking (or bearing) away the sins of the world”? Does this not clearly show that this Lamb was able to bear what no one else could undertake; that the Lamb was the good Shepherd that had laid down His life for His sheep; in a word, that He is the Lamb led to the slaughter, by whose chastisement peace is secured to all who are gathered unto His flock?

It is an awful mistake to suppose that the Baptist merely recognized the superiority of Jesus above himself. The two are as little to be compared as a herald and a king, as the son of a poor slave and the heir of a mighty kingdom. And even these expressions are far too weak; for who can compare the son of Elizabeth with the Son of the Most High? No one would have denounced this misconception of Christ’s character by the Baptist more than the Baptist himself; and we here declare that “Ecce Homo” does as much violence to the New as to the Old Testament, neither rightly estimates the Baptist nor Jesus, misapplies Scripture, and misrepresents Christ in His person and work.

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THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

THE SILVER SOCKETS.

The boards rested on a foundation composed of “Sockets of Silver.” Here we are on purely Israelitish ground; for, whatever precious type these silver sockets may (as they certainly do) afford of the “ransom for all”—every soul of every dispensation—it is in the commands given to Moses concerning the price at which the souls of Israel’s children were valued, that we learn the primary application of this symbol, obtain an insight into the meaning of “ransom,” and recognize its importance as regards the security of individual members of a body, as well as the body entire. Moses, whilst yet on the Mount with Jehovah, was told that, when he numbered the people, he was to demand a ransom price for the soul of each person, in order to their enrolment as members of the congregation, the sum being equal for all, rich or poor, high or low—viz., “half a shekel of silver, after the standard of the Sanctuary.” This was “an offering to Jehovah, to make an atonement for their souls.” Of the silver thus paid, the sockets of the Tabernacle boards were cast.† Now, as each socket weighed one talent, and a talent represents three thousand shekels, there being a hundred sockets, the entire congregation of

* Exod. xxx. 11-16.
† Exod. xxxviii. 25-28.
the twelve Tribes were individually represented in the foundation of the Sanctuary.

This is merely the symbol—what is the reality? Let a prophet answer: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste,"* or shall have no cause for shame or fear. Here are the silver sockets, a sure ransom predetermined of God, "after the standard of the Sanctuary," or such a price for the atonement of human sin and guilt as could satisfy the righteous demands of the Holy One. That this stone—Jesus the Messiah—should be laid in the grave on Zion's hill, necessitated the Incarnation. It was the first step in the Divine superstructure of Redemption—that on which the boards rested. On the very ground of such a truth as this, where the price of each particular soul has been valued by God Himself, and that price has been paid in full, according to the estimation of Divine righteousness, not one can be cast aside or rejected, who believes it. I repeat—"He that believeth" need not fear. The cross told out in all its awful solemnity and terrible significance that the Divinely-appointed ransom was paid in the only coin acceptable to a just God, and capable of expiating the damning stain of sin—blood, and that of "the just for the unjust." It was the Son of God who "gave Himself a ransom for all to be testified in due time."† Who can, in contemplation of such a price, fully comprehend either God's hatred of sin or His holy estimation of the blood that atoned for it? and yet the latter is the exponent of the former! May the thought of such a truth as this give us who believe to judge ourselves in the Spirit by the standard of the Sanctuary and the light of the inspired Word.

**THE CORNER BOARDS.**

The person of the Messiah is finally alluded to in the "two boards" that were made "for the corners of the Tabernacle in the two sides coupled together beneath, and coupled together above the head of it into one ring." For the perfecting of the work of Redemption there must have been, and there is still, a coupling together of the atoning work on earth, with the present position of the Son of Man in Heaven. In regard to the work on earth, Jesus the Son of God went down under the terrible billows of Divine wrath as due to sin, voluntarily yielding up His life on the cross; but at the same time that He gave His body to the grave, He commanded His Spirit to His Father in hope: for the promise of God to His incarnate Son was that His soul should not remain in Hades, neither would He suffer His Holy One to see corruption.* There was no reason for the detention of Jesus a prisoner in the tomb. Intrinsically spotless and blameless in nature and holy in person, how could such a character be detained in the hands of death, which is "the wages of sin"? Jesus had finished the work that His Father had given Him to do on earth; He had paid the full ransom price on account of human guilt and sin that Divine justice claimed; He had magnified and honoured the law of God; He had vindicated the majesty of the Throne of Heaven; He had made forgiveness of sins and the justification of believing sinners a possible thing with a Holy God. It was therefore a righteous act in God to testify His entire satisfaction with the propitiatory oblation by raising His beloved Son from the grave, and seating Him at the right hand of the Majesty on High, thus justifying Him in His atoning work in the sight of Heaven and earth.

This decree having been passed in the High Court of Justice, in the presence of the throne above; on the fore-determined "third day" God commissioned a mighty angel, with a snow-white robe and a countenance like lightning, swiftly to wing his way down to earth, to loosen the bonds of the holy prisoner, and open the door of the tomb. In prompt obedience and wondering awe, as hitherto unaquainted with the eternal mind, downwards sped this angelic officer of justice, armed with the might and mandate of God, rolled back the stone that had vainly been sealed and guarded, and assisted the Lord of Glory to rise up to the full liberty of resurrection, life, and power.†

Thus God declared Jesus the Messiah (or Christ) to be His Son as man, "by the resurrection from the dead," "the first-fruits" of

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* Isa. xxviii. 16.
† 1 Tim. ii. 6.

* Ps. xvi. 9, 10; John ii. 19, 20.
† Matt. xxviii. 1-4.
those who should be His at His coming.* The right hand of the Majesty of Heaven is the place towards which the eternal life that the Son of God possessed before ever tended; it was the natural home of Him in whom that life was found, and He ascended to it by right of inheritance; whilst as Son of Man He could claim the right to enter Heaven, as the reward of human obedience and righteousness, and did so on behalf of those for whom it was prepared, whose place He took on the Cross.

It is by the light of the foregoing that the coupled boards display to us “the Cornerstone” that the Jewish builders of a temple of self-righteousness rejected; they could find no place for it in a house of legal thraldom; it was “a stone of stumbling” to their exclusive sophistry. In the very rejection, however, of this stone (which, through their instrumentality, was laid “a foundation-stone” in Joseph’s tomb in Zion), they did but forward the predeterminate counsel of God; for the stone rejected by the Jews was, as we have seen, raised up, and became “the chief Cornerstone” of a heavenly temple, fitly framing together the living stones of Jews and Gentiles into one building, “an habitation of God through the Spirit.” Having ascended to the right hand of God in Heaven, it is now “the head stone of the corner” of this holy temple, its glory and crowning excellence.†

Thus seated on the throne of God, the Son of Man, whom the stone represents, has been raised “far above all principality and power, and might and dominion, and every name that is named both in this world and that which is to come;” moreover, all authority and power are given into His hands. He waits there “until His enemies are made His footstool,” and the hour of His glorious revelation shall have come, when the stone shall suddenly appear in flaming fire of holy wrath, and in its appalling descent will “grind to powder” the apostate infidels of the latter days, crush the last form of Gentile rule of lawlessness and oppression, and take vengeance on all who shall be found disobedient to the Gospel of the grace of God.*

The stone will then “become a great mountain, and fill the whole earth;” the Lord Jesus will assume the eternal sovereignty of the world, which has so long groaned under the faithless rule of man, who, as “a power ordained of God,” † and permitted a trial for a season, has failed to govern according to the laws and principles of His Word.

Thus will the work on earth be “coupled” with the work in Heaven; the Head that once wore the crown of thorns will then be honoured with the royal diadem of “many crowns.”

Then the Kingdom shall be opened, the Church will find her heavenly inheritance, and Israel will be in the covenanted possession of their earthly blessings, till “in the fulness of times,” the “ages to come,” there shall be “coupled” or “gathered together in one all things in the Messiah, or Christ, both which are in heaven, and which are on earth, even in Him.”‡

* Rom. i. 4; 1 Cor. xv. 20-23.
†Matt. xxi. 42, 43; 1 Pet. ii. 4-8; Ephes. ii. 19-22.
‡Rev. xix. 11-16; Ephes. i. 10.

THE VALLEY OF VISION.

Translated from the German of Zeller, by Rev. John Kelly.

1.

Death is reigning far and near,
See the bones all dead and dry,
Scarce a sunbeam shines to cheer
Its darkness, from the sky!
Watchman! tell us of the night,
Cometh soon the morning light?
2.
When I look on Israel
All to death is drawing nigh;
Ah! Thy folk, Immanuel!
Whom Thou with Thy blood didst buy,
See how blind, how far from Thee,
As a battle-field they be!

3.
When I look on Christendom,
Where Thy name so many bear,
Thousand forces wildly roam
Up and down it everywhere!
Few with zeal, Lord, burn for Thee,
Few are toiling earnestly!

4.
Heathen nations meet the eye,
Sitting still in gloom and night,
Here and there illume their sky
Few and feeble streaks of light!
But how many millions are
From the heav’nly kingdom far!

5.
When shall spring, Lord, come again,
After winter’s long, drear day?
Come and break its icy reign,
“Live now!”—to the dead bones say!
Sun of Righteousness, arise!
Gladden Thou our waiting eyes!

6.
Come! speak the life-giving word,
To the dead bones scattered o’er,
Blow, breath of the Living Lord!
That they may be one once more.
Come, make all things new, I pray,
And make old things pass away!

Bayewater.

THE BATTLES OF PALESTINE.

BY DR. W. GRAHAM, OF BONN.

LETTER V.

1. Fix your mind on the events that are taking place in Palestine, and let the time be 170 years before Christ. Antiochus IV. of Antioch, has issued the Act of Uniformity commanding the Jews to give up their religion and embrace the Greek idolatry. The decree has taken effect. Jerusalem is swimming with the blood of thousands and other thou-
sands of unhappy sufferers are on their way to a slavery more hopeless than death; Jupiter is enthroned in the temple; circumcision is forbidden; and commissioners are proceeding through the land to receive the apostates and exterminate the refractory. A thousand are found worshipping God in a cave, and are all instantly slaughtered. Many bow before the storm, and gain the favour of the king. Others are resolute, and prefer death to apostasy. Eleazer, a venerable scribe of ninety years, is brought up on a public stage and compelled to eat swine’s flesh, which, though again and again forced into his mouth, he refuses. The soldiers suggest that he should deceive the king (who, like our James II., seems to have had pleasure in witnessing torture), by substituting some other kind of flesh instead of pork, but the venerable martyr declined all dissimulation, and died joyfully for the truth of his religion. A lady and her seven sons were put to the torture in the presence of each other, to induce them to apostatize, but they all died bravely encouraging one another in the faith of their fathers. When a decree of this kind is enforced by an army of soldiers, individual instances are swallowed up in the multitude of martyrdoms which cry to God for vengeance from every corner of the land. We point to the valleys of Piedmont, in which a heroic faith survived the persecutions of many ages; we think of our martyred brethren in Paris, and all the towns of France, whom the wicked king butchered in cold blood on Bartholomew’s eve; we owe very likely, under God, the establishment of the true religion to the Marian persecution in England; and Scotland is, by way of Eminence, the land of martyrs and faithful contending. The Christian Church is indeed from the very beginning adorned with the crowns of many martyrs, and their faithful testimonies have always purified her members and enlarged her borders. The blood of the martyrs has been the seed of the Church. So it was also with the Jews. Persecution purified and united them. They had been a nation of slaves, flatterers, and sycophants; Antiochus made them a nation of heroes, and patriots, and martyrs. History does not mention a nobler stand than that of the patriots of Israel against the tyranny of the Grecian king; nor do I know any similar case of persecution so bloody, so unreasonable, so diabolical, where in the same time so many heads fell, and so many thousands were sold into slavery.

2. But what is this that meets the eye? As you go from Jaffa to Jerusalem, on the right hand side, there was a village called Modin, where for the moment history lingers. It is, indeed, the fountain of a great history; the origin of liberty and patriotism; the turning-point of a nation’s destiny. The Royal Commissioner is there to see the people sacrifice to the gods, and receive the submission of the apostates. There, also, is a venerable old priest, Mattathias, who, with his family had retired from the storm. These two must meet. Apelles calls the people together, and one apostate Jew steps forward to sacrifice to the gods. Then the spirit of enthusiasm seized the aged Mattathias, and rushing forth to the altar he lays the apostate dead in an instant, while at the same time his sons, following the example of their father, attack and kill the commissioner and his followers, and then destroy the idolatrous altar. This was the spark that set the nation on fire; the rubicon is now passed, and for Israel there remains nothing but victory or death. How often are great events in the movements of Providence linked together by small ones! The progress of Mahometism was owing to a spider’s web! A little brig arriving in haste from Egypt, prevented the invasion of Britain! The escape of an Englishman in woman’s clothes from the Bastile, prevented the overthrow of the Turkish Empire and the revolution of the East! An old woman throwing a footstool at the officiating clergyman, commenced the series of events by which the English monarchy was overthrown and the king decapitated! So now the old priest Mattathias has applied the spark, and the nation is in a blaze. Let me trace in a few sentences this war of liberation.

3. The old priest and his sons now fly to the deserts, where they are joined by a band of fierce and heroic warriors, who like the six hundred Marseillesse, know how to die, or the stubborn defenders of Derry, know not how to yield. Hitherto the Jews would not fight on the Sabbath, and therefore on the Sabbath they were often slaughtered like unresisting sheep. Now they resolve to fight; they will not attack on the Sabbath, but they will defend themselves. The old man soon dies, and Judas his son, called Maccabeus (“The Hammer,” as Charles was called Martel), becomes
The Scattered Nation, J. 
June 1, 1867. 

Moses Mendelssohn.—I.

When the modern Jews applied the old 
saying to Moses Mendelssohn, viz., “From 
Moses to Moses there arose none like unto 
Moses”—which refers to the Jewish religious 
philosopher Marmonides, of the 12th century, 
they were, in that sense, quite right. For 
Moses Mendelssohn, indeed, although not for 
all, yet for German Jews, is a new startling 
phenomenon—an architect of his people, so 
that there was none the like either before or 
after him. He became, in a certain degree, 
the Moses of the Jewish enlighteners; and in 

the captain of the heroic band. He is at the 
head of 6,000 men, and two armies are en-
closing them in their toils. He meets Apo-
lonius with a numerous army, which he in-
stantly attacks, scatters to the winds, and kills 
their general; he then defeats Seron, the 
governor of Cezo-Syria, who was left dead on 
the field, with 800 of his troops. Next comes 
an army of 40,000 infantry and 7,000 cavalry, 
derunder the experienced officers Nicanor, 
Ptolemy, and Gorgias, with the royal com-
mand to exterminate the whole nation of 
Israel. But God had determined otherwise. 
The Grecian army are now in the plains of 
Emmaus, and Judas and his followers are 
fasting and praying in Mizpeh. Judas now 
learning that a strong body of 6,000 was de-
tached to surprise him by night, made a wide 
circuit, escaped the 6,000, and fell upon the 
main army and put them to flight. Next 
morning the 6,000 met the same fate. Lysias, 
anxious to wipe out the disgrace of this de-
feat, collects an army of 65,000 men, but 
Judas, with 10,000, meets him at Bethsura, 
and dissipates his army with the loss of 5,000 
men. Antiochus, hearing of all this, returns 
out of Persia raging like a wild beast, and 
vowing to make the land of Israel one uni-
versal cemetery; but on the way he is met by 
the angel of death, in the shape of a loathsome 
disease, which filled his body with worms. 
Judas now reconquers Galilee, and briddles 
the hostile cities of Tyre, Sidon, and Ptolemais. 
But here a terrible vision bursts upon my 
view: it is Antiochus Eupator at the head of 
an army of 100,000 foot, 20,000 horse, and 
32 elephants; yet this great force is by heroic 
exertions resisted, scattered, dissipated. In a 
night attack Judas slew 4,000 of them, and 
returned without losing a single man; by day 
he continued the attack, in which his men 
performed prodigies of valour, penetrating to 
the royal tent. The elephants become furious, 
and turn upon their masters, and the whole 
army going into confusion, is routed by Mac-
cabeus and his patriot bands. Thus did God 
preserve the remnant of His people. Judas 
became the hero of the nation, and the founder 
of a new dynasty. For six eventful years he 
baffled the whole power of the Grecian empire, 
and fell finally as became him, like Hampden, 
in defence of the liberty and religion of his 
country. His successors were equally heroic, 
and equally victorious; the Greek kingdom 
became weaker and weaker; Rome was now 
hauling on to universal dominion; and thus 
in the midst of the general confusion, Judaea 
gradually became consolidated into a regular 
and independent kingdom, and such it re-
mained till the Messiah came.

4. We conclude this letter with a few les-
sons and reflections. (1.) History does not 
present a nobler band of patriots and heroes 
than Judas and his followers. The struggles 
of the Netherlands, against Alba and the 
Spaniards, was not more heroic. (2.) Provi-
dence was in all these wars fulfilling the pro-
phecy of Shiloh (Gen. xliv. 10), that the 
Sceptre should not depart till the Messiah 
came. (3.) In these wars both Jews and 
heathen showed no mercy to the conquered. 
The Greeks butchered the peaceable inhabi-
tants of Jerusalem, and a Jewish army entered 
Antioch and massacred 100,000 of the citizens 
without mercy. Surely a gospel of grace and 
forgiveness was needed! (4.) We see in all 
this the absurdity of royal Acts of Uniformity 
to change the religions of nations. The con-
victions of men can be reached only by reason. 
All persecution is sinful. (5.) Let us labour 
and pray for the conversion and restoration of 
"The Scattered Nation." There is a bright 
future over them—a heaven radiant with a 
thousand stars. W. G.
this he is like unto his predecessor, Marmo-
nides, of the Middle Ages—that he also en-
deavoured to blend religion with philosophy,
and to renovate Judaism by the education of
the times.

But whilst the speculative ideas of the
"Spanish Rabbi," together with his renowned
erudition, remained the possession more of
the learned Jewish profession, the wisdom of
"The German Jew" deeply penetrated into
the hearts of his people with astonishing and
marvellous effect. Formerly, the Jews had
taken no interest in the culture of part of
the world. They lived quite retired within
their narrow circle of ideas, repulsed, op-
pressed, insulted, and despised. The Talmud,
the Prayer-book, and the Hebrew literature,
were their only study. Every profane science
was strictly prohibited,—even the acquisition
of the letters of the language of Christians,
among whom they lived, was, by the Rabbins,
forbidden, being considered as debasing for
the chosen people of God. Thus it happened
that they existed in spiritual crudity and igno-
rance, the general opinion being almost preva-
lent that the Jewish people were wholly un-
fit for cultivation.

This prejudice, however, Moses Mendelssohn
fundamentally destroyed, since he showed, by
his own example, how the mind of the son of
a poor Jew can, through its own exertion,
elevate itself. Mendelssohn, the Jew (born at
Dessau in the year 1729), gave evidence of the
many talents and energies which are still dor-
mant in the people of Israel, and when he
awakened his own, he inspired his co-religion-
ists with courage and confidence, calling forth
in them a determination to shake off the
spiritual lethargy, into which they had deeply
sunk for many centuries, and to take active
part in the great movement of the intellec-
tual world. It is astonishing how the Jewish boy,
being fourteen years old only, left his native
town, Dessau, where he had learnt nothing but
Talmudical wisdom and language, and travelled
to the capital of Frederick the Great, without
money or recommendation, in order to study;
being impelled by an ardent thirst for know-
ledge, he in the night secretly learnt to read
German, and now strove with restless zeal to
advance higher and higher. After seven years'
giant-like exertion and immense trouble, he
understood Latin and Greek classics, read
French and German authors, prosecuted
mathematics and music, and advanced in the
philosophy of his time so far, that he was able
publicly to make his appearance with his
"Philosophical Dialogues."

Without ever visiting a grammar-school or
university, he acquired, by his natural under-
standing, indomitable diligence, and animated
devotion to his future calling, such a degree of
education which prominently placed him at that
time among the great geniuses of the century.
His originality has indeed frequently been
disputed, but Mendelssohn is distinguished
by perspicuity and acumen of his thoughts,
humour in his conversation, an harmoniously
finished style, keen perception, and his noble
representation of his nationality. If you leave
him nothing more but this, so is that ample
enough, that a Jew, grown up under oppres-
sion and poverty, should speak and write
German in such a manner so as to merit the
recognition, and even the admiration, of his
Christian contemporaries in Germany.

Mendelssohn, originally intended for a
Rabbi, gave up his calling as soon as philosophy
began to captivate his soul. Satisfied with the
modest position of an overseer in a Berlin silk-
manufactory, he became the popular philo-
sopher of German enlightenment. Even Berlin
was at that time very favourable for philo-
sophical labour. There sat upon the throne a
philosophical king, who certainly cherished
the sophistry of Voltaire and his colleagues,
and, as it were, Frenchified the university of
his capital, but yet a king who gave unmis-
takeable encouragement to free philosophical
investigation by his own example. In oppo-
sition to him, earnest German minds endea-
voured to free the language and education
from the fetters of French taste and frivolity;
to establish, instead of the Atheism of French
modern philosophy, a pure and genuine know-
ledge of humanity, which harmonizes with the
theism of an enlightening Christianity. With
this thought, Lessing, the philosophic poet,
who lived at Berlin at that time, was above
all inspired. With him, Mendelssohn made
a friendly alliance. Through Lessing, Men-
delssohn associated with Nicolai, Abdt, Herder,
Weisze, Hamann, and with almost all those
who have become renowned in the history of
German literature.

After "Phaedon," on the immortality of the
soul, appeared, Mendelssohn established his
literary reputation; both poets and authors of
great enlightenment sought the friendship of the German "Socrates."

In that "book" which held the middle course between a translation of the Platonic dialogues and of independent labour, Mendelsohn's peculiarity immediately showed itself. He treated a subject suitable to the time—a most serious and most important question, which ever since has agitated man, a question at that time very much discussed; but the ideas in that book are not wholly his. His first dialogue of Socrates is invariably after the style of Plato; in the second, he gives some improved reasons for the immateriality of the soul—the same as the disciples of Plato, and some of the modern philosophers did, Socrates' proofs being insufficient. But the third dialogue is an entire metamorphosis. In this, Socrates is made to speak like a savant of the 17th and 18th centuries after the school of Leibniz and Wolff. Yet all is interwoven in one, the unity of the dialogues is preserved, being fine threads by which all is suspended, so that one could recognize the whole, not a patchwork, but the work of an author.

(To be continued.)

THE RESTORATION OF ISRAEL.

Three questions were recently proposed by a pastor to the young of his flock, for their earnest and prayerful consideration. That pastor, it may be added, is a lover of Israel, and a faithful and devoted minister of "the Everlasting Gospel." The questions were as follows:—

1. "Hath God forgotten, or broken His Covenant with His people?"
2. "Shall they be restored to their own land?"
3. "And shall Christ, the man Christ Jesus, reign over them?"

For the sake of order and brevity, each point will be glanced at, without attempting to exhaust the subject—one comprehensive enough to fill a volume—but merely as suggestive to the student of Scripture, who, while familiar with the prospects of the Gentile Church, knows little or nothing of the "glory yet to be revealed" in Zion.

1. "Hath God forgotten, or broken His Covenant with His people?"—Oh, no! The answer is brief and decisive to this question; it is the answer of none other than of Jehovah Himself:—"O! Israel, thou shalt not be forgotten of me." (Isa. lv. 21.)

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget,—yet will I not forget thee," &c. (See Isa. lix. 15, 16.)

"The time may come when the babe's kiss no sense of pleasure yields

"E'en to the doting mother. But Thine own "Thou never canst forsake, or leave alone."

"The Lord thy God," wrote the great Hebrew lawyer, under the guidance of the finger of God, "is a merciful God. He will not forsake thee, neither destroy thee,—nor forget the Covenant of thy Fathers which He swore unto them." (Deut. iv. 31.) God forget His people! He who is "the Truth"—the Eternal—break His Covenant!—Impossible! True, Israel has broken her Covenant with God;—Israel has forgotten Him times without number; and, judging Him by the measure of her faithlessness, has accused Him of forgetting her! (Isa. lv. 14, &c., &c.) But still He abideth faithful: He cannot deny Himself. Thus saith Jehovah: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne. . . . Thus saith Jehovah: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob," &c. (Jer. xxxiii. 15—26.) Note particularly, in the 24th verse, the reproof to the unbelieving, and the despisers of God's people.

Israel were the people of His love, and of His choice,—separated to Him "to be His inheritance," from among all the nations of
Human love is often unfaithful; Divine love never. "I have loved thee with an everlasting love," said Jehovah, concerning Israel, centuries ago;—and of "God manifest in flesh," it is written by an inspired pen: "Having loved His own which were in the world, He loved them unto the end."

"He that scattered Israel will gather him." There is no "peradventure" here! (See Jer.xxxi.1—15; John xiii.1.)

II. "Shall Israel be restored to their own Land?"—Undoubtedly they shall, if the promises of God are of literal fulfilment, as none can question who see in the past the mirror of the future; or perhaps we should say, who interpret promises concerning the future by the precedent of those whose accomplishment has become matter of history. "The gifts and calling of God are without repentance;" and He gave them the land in promises so long ago as the days of Abraham. "All the land which thou seest, to thee will I give it, and to thy seed for ever." (See Gen. xiii.14—17; xv.8; xxvii.3—22; xxxvi.2—6; Exod. vi.4; Deut. xxxiv.1—5; Ps. cv.1—5, &c., &c.)

That they shall yet possess it may surely be fairly argued from the fact that otherwise the promise made to Abraham could never be said, strictly speaking, to have been fulfilled. (Acts vii.5.) To say that it never shall be fulfilled would be to tear out the very keystone of the Arch of Promise, and would lead men to question whether any promise is sure to receive its fulfilment. For, if God should fail to make good His word to that honoured servant of old whom He called His "Friend," what security should we Gentiles have that we shall yet enter the heavenly Canaan, of which that land was the type? We Gentiles, I say, because I do not believe any true descendant of Abraham will be found doubting God in this matter—not even those whose veiled hearts and eyes still fail to own, in "Jesus of Nazareth," the promised Messiah—the King of Israel.

Again, to argue from analogy, the promises and threatenings that have been fulfilled to Israel have been fulfilled literally, even to the minutest details; and we may add most, if not all the promises of Scripture hitherto fulfilled have received a literal accomplish-

"No one of these shall fail; none shall want her mate."" Do any say, as did a well-known Presbyterian minister, "The promise of the land was fulfilled to the seed of Abraham; and none but spiritual and universal promises remain to be fulfilled to the Jews." I would ask what, then, means—"It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people," &c. (See Isa. xi.10—16.) "And the great trumpet shall be blown, and they shall come ... and shall worship the Lord in the holy mount at Jerusalem." (Isa. xxvii.12, 13. See also Zech. ii.6—13; x.6—12, &c.)

"These bones are the whole house of Israel: behold, they say, Our hope is lost; we are cut off for our parts. Thus saith the Lord, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel (a risen multitude, 'children of the resurrection'). And ye shall know that I am the Lord when I have opened your graves, and brought you into your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. xxxvii.11—15.)

Certainly this promise has yet to be fulfilled; and it speaks of restoration after death, and resurrection. The writer of these "Brief Thoughts" is answering this vexed question solely in the light of the inspired Word—the Lamp of David—and answering it thus unhesitatingly in the affirmative, under the firm conviction that God demands of His children the simple child-like faith which takes Him at His word; and that, thus taken, His written Word is a simple, not a complex, contradictory, and perplexing Word, as man would make it by the wresting process to which he too often subjects it.

It is, to say the least, treading on dangerous ground to change plain statements into metaphors or figures of speech, to be understood according to a human system of interpretation, or filled up by human imagination.
question the truth of any of God's promises, or seek to be wise above what is written; to presume to criticise what is above the sphere of human criticism, as of human reason, is to resemble the unhappy Bishop Colenso, the men of Bethshemesh, and the daring Uzzah. "God hath magnified His Word above all His name." (Ps. cxxxviii. 2.)

If Abraham did not believe in the certainty of God's promise to give the land to him and to his seed after him, and did not look forward to possessing it in the morning of the resurrection, whence arose his anxiety to have a burying-place therein? (Gen. xxiii. 19, 20.) The same question may be asked concerning Jacob and Joseph. (See Gen. xlvi. 29, 30; xlix. 29, 30; and I. 5, 24, 25.)

Joseph believed that to him and to his seed should yet be given the land in which he had sojourned as a pilgrim and stranger "for an everlasting possession." Hence, when dying in Egypt, where splendid rites of sepulture awaited him, he solemnly charged his relatives to carry him back to Canaan, leaving, as his last request, that he might be buried there;—there to awake on the morning of the resurrection. (Gen. xlviii. 4.) And such is the hope of Israel to this present hour. Where grey hairs appear, and old age and sickness remind the Jew that he is, as the Psalmist* so strongly expresses it שָׁמַעְתָּם וְהָעַשָּׁה "very mortal," he sets forth, where such a journey is feasible,—on a pilgrimage to the Holy Land, there to seek a burying-place. And if circumstances render this desire of his heart impracticable, he will not seldom make provision for having some of his dust deposited there in anticipation of resurrection life and inheritance.

That Abraham did believe in the resurrection is clear from Heb. xi. 9, 19, and John viii. 56, and may be inferred from his very title—"the Father of the faithful," or rather, as St. Paul hath it, "the Father of all them that believe." And it is remarkable that St. Paul, in the light of the Holy Spirit's teaching, has interpreted the promise of "the land" (Gen. xvii. 4, 5) to him and to his seed, to mean that he is to be "the heir of the world," and this because he believed in God who quickeneth the dead, and calleth those things which be not as though they were." (Rom. iv. 13—17.)

From the same authority (Heb. xi.) it appears that Joseph's desire to be buried in Canaan was not the mere natural wish to be gathered unto his own people, but an act of faith—a stretching out of his arms to "embrace" the promises of whose certainty he was "persuaded," though he closed his eyes upon them unfulfilled.

Of Abraham, surely it may be confidently affirmed that though his sole possession in Canaan was a burial-place, "he died in faith." Yea, "these all"—Abraham, Isaac, and Jacob—"died in faith," confidently anticipating a future resurrection-life. Not in vain had they pondered Enoch's translation (Gen. v. 24; Heb. xi. 5), and "the ark of gopher-wood."

CHRIST AND THE SCRIPTURES.

BY THE EDITOR.

The Rev. A. Saphir has lately published a book which clearly points out the intimate relation existing between the Word made Scripture and the Word made flesh, or the living and written Word. It is the glory of the Scripture to bear testimony to Jesus, and it is His delight to magnify the Scriptures. He came and lived, and waited and worked, and suffered and died, and rose again, all according to the Scriptures; and when pleading with the Father or resisting the tempter, when reproving hypocrites, or comforting the distressed disciples, before angels and evil spirits, at all times and places He appealed to what is written. All this is pointed out with great clearness and force, and the evidence advanced on behalf of the Divine authority of the Bible as being God's book, is quite sufficient to convince every candid mind of the claims of the Bible to inspiration.

* Ps. viii. 4, 9, 20, &c.
Not less important are the remarks on Scripture and the Holy Ghost. Mr. Saphir always begins, and justly so, with an appeal to the Book itself; for it holds true of the Bible as of Christ, that they do not take testimony from another, and do not need the assent of men in order to become God's revelation. No; Scripture speaks and Christ testifies by His person and work, and every one that is of the truth hears Him, and believes and lives.

The self-evidencing power of the written and living Word is the argument which even the bitterest enemies of inspiration cannot gainsay. Very profitable hints anent the prophetic and symbolic character of the Scriptures, and practical observations which will greatly promote profitable reading, enhance much the value of Mr. Saphir's book.

But more important than everything else, and characteristic of Mr. Saphir's work, is the clear teaching that the Bible and the Christ are Jewish, and therefore universal. It is generally admitted that the Bible was written by Jews, and that Jesus of Nazareth was born a Jew, but the inferences are generally not drawn nor are people alive to the all-important distinction between the "Japhetic" and "Semitic" influence. It is the tendency even of Christians to gentilize the Scriptures as well as Jesus; and instead of causing Japhet to dwell in the tents of Shem, as it was foretold, they cast Shem out of his own tents and transform these tents into Japhetic palaces. The result is disastrous. Scripture is deprived of its reality, and Christ is changed into a man-made ideal; both are now man's work instead of God's gift and revelation. Rationalism and Romanism cannot be overcome but by placing Jerusalem against Rome, Israel against Greece, for Israel is the root, and is not to be engrafted into the Gentiles, but, on the contrary, the Gentiles are born by Israel, and are proselytes into the Church, which is from the commencement a Jewish one.

The Scattered Nation has from its beginning advocated these principles, and will do so as long as God allows me to continue it. For I firmly believe that Dr. Colenso's attacks, the assaults of the authors of the "Essays and Reviews," and the fancies of "Ecce Homo," can only be fairly met and fully overcome when the Church of Christ ceases to lean on her systems of theology or on the enticing words of Greek philosophy, but draws all her weapons from the Israelitish armoury God has given her in the Scriptures, made effectual by Him who is the King of the Jews. Mr. Saphir's book is a very important contribution towards the defence of the truth, as it is in Christ and in the Scriptures, and the more it is studied the more it will be found to be a weapon against the adversary; a treasure to increase our knowledge of Divine things, and a faithful witness of God's Word and the Christ.

I am glad to have space for an extract, which will enable the reader the better to estimate the value of the book:—

**Israel's Messiah.—The Living and the Written Word.**

Jesus was not merely man: He was a Jewish man; He belonged to Israel. We have already seen that this was according to God's idea. But it may be necessary to add, that Jesus never gave up the Divine thought of Israel's priority and peculiar position in the kingdom of God. While He protested against the traditions of men, against Pharisaic pride and narrowness, He confirmed the promises made unto the fathers (Rom. xvi. 5). He spake of Jerusalem as the city of the great King, of the times of the Gentiles, and of Israel's future return to Him; and in the full possession of the Spirit, He anticipated the time when every jot and tittle of the law and prophets shall be fulfilled. Jesus was the true Israelite. His nationality is apparent throughout Israel. The chosen nation, the servant of God, the nation of priests unto God, finds its true exponent and fulfilment, flower and perfect fruit, in Jesus, even as He is the spirit and root of Israel, root and Lord of David.

And for this very reason is Jesus the man for all men of all nations. For the only centre of catholicity is Jerusalem. The Jews were chosen to be a nation separate; but in order to bless all mankind; Israel is to be the centre of light and blessedness for all people; the purpose of their election is universal; the secret aim of their isolation is expansion; the very joy and glory of their destiny is a worldwide influence. Jesus as the King of the Jews, Jesus as the true Israel, is appointed to draw all men and to rule all men.

As it is with Jesus, so it is with Scripture. It is Jewish and universal. Universal, not in spite, but in virtue, of its Jewish character. In order to be universal, it must not be Paganized or Gentilized, or stripped of its Jewish character. Its Jewish character is not a garment in which it is accidentally clothed; it is the body which the Spirit, according to God's plan, has prepared. Eliminate the Jewish character, and you lose the essence;
Christ and Christ's thoughts are Jewish, and that according to God's plan.

The Scripture is like Jesus Christ, because He is the Spirit of Israel, and Scripture is the record of Israel. Viewing thus the Scripture as an organic growth (not an aggregate, a stone, but a plant), many interesting facts are displayed, of which I single out only three:

First. Every part is complete, containing the seed, the germ; and though subsequent parts contain a much fuller unfolding of the germ, they do not render their predecessors superfluous or antiquated. Thus the whole Gospel is in Genesis, even in Gen. iii.; the Protevangelion contains the whole counsel of God in germ. More fully in Leviticus, more fully in David's Psalms, more fully in Isaiah's prophecy, more fully in Paul's epistles. As Israel developed and grew in stature and wisdom (or rather the revelation of Christ in Israel, for the nation always fell short of the glory of God), so the Scripture develops. It is not that something is added to the old stock (as another stone to a collection of stones), but the plant, the organism, the body grows. Beautiful and benign arrangement of our great Scripture.

Secondly. If the Bible is a plant, a growth, or body, there are portions which are inferior in importance, value, beauty, but none which can be separated from it, or in which the same blood, or sap, or spirit, does not live. No person denies that in the human body the fingers are more important than the limbs; the heart more essential to life than the eye; the eye a more delicate and noble part than the foot. Nobody asserts that a man would be killed if you cut off his hair or his nails; but there is a vital union of all the members. If you cut off my little finger I shall survive it, but it is my little finger you cut off, and it is a loss, a disfigurement. So with the Bible. It is not like a piece of cloth that you can clip and cut. It is a body, animated by one Spirit. Who would assert, that a chapter of names in the book of Chronicles is as important and precious as the third chapter of John's gospel? or that the account of Paul's shipwreck is as essential as Christ's sufferings? But what we say is, that all Scripture is one organism, and that the same wisdom and love have formed the whole; and that down to every branch, and bough, and leaf, it lives and breathes, and is beautiful and good. And the reason why many historical, and statistical, and prophetic portions of Scripture seem to us unimportant and even unmeaning, is because we do not sufficiently live in the whole circle of divine ideas and purposes.

Thirdly. Christ being thus the Spirit of Scripture as well as the Spirit of Israel, the substance of Scripture throughout is Himself. All divine revelations have Christ not merely for Mediator, but for their centre. We have not merely a succession of prophetic announcements of His coming, His work, and glory, but in all God's dealings with Israel He revealed Himself to them in Christ. Abraham beheld the day of Christ; the Rock that followed Israel through the wilderness was Christ. In his love and sympathy, in his sufferings and faith, David was a type of the great Shepherd-King, even as Solomon prefigured His glory and widespread dominion. Through all the festivals and sacrifices shone the light of God in Christ. That God would descend from heaven to earth was impressed on Israel by the constant appearance of God as angel or messenger, as Angel of the Covenant, Angel, in whom is God's name; as God manifest, whom man can see face to face. And that from earth, from among Israel, would grow up before God One who was perfect, the Servant of the Lord, filled with the Spirit, and the delight of the Father, a child born unto Israel, a Son given unto them, and yet the "Pele," Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace; this also the prophets expressed. Christ was thus beheld in a twofold aspect (which it must have been difficult to combine), Jehovah coming down, and Israel's Representative, the Son of the Virgin of Zion, ascending from earth to heaven. They expected the Messenger of the Covenant from above. They saw a man who was Jehovah's equal.

And as Christ's person was the substance of all Jewish history and Scripture, His sufferings were continually witnessed in word, type, and experience.

Christ and Israel are thus connected, and for all ages. Scripture testifies of this Jehovah as Israel's David, in whom glory cometh to the nation, and salvation to the uttermost ends of the earth. For the view which is so prevalent, that Israel is a shadow of the Church, and now that the type is fulfilled vanishes from our horizon, is altogether unscriptural. Israel is not the shadow fulfilled and absorbed in the Church, but the basis on which the Church rests. (Rom. xi.) And,
although during the times of the Gentiles
Israel, as a nation, is set aside, Israel is not
cast away, because Israel is not a transitory
and temporary, but an integral part of God's
counsel. The gifts and calling of God are
without repentance. Israel was chosen to be
God's people, the centre of His influence and
reign on earth in the ages to come. The
Church, in the present parenthetical period
does not supplant them. The book of the
Kingdom awaits its fulfilment; and the
Church, instructed by Jesus and the Apostles,
is not ignorant of this mystery.

This view explains many portions of the
Scripture, and likewise explains why many
portions are obscure—passages which refer
not to the present dispensation, but to the
Kingdom of which all prophets bear witness.

In the book of the Church we see, rooted
in Israel, and beginning at Jerusalem, the his-
tory of Jesus and of the body joined to Him
by the Spirit.

WILL ISRAEL NATIONALLY BE CONVERTED BEFORE THE
COMING OF THE MESSIAH?

Let us by diligent search find out what the
Lord the Spirit says about this interesting
subject. Jehovah said to Abram, "Blessed
is he that blesseth thee, and cursed is he that
curseth thee." And those who say Amen,
should humbly accept what is written in the
revelation of God's mind given to that people.
By the prophet Jeremiah, backsliding Israel
and treacherous Judah are invited to return
to the Lord, for He is merciful; but they must
first acknowledge their iniquity (Hosea v. 15).
Added to the command is an earnest en-
treaty; for the Lord again says, "Return, for
I am married unto you." He has not put them
away, but their iniquities have caused Him to
hide His loving face from them. All that the
God of Israel desires from them is obedience
to His call. Have they responded to it? No,
not to this day. But a day is coming, and not
very far off to the eye of faith, when Israel
and Judah shall both say, "My Father, Thou
art the guide of my youth." I will try to
show the day referred to in the Word of
truth. In Jeremiah, third and fourth chapters,
we clearly see God's repeated gracious invita-
tions, "Return unto me;" and their con-
tinued rebellion down to the period when the
prophet in vision " beholds the earth without
form and void " (or order and beauty), "the
birds of heaven fled, the mountains trembling,
and the cities broken down at the presence of
the Lord": chap. iv. 23-28. It is then that Zion
is represented as in anguish, when she says,
"Woe is me!" though previously she had in
vain tried to make herself fair in her God's
eye, but in her own frail sinful way. He will
have sought at her hand but repentance and
obedience. In Ezekiel xxxix. 17-20, God
gives an invitation to a feast; He invites the
beast of the field, and the feathered fowl to
assemble to His sacrifice, that they might be
filled at His table with the flesh of horses,
mighty men, and men of war, for He is about
to execute judgment on the heathen. "So
the house of Israel shall know that I am the
Lord their God from that day and forward." Nei-
er will I hide my face any more from
them, for I have poured out my Spirit upon
the house of Israel. (Read verses 21-29.) Here
they have acknowledged their sins, and God
has had mercy.

In Zechariah, twelfth and fourteenth chap-
ters, we have another view of the battle-field.
Gentile nations gathered against Jerusalem.
But they are destroyed by the coming of the
Lord (Isa. xxx. 27-31 to xxxi. 4-9); for it is
in that day that His feet shall stand upon the
Mount of Olives, for the Lord my God shall
come, and all His saints with Him (Zech. xiv.).
It is then that Israel, in great straits, cry: "Oh
that Thou wouldest rend the heavens, that thou
wouldest come down, that the mountains might
flow down at Thy presence. O Lord, Thou art
our Father, we are the clay, and Thou our
potter. Be not wroth very sore, O Lord,
either remember iniquity for ever; behold,
see, we beseech Thee, we are all Thy peo-
dle" (Isa. lxiv.); then the Messiah appears
to their joy. And what is the effect of the
sight of this same Jesus the Crucified, w
went up in a cloud to God more than 1800 years ago, when they see Him come in like manner? (come in a cloud, Isa. xix. 1, for their salvation.) Why when they look on Him whom they pierced, they shall mourn and be in bitterness; the whole land shall mourn, every house and every family apart, and their wives apart; an individual mourning; a grief as for an only son, the firstborn, a bitter cry. (Read Rev. i. 7.)

In that day the Lord shall be king over all the earth (also Ezekiel xxxvi. 16-28, and xxxvii. 21-28.) Here we see it is when God tabernacles with man, when the beloved is Israel's king, that they cease to walk in the imagination of an evil heart (Jer. iii. 17). It is then that the new covenant referred, to by Paul in his Epistle to the Hebrews, comes into operation (Jer. xxxi. 31-40, and xxxiii. 14-26). Evidently Hosea ii. 14-23, refers to this same time. I could multiply texts, but these few will suffice, I am sure, to lead the honest inquirer to search if these things are true. Christ will be seen in His people Israel in that day, as He will be seen in no other people. "A nation shall be born in a day." Yes, as soon as they behold Him whom they pierced, they shall believe and mourn, saying, "We esteemed Him smitten of God and afflicted," and it is by Him we are healed.

How blinded they will then see they have been by the god of this world. O that both Jew and Gentile would yet consider Isaiah xxix. 11-14 and 18th verses! G. Ben.

The first public meeting of the Hebrew-Christian Alliance took place at Willis's Rooms, King-street, St. James's, London, on May 14. The room was full to overflowing, and on the platform were numerous members of the Society, ministers, and laymen from various parts of Europe. The Rev. Dr. Schwartz, President of the Alliance, occupied the chair.

The proceedings commenced by the singing of the 100th psalm, "All people that on earth dwell," after which prayer was offered by Mr. P. P. Cohen.

The Chairman then addressed the meeting. He said:—It is, no doubt, the duty of a president, in ordinary circumstances, to be as brief as possible, and not to detain the meeting, which naturally is anxious to hear the men who are expected to speak; but I find myself in an unusual position, as a public meeting of a Hebrew-Christian Alliance is something quite new, and ought, therefore, to be explained, and, as far as it is necessary, to be justified. We appear before you with the declaration that by becoming Christians we have not ceased to be Hebrews—yes, that in order to be Hebrews, Israelites indeed, we must be Christians and as Hebrews. As Christians we wish to be united, and testify of this union before our Jewish and Christian brethren. Yes, it is the object of this Alliance to testify of our common faith in the Messiah as the Jewish before them who are our kinamen after the flesh, but who to this day reject Him who was sent to the lost sheep of Israel. We know when Jesus of Nazareth claimed to be the Promised One, He appealed to the law and the testimony as the only safe guide, the only sure test He could offer, and Jews could accept. A minority of the Jewish nation acknowledged His claims, and worshipped Him as the God of Israel; the majority, however, rejected His claims; but history shows us, and more especially the history of Israel teaches, that truth never was with the majority, for only one tribe, that of Levi, did not worship the golden calf, and of the twelve spies ten brought back a false report. We who believe in Jesus follow the footsteps of the minority, they that do not believe, endorse the verdict of Caiaphas and of the great multitude. The Church was not called into existence by Jews becoming Gentiles, but by the thousands of Israelites who were baptized in the name of the Messiah, and the Gentiles were engraven into this Jewish Church; if we, therefore, become Christians, we are simply Jews who believe in Jesus, who himself was a Jew, and never abandoned the hope of Israel. This hope we desire to maintain before our Gentile-Christian friends; for, if on the one hand, it is necessary to declare that Jesus is the King of Israel, it is as necessary to maintain that Israel is the people of that King. It has pleased God, in sovereign mercy, to choose Israel as His peculiar people, but since He has done it, He is, I say it with all reverence, bound by His faithfulness to preserve them as His own. Christ never gave up the title "King of the Jews," and, strange to say, Gentiles, believing and unbelieving, the wise men from the East, and Pontius Pilate, proclaimed Him as being born and crucified the "King of the Jews." This King and his people are inseparably connected. Israel must be trodden down as long as it refuses obedience to its glorious King, and the glory of Christ will never be complete until Israel shutts out, "Blessed be He that comes in the name of the Lord." I do not pretend to know when and how this is to take place; but this I say, the same nation that compelled Pilate, the representative of the Gentiles, to crucify Jesus, will constrain the peoples to crown Him Lord of all; the same nation that in early ages stirred up the rulers to oppose His kingdom, will, in the last days, call upon them to confess Him as the Christ as the Lord; the whole nation changed from a persecuting Saul into a professing Paul; and if what
Paul achieved by the grace of God in bringing the Gentiles to the knowledge of Christ is marvellous in our eyes, what will it be if a whole nation of Pauls, as it were, shall proclaim, to the astonished world the crucified and glorified Saviour—what will it be—yes, what will it be but "life from the dead."

A shrewd Jew, Dr. Da Costa, once made the remark to that noble witness of Christ by pen and mouth, be it when he fought God's battles against infidelity and superstition, or suffered for the cause of Christ and in His strength; the Jew said: "It seems to me you wish to make the Jews Christians, and the Christians Jews." And so it really is. We must confess that Judaism, as taught by Moses and the prophets, is the foundation on which Christianity is built. It becomes high time that the Church should break entirely with that Greek Christianity, and put in its stead a Hebrew Christianity. A Dutch minister, some years ago, blamed the painters, because they gave to Christ a Jewish countenance. He thought this rather offensive. Has not Rome introduced heathenism, and has not rationalism given us a Greek instead of a Hebrew Messiah? In ancient days the prophecy was uttered, "God shall dwell in the tents of Shem;" and what has been made of it? Some tell us that Japheth is now in the place of Shem, and behave no longer as fellow-citizens, but simply say that they are now come in the place of Israel, and cast the Jew out of his own house; others pervert the prophecy to such a degree that they make Shem to dwell in the tents of Japheth. In other words, many Gentiles arrogate to themselves all the promises, and leave to the Jew nothing but curses. If the authors forget that Christianity is but the development of the germ, the realization of the shadow, the fulfilment of the promises of Judaism. They forget that if you separate Christ from the Old Testament you may get a more or less beautifully painted human ideal, a perfect man according to human or earthly conception, but you have lost the God-man, whom God alone could reveal to man, and who alone could lead man to the Light, and whom to know is eternal life. Jesus himself was so fully alive to this truth, that when he appeared to His disciples going to Emmaus, He reproached them not because they had not believed the testimony of the women and of the angel, but because they were foolish and slow to believe what was written concerning Him; the risen Christ did not say, "Look at me," but He said, Look into the Word, and led them into the Law, the Prophets, and the Psalms. When we, therefore, wish to make the Gentile-Christians Jews, we are not Judaisers, narrow-minded; nor do we proclaim new or strange things, but we call the Church back to the teaching of the Apostles—Hebrews of the Hebrews, and of Christ himself, who ascended into heaven with a glorified Jewish body. He was born a Jew, and was buried a Jew, and what was sown in weakness was raised in power. He could not cease to be a Jew.

Some months ago a book was published, which has caused a great stir, and called forth several replies and many reviews; the book bears the title "Ecce Homo." It is a very dangerous book, but is the necessary result of the attacks made on the Old Testament in the "Essays and Reviews," and of Dr. Colenso's assaults on the authenticity of the Pentateuch. These writers have misunderstood not to say maligned Moses. The Bishop has disputed our right to pray to Christ; in "Ecce Homo" the consequences are drawn: the Old Testament is set aside, Jesus is not the fulness of the promises, the reality of the shadows. Jesus is a Greek, a Law-giver, a man becoming God, no longer God becoming man. It is Greek, yes, the devil's theology—"Ye shall be like unto God;" but God's theology is, the Son of God shall become the seed of the woman. A few days ago a book was published, "Christ and the Scriptures," by the Rev. A. Saphir. It is a small volume, but it contains a great deal of matter, and could easily have been expanded into a large octavo. All that can relish well-prepared, strong meat will find substantial food in every page. I had almost said in every sentence. Why do I mention this book? Not merely to call your attention to it, Mr. Saphir's book needs not my recommendation, but in order to tell you that though it does not at all pretend to be an answer to "Ecce Homo," the principles it proclaims are a complete refutation of it. For it presents to us the Jew Jesus according to the Jewish Scriptures, as distinguished from the Greek Christ, the imagination of the author of "Ecce Homo." Hebrew-Christians have great difficulties to encounter as Christians and as Hebrews. They are frequently called "baptized Jews." Jews reproach them for being baptized, and nominal Christians for being Jews. What Moses said of the Israelites, "Ye know the heart of the stranger, for ye have been strangers in the land of Egypt," holds true also of Hebrew Christians. The merely national, the difficulties, the temptations they have to overcome, no one can fully realise but a Hebrew Christian. They frequently feel completely isolated, and it is but right that those brethren whom God has blessed with means, and who have obtained an independent position, should strengthen the hands and cheer the hearts of them that are still struggling, not as patrons, but as brethren who feel for them, and suffer with them, who love them, as far as they can. To raise the character, and to make the name of Hebrew Christians respected by friends and foes, is the aim of this our Alliance. May we not count on the approval, yes, on the help of our Gentile-Christian brethren?

I do not hesitate to say that there is no country in which the cause of Israel is so much thought of, so energetically helped, and so heartily sympathized with, as in Great Britain. A Hebrew-Christian Alliance is only possible in England, and why? Because you find here a combination of the two elements which are indispensable for its success, viz., a goodly number of converted Jews, and a kindly feeling of Christian friends. More than 700 letters have been sent me within the last six months from Christians of all denominations, and in these letters so much love and genuine interest is manifested, at I cannot but wish that I had been in that country where so much prayer is offered on behalf of Jerusalem, occupies a special place in the kingdom of God, is destined to exercise a great influence on the destinies of the world, and to partake of God's blessing. I cannot refrain from alluding to a note which I got some weeks ago, containing six penny stamps, with the inscription, "Fasted a meal to give a meal." Surely this is not of man,
but is a gift of God; and He who gave the Spirit which prompted to such self-denial, will not withhold His blessing.

One word on the nature of our union. Strenuous efforts are made by certain parties to bring about a union with the Romish and Eastern Churches, and it is even asserted by some that ultimately a converted Jew is to be nominated Bishop of Jerusalem, being the head of the united churches. I do not feel at liberty to mention in public what was communicated privately; but this much I may say, that Rome finds it very advantageous to strengthen itself by perverts from the Church of England, knowing quite well that one Newman and one Manning is worth many Wisemans and Cullces; and it would seem that the Anglicans are the tools of the Jesuits, and, along with them, now try to prop up their effete system by converts from Judaism. The Church of Rome and her associates bring about union by exalting tradition above the Word of God, by giving to the woman Mary the representative of the Church, the place due to the Seed of the woman (Jesus), and bringing Christians in bondage to the beggarly elements of the world. We Hebrew-Christians protest with our whole heart against everything that tends towards Rome. As men that we love liberty we resist a system which is incompatible with freedom of worship and religious liberty.

As Hebrews we are filled with indignation against a so-called church which has for ages oppressed, persecuted, and murdered our fathers, and filled our whole nation by her idolatrous practices, with awful prejudices against Christianity. As Christians we abhor union with Rome, which has given us a Pope-king, who arrogates to himself what only belongs to the King, High-priest who will establish a kingdom by overthrowing the reign of God Anti-Christ Babylon.

We Hebrew-Christians are naturally bound together by a national tie; for though scattered in all countries we feel we are all of the Hebrew stock. And then our spiritual centre is not a church or a denomination, but the living Christ, who is our Ruler and Head. His Word is our guide and test, and the unity of the Spirit binds us to our King and to one another.

As a Jew I was permitted to explain to him the truth as it is in Jesus. God blessed the word to his soul. He is now the Rev. Dr. Edersheim, minister to a large and influential congregation at Torquay. In the same place, and at the same time, I frequently spoke to a lad of 12 years, who frequently went to hear my father's lectures on the Bible. He had never before heard the Gospel, and he is now the Rev. A. Saphir, and God has blessed his ministry greatly. Some years after I was stationed at Berlin. In the year 1846, a Jewish teacher and preacher, a native of Mecklenburg, who yearned after righteousness before God, called on me; he was instructed and baptized by me, and he is now the Rev. T. Meyer, who has had the privilege to preach the Gospel in a great part of Italy, and shown Christian courage at Barletta, when Protestants were assaulted by the mob. On the 1st of August, 1858, I ascended the pulpit at Amsterdam, when in the presence of at least 1,200 Christians a Jewish youth rushed up the stairs; and as soon as I turned round, he fell at my feet, and the blood gushed out of my mouth. He had resolved on killing me on the spot, simply for the reason that I believed in Jesus, and induced other Jews to acknowledge Him as the Messiah.

The Lord has disappointed the expectation of the young man, who thought to do a martyr's work; and though I loved and served my Jewish brethren before that date, since that 1st of August, 1858, I feel that my life belongs to them in a special manner, and I believe that God has brought me to London in order to do for them what could not be done elsewhere. "To lead Israel to its glorious King," and to testify of Him who is Israel's King and the Head of the Church before Jew and Gentile, is the object and delight of my life. I have tried to describe briefly the aim of the Alliance, and the means it employs. Let me trust that you will not withhold from us your sympathy and your prayers.

Mr. J. C. S. Kenig, Hon. Secretary, then read the Report, which, from want of space, are compelled to leave over till next month.

The Rev. A. A. Isaac:—I simply rise, Mr. Chairman and Christian friends, to move the adoption of the very full and interesting report which has just been read to us. I have no doubt you will agree with me that it gives a very simple and satisfactory account of the meaning and purpose of the Alliance of which we are now members. As a Hebrew-Christian, and one of these members, I look with delight and satisfaction on this crowded meeting, and it encourages the belief that our Gentile friends see, as we do, the importance and value of the movement in which we are taking part. I will not occupy much time, as there are many speakers to follow me; and I, as the first speaker, must set a good example in this respect. I do not want to be in the way of the object of this Society; let us remember that, as Hebrew-Christians, we desire not only to show our love to each other, not only to declare that we will never give up the hopes which centre in that glorious Messiah whom, as Dr. Schwartz reminded us, remains ever King of the Jews, but also that we will never resign our expectations as to the land of Israel. We fully expect that our nation will be restored to its own land. What a holy, happy, endearing bond is that which binds us together! Differing, it may be, in opinion as to some things, we are one in Christ; and thus, bound together, we delight to show forth the praise of Him who has called us out of darkness into His marvellous light. As far as my own experience goes, I never knew what Judaism is. I was baptized when eighteen months old, and continued that faith as a Christian; and I will just add, that you may see what Christianity is making among the Jewish people, that at the present time it would be difficult to find a professing Jew in all the various branches of the family to which I belong; and four members of that family, of whom I am one, are clergymen of the Church of England.
passed on: I went to school, and up to the age of fifteen I had no clear idea that I was in any sense a Jew. As a schoolboy, I remember it was the great interest in almost any one the Lord had thought to call me a Jew. I little did I think that I should come to look upon it as my brightest earthly honour. As God opened my eyes to know the truth—which He did at an early age—my interest in my own people increased; and, as I may humbly say, I grew in grace, that interest continued to grow in my heart; and, as I learnt more and more the value of Divine things, I felt more strongly the importance of union with my brethren. I recognize meeting and testifying both to Gentiles and to Jews, that our relation to Christ binds us together in love and good works; and I think that the more we realize that bond of union, the greater will be our pleasure in thus associating ourselves together. I have no comfort—I had almost said no confidence—in Jewish brethren who stand aloof from us. One of the surest tests of spiritual union with Jesus, and of His easterly on His right hand, is this: if we as the Chairman sits Dr. Cappadose, of the Hague. Probably many of you have read his history: it is full of deep interest. He has been for many years one of the standard-bearers; and now, when perhaps he is not far from that rest which remains for all who love the Lord Jesus Christ in sincerity and truth, he is here to tell you of the love which that blessed Saviour has kindled in his heart. We have, then, around us this afternoon generation after generation of those who have been called out of darkness into marvellous light; and we see in this, evidence that God has not forgotten His people, and that He is carrying on His work among them, earnest of the future time of blessing, when all Israel shall welcome their Messiah with the words, "We bless you in the name of the Lord."

Dr. SCHWARTZ:—I had intended to introduce Dr. Cappadose to you; but it has been so ably done by Mr. Isaac, that I need only call upon my venerable friend to address you.

Dr. CAPPADOSE then spoke to the following effect:—My friends, I wish to express a hope, not that you have brought with you the spirit of love and praise, for I am sure you have that, but that you have also patience and forbearance to listen to an old man, who desires to give glory to God, but has a very small knowledge of your language. What shall I say? My heart is eloquent, but not my mouth. You imagine that you are witnessing the first meeting of a Hebrew-Christian Alliance; I am not of this opinion. There was a meeting a long time ago, when Jews from every nation were gathered together, and the Lord poured out His Spirit upon them: that was the first Hebrew-Christian Alliance. It is necessary to remember this, because we have not. I have no Jew who has come to me. The Christian Church is the Jews' Church; its foundation was Jewish; the Founder of it was Himself a Jew—the Son of the Most High, and the Son of Abraham. When the Jew is converted he loves the children of God of every name, but he does not forget that the Head of the Church is the King of the Jews. We would unite together that which is Jewish and that which is Christian. We have heard from Dr. Schwartz that the Old Testament must be well kept, and held fast. You remember that when two women were brought before Solomon, and there was a dispute as to which was the mother of the live child and which of the dead one, Solomon solved the difficulty by commanding the live child to be cut in two, for then the heart of the true mother spoke. And so we have the Old and New Testament are one live book; and when any one proposes to cut it in two, the true disciple says, "No, we must have the whole; we can never divide it." What is our expectation and yours? Is it not the coming of the Lord, to unite all the true Church of God under His sway? and, till He comes, we have all the same duty—to witness for Him. It is now forty-five years since I had the privilege not only to hear His name, but to receive my Lord Himself—to feel His life within me. I can say little now through weakness, but had I a voice that would fill all England I would testify to every one that Jesus is the Lord, that He alone is the Head of the Church. May that blessed name unite us together! You know that as the radii of a circle approach the centre they approach each other; so may it be with us. May Christ Jesus, the Lamb slain, the God of Abraham, the Son of Abraham, be the one glorious centre to whom we shall ever be drawing nearer, and so be drawn closer to each other! May the Lord bless you, and may He renew your zeal, because we live in a very remarkable time. The time of the recall of the Jews is coming, when they shall look on Him whom they have pierced and morn, and when the Gentile nations shall acknowledge as their Lord the Seed of Abraham. Then shall the Jews be a witness to the whole earth that Jesus is the Christ. May the anticipation of that day strengthen your zeal for the Lord.

Dr. SCHWARTZ: It so happens that neither the mover nor seconder has read the resolution, and I think I can do no less than read it before asking you to pass it. It is—

"That the report which has been read be adopted, printed, and circulated; and that the following gentlemen form the committee of the Hebrew-Christian Alliance, with power to add to their number, and to establish branches in Britain and elsewhere:—Prof. H. M. Berlyn, Dr. Steinhardt, Dr. Oppler, Rev. A. Lewis, J. E. Neumann, Esq., A. Pietowski, Esq., G. Wagner, Esq."

The resolution, as also those which followed, was carried unanimously.

The Rev. ADONIUS SAPHR, in moving the second resolution, said: To make sure that this resolution shall be read, I had better read it at once:

"Though the members of the Alliance belong to different churches they all feel united in Christ, and they declare before their Jewish brethren that they have found in Jesus the Messiah to whom law and prophets render testimony, that they have received, and beseech the Lord for His coming in glory as the hope of Israel."

The first thing affirmed by this resolution is the fact that the Hebrew-Christian Alliance consists..."
of members of different denominations. Some persons may inquire what is the reason of this? The reason is because the Christian Church—shall I say unfortunately!—is divided into different denominations, and hence Hebrew-Christianity is of necessity thus divided. Perhaps one reason of this division is that we are not as faithful as we ought to be in searching the Scriptures; perhaps also they may arise from the fact that we are not merely sinful but imperfect; and such is the fulness of the truth Scripture contains that it cannot be taken up, completely and adequately, by any one person. Many people are one-sided, a few people are many-sided, but I am not aware that any of us are all-sided. Now Christ is all-sided, Scripture is all-sided, and hence there are so many different sections of the Church, each laying emphasis upon some particular aspect of the Gospel, and bringing into prominence some feature of the revealed Truth. The character of a person’s mind and temperament have also something to do with his attachment to a particular denomination, and so have circumstances of minor importance, such as the opinion of the person who introduced a new doctrine to him. Christ, and the denomination to which he was thus first introduced. As far as my own little experience goes, I believe we Jewish-Christians are not very sectarian. We are loyal to the section of the church to which we may belong; but I never met with a Hebrew-Christian who was sectarian. If I did, it would be something anomalous and difficult to account for. Now with regard to the differences as to doctrine which exist between us, they do not at all affect our real bond of union, which is the Lord Jesus Christ—not the doctrine of the Lord, or the doctrine of His work, but He, the Person Himself. All Hebrew-Christians are agreed on three points:

1. That Jesus is God manifest in the flesh, that the Messiah the prophets foretold and longed for has appeared, and that He is none other than Jehovah, who has visited and redeemed His people. The deep longing and earnest prayer of all godly Israelites was expressed by Philip when he said, “Show us the Father, and it shall suffice us.” We believe this prayer is answered: we see the Father in Jesus; this is our end. We have seen Him face to face, and it sufficeth us.  
2. We Christian Jews, who had formerly known only righteousness by works, believe now that the way into the Holy of Holies is through the rent veil, that Jesus is our Righteousness, and that through His sacrifice on the cross, through the blood of the Son of God, we have perfect peace, and are accepted worshippers.  
3. We believe that no one can call Jesus Lord but by the Holy Ghost; that the promise of Ezekiel is fulfilled in us. “A new heart also will I give you, and a new spirit will I put within you.” The Spirit of God is within us. We are born of God, our spiritual life is not the life of nature, not reformation, nor mere morality, but a Divine principle implanted within us by God Himself. On these three points we are all agreed; and let me ask why need we agree on any other points than these? What a glorious church would that be which should consist of men who were agreed on these three vital points, whatever they might think of the rest?

Our Saviour taught us to testify of Him. I am by no means a latitudinarian, but I find that Jesus makes an important distinction in respect to this matter, in words which are often misquoted. Speaking of Himself in conjunction with His disciples, and of men’s relation to the churches, He says, “He that is not against us is on our part.” In other words, the personal relation to Himself personally, a merely negative position will not suffice; and He says, “He that is not with Me is against Me.” The more we learn Christ, the more united shall we be on other points. Paul assumes that those who are one in Christ, that if in anything, through weakness and imperfections, they are otherwise minded, God shall reveal even this unto them. It is a great thing to give this testimony to our unconverted brethren, that Jewish Christians are united; for when they are invited to connect themselves with a Christian church, they often ask which of the ninety-nine and a half sects they are to join. We do not want you to join a sect, but to join the Lord Jesus Christ. There is a great difference between the Lord Jesus and the portraits of Him that are sometimes drawn. If you take up a book of botany, you come to Him, Christ, and the denomination to which He was thus first introduced. As far as my own little experience goes, I believe we Jewish-Christians are not very sectarian. We are loyal to the section of the church to which we may belong; but I never met with a Hebrew-Christian who was sectarian. If I did, it would be something anomalous and difficult to account for. Now with regard to the differences as to doctrine which exist between us, they do not at all affect our real bond of union, which is the Lord Jesus Christ—not the doctrine of the Lord, or the doctrine of His work, but He, the Person Himself. All Hebrew-Christians are agreed on three points:—  
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necessarily go to different places. It is very difficult for a converted Jew to know what church to go to. The Church of England says, "We are right, come to us;" and the Independents, and Wesleyans, and other denominations say the same, so that it is very difficult for him to decide. But whatever his decision may be, I must say I have never seen that sectarianism among converted Jews that I have witnessed among Gentiles. That is the resolution goes on to say that we hold three things: 1. That we have peace in the blood of Christ. Certainly we have. Can any one go to heaven any other way than having first obtained peace in the Lord Jesus Christ? Many other ways have been tried; but is there a single person present who imagines there is any other way? What but peace enables us to bear trials, to have our name cast out as evil, to labour on through life, and on a death-bed to say, "Thou art my God, and I will praise thee." Dr. Schwartz said that we are all looking for the hope of Israel. That is true of us Hebrew Christians, but I fear it is not the case with a considerable number of our Gentile friends. A person once said to me in reference to this matter, "I hope you are not one of those enthusiasts." Well, our belief is that our nation will be redeemed in a very state to Palestine that the nations will form a league against it; and that then the Lord Jesus will stand upon the Mount of Olives, and they shall "look on Him whom they have pierced." When I discussed this matter with a Baptist minister, and quoted several passages in Deuteronmy, he said they did not refer to the Jewish people, but to the elect of God. I believe, however, that Moses wrote to the twelve tribes, and that the passages refer to them. I could as soon doubt that Jesus is the Messiah, as doubt that the Jews will again be brought back to their own land, and that they will be as life from the dead, for all flesh shall see the salvation of God. Keep that in mind when you speak to the Jews. Some would say this is unnecessary; it is enough to preach Christ to them. But if you tell them that Jerusalem means in one place the Church of God, and in another the persons of the people. How then can they do otherwise? They will not easily credit your statements. I had a conversation with a man who said that wherever in Scripture the Jews were mentioned in connection with blessings, it meant the Church of God; and whenever with cursing, it meant the Jewish people. But why should we not take the blessing as well as the cursing! Seriously speaking, this is the point we must insist on; if the prophecies as to the degradation of the Jews have been literally fulfilled, surely the promises of future glory will come to pass likewise. If they have become a proverb and a by-word, if Jerusalem has been trodden down of the Gentiles, and the nation has been scattered and peeled, subjected to the most severe persecutions and degradation, on the other hand there is a blessing in store for our nation, when she shall be the glorious depositary of God's truth, and shall become a blessing to all nations. How is this to be done? By the preaching of the Gospel, you may say. I deny it. You have been preaching the Gospel for eighteen hundred years, and you have six hundred millions of heathens in the world, and even in England you have many thousands not reached by it. How then can it be done? "A nation shall be born in a day." Then from east to west, from north to south, from valley to valley, from coast to coast, shall resound the glorious song: "Hallelujah, the Lord God Omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." The Chairman: I wish to mention that the committee thought it their duty to send invitations to this meeting to the Archbishops and Bishops of the Church of England. I have a letter from the Bishop of London, expressing his regret that he cannot attend from pressure of other business. I have also received letters of apology from other gentlemen. We invited the members of the committees of both Jewish Societies, because we wished to offer them a token of our respect on account of all that they have done for the conversion of Israel.

The Rev. Dr. Rosenthall moved the third resolution:

"This meeting desires to thank most cordially all churches, societies, and individual ministers for their labour of love amongst Israel, being convinced that it will rejoice their hearts to see and hear that the Lord has so richly blessed their efforts, that the formation of a Hebrew-Christian Alliance has become a fact."

He said: "I give as a gratifying fact that so many from among God's ancient people have been brought from darkness to light, and are now adoring the Lord Jesus Christ, and publicly testifying for Him and declaring before their brethren that by becoming Christians they have not ceased to be Hebrews. It is a gratifying fact, too, that the Jew has not forgotten to be thankful. Sir, no better resolution could have been given to me than one which expresses our gratitude to those noble institutions which have been the means of bringing many of us here. I am myself a child of one of those societies, and probably every brother present is a child of some society or church. Surely then we shall not forget to be thankful, and to express our thanks, to those excellent institutions which have been established to disseminate the Gospel among our people. How can I do otherwise?"
very unfair comparison, if I say that this is a similar meeting. We have brethren from different parts of the world, and of different stations in life; and the Jew is treated with being merely paid agents, we are glad to declare that in addition to ministers there are among us professional men, who in their leisure time are glad to make known, as they have opportunity, the unsearchable riches of Christ. How Charles Simeon's heart would have rejoiced at this scene; and worthy Dr. Marsh, would not his heart be glad if he could witness it? People often say, "Shew us the converted Jews." We reply, "Come and see us unite together, independently of societies and every one else, our bond of union being Christ alone. Some years ago I was preaching in Dudley, and as I drove home after the service, a worthy collier ran after the cab, and stopped it. When he came up he said, "I've been to hear you preach." "Oh, indeed," I replied. "Yes, and I have given 5s. to the collection." "I am much obliged to you." "I have known that man before, and you gave me a good wife, so I thought I'd give you something to the collection." Now, my friends, this is a day of great rejoicing, and we have cause to be thankful that God has put it into the hearts of the English and Scotch societies to send forth men to preach the unsearchable riches of Christ; and let us not forget, too, that the City Mission is turning its attention to this field of labour—another cause for thankfulness. One word more. The Hebrew-Christian Alliance is a fact—I should like to say, a great fact. Birds of a feather, it is said, flock together; and in no case is this more desirable than among Jews. Though we rejoice in Christ, we shall always be a separate people; even to the third and fourth generation we preserve this character. I remember once at Tiverton observing a gentleman in a prayer-meeting, and I went to him and said, "Excuse my putting the question; are you a Jew?" "Why do you ask?" he replied, "I have been a Jew, though in the third generation, and he still retained the characteristics of his race. True, we are sometimes mistaken for Germans or Hollanders. I was at a meeting recently where there were clergymen, some of whom had very little heart for missions. One of them said, "I don't like a Jew much before he is converted, but I like him much more afterwards." It has been remarked, too, that to convert a Jew costs about £1,000. Such suspicions, as our friend remarked, are hard to bear from a schoolfellow, but still more so from those who preach the Gospel of Jesus Christ. Can we wonder that some of our brethren make shipwreck of faith, when they meet with nothing but cold suspicion from those to whom they look for sympathy? The Jewish convert wants sympathy. He has a heart that can love as well as any Gentile heart, and he is glad to shake a brother by the hand, and to gaze into his countenance, and to receive encouragement and instruction from his lips. Lastly, we have cause for congratulation in the fact that we have among us Jews who are not only testifying for Jesus, but who are champions of the truth. The Chairman has mentioned Mr. Saphir, and I may add that the venerable Dean of Huron, Dr. Helmuth, gave me permission to inscribe his name as member of the Alliance, and I am sure it will give him great pleasure to hear of this meeting.

The Rev. Dr. Edersheim.—One feels at a meeting like this that it is necessary to be careful of one's feelings and chary of one's words; for to a Jew there is nothing so touching in the sight of the circumstances under which we are met, and the purpose we have in view, that one is apt to forget how time is passing. Every Christian Jew loves to testify of Jesus. He has denied that blessed name, and hence, after conversion, it is his chief joy to confess Him as the Christ. And every one brought out of darkness to light he receives as a brother beloved, regarding all minor differences as trifling. We are glad to give testimony before our Gentle Brethren, our Lord's faithful remembrancers, in faith in Him who was promised to the fathers and revealed unto us as their children. The resolution sets forth three things, speaking first to Gentiles and then to Jews. It declares that the Hebrew-Christian Alliance is now formed, a fact in which we rejoice; and then it defines our relation as Christians to the Gentile churches. As a Jew, and a Christian Jew, I do cordially thank every one engaged in the work of showing the Gospel to the Jews. I do not ask to what denomination these societies may belong, and I am prepared at any time to advocate their cause. It is one which should be especially dear to the Church. Before I ministered in my present parish I was called to minister to a very poor flock, and I knew that many godly men and women denied themselves in one way or another, some of one meal a week, in order to contribute to the work among the Jews. I was more touched by these small offerings than I should have been by the largest sums that could be offered to any society. This cause entwines itself round the Christian heart by every fibre of God's promises, and continues to grow with the growth of the building until it twines round the headstone which shall be brought on when the Lord comes again. So long as the promises are the trust of every true believer, his inmost sympathies must be moved by whatever concerns the Jews. Hence the societies referred to have done good, not only to Israel but to the Church. How often, when this cause has been pleaded, have men been sent back to their Bible, then to come before the Lord as His remembrancers; asking Him to fulfill those precious promises which He has left to the widowed Church till He come back. How often to the Church, as a whole, has an interest in this cause proved very quickening, leading her to gird up her loins, and to look for the coming of her Lord; and thus, according to His Word, God blesses them that bless the Jews. I wish, not only to give thanks to the societies, but to say that we, as Jews, rejoice in the fact that a Hebrew-Christian Alliance has been formed. Union is strength; we have need to stand united; and if we reflect upon our varied experiences, how God has brought out one from Rabbinism, another from materialism, into the unity of the faith, making us one by our relation to the cross of Christ, it will be evident that being thus united in heart we ought to associate ourselves together in such an alliance as the present; and I think it must not only gladden our hearts, but your hearts, to see us before you to-day. One thing more. It has been said that the Jewish cause has often proved as life from the dead. If you will permit me I will now speak to my Jewish brethren. Whatever our
calling, let us seek to be individually as life from the dead to those around us. Time is short; whatsoever our hand findeth to do, let us do it with might. One is the difficulty may be greater than our Gentile brethren knew anything of, yet by the grace of God we have found peace in Jesus; we know that our Redeemer liveth, and we know that as He has promised, He will be with us, and not one tittle of His Word shall fall to the ground. Therefore let us go on in the way of the Lord, fulfilling not only the common obligation of Christians, but of Hebrew Christians, to magnify the Lord in our profession.

Dr. Schwartz: I am rather in a difficulty, for as this resolution takes the form of a vote of thanks to you, I hardly know how I can ask you to pass it. I would rather turn to my brethren and ask them, "Will you adopt this resolution?" (Applause from the platform.) In reference to what Dr. Ederheim said, I may remark that there is not a single Jewish mission station which has not much from Gentiles. I will now introduce to you a brother from Ancona, whose labours among the Italians have been attended with much blessing, and who, with Christian courage, maintained the cause of religious liberty at the time of the massacre at Barletta.

The Rev. T. Meyer: About a year ago I was much exhorted for having plunged into the midst of an infuriated mob with blood-stained hands. I am not aware that there was any particular courage displayed on that occasion; but it would certainly require great courage to inflict a long speech upon you at this late hour. I shall therefore make my observations brief; and, first, allow me to read the resolution entrusted to me:—

"The Alliance pledges itself in the name of the Lord to promote the spiritual, moral, and social welfare of the converted Jews, and to lend a helping hand to Hebrew Christians of every denomination and in every country who are suffering for righteousness sake."

We read in one of the prophets that Israel shall abide many days without a temple, and without a sacrifice, but that afterwards they shall return to their own land. I am not one of those who attempt to reveal what God in His wisdom has thought fit to conceal; and I do not believe that we have in the Scriptures any data by which to fix the exact time of Israel's restoration; yet I am free to say that the time appears to be drawing near. As in the vision of Ezekiel there was a shaking of the dry bones in the valley before they received life and stood upon their feet, so now among the people of Israel there is a shaking which cannot be explained away. And as in the vision this shaking was produced by prophesying, so Israel has of late been more prayed for and preached to than in any previous day; and, blessed be the Lord, the preaching has not been in vain. Every Jew brought to Christ should be looked upon as a first-fruit of that abundant harvest which is hereafter to be gathered in. In the resolution just passed we have expressed our thanks to you Gentiles, or rather to the Lord who put it into your hearts to labour for the conversion of the Jews, and as one of the fruits of your exertions, there is the Hebrew Christian Alliance. But what is an alliance without work? The answer comes in that practical part of the last resolution, which points out a work for which we Hebrew Christians are better fitted than you are, no matter how ardent your zeal may be. None can testify like we can that Jesus is the way. But we have not ceased to be Hebrews. Whatever a Jew may say to me, with that testimony I silence him. Gentiles cannot give that testimony. Allusion has been made to the difficulties which the Jew who confesses Christ has to encounter. In Italy I have often observed Roman Catholics who are fully convinced of the truth as it is in Jesus, but do not venture to confess Him, on account of their family ties and associations. Much does the Jew feel and these old prejudices. The traditions of five thousand years cannot be effaced in a moment; an old pedigree cannot be immediately forgotten. Is it nothing to endure severe trials and sufferings and to be despised even by Christians themselves? Only those who have gone through similar trials can sympathize with us. Why is Jesus, our High Priest, able to sympathize with us? Because he was tempted at all points, like as we are, yet without sin. The agents for the conversion of Israel must come from Israel. Though our association is yet weak, I greet it with joy and hope, and all who sympathize with the evangelization of Israel will also look upon it with delight. It is a blessed work to protect and train the babes in Christ until they come to be men, and to extend help to those who are suffering for righteousness sake. The work in which we are engaged is full of difficulties, but the Spirit of God is able to overcome them. The kingdom of Antichrist is sustained by a mighty power, but mightier is He who is with us than he who is against us. We ask your prayers on behalf of this Alliance, and also your active cooperation, always bearing in mind that the work is the Lord's, and that no difficulties can arrest the progress of God's Word. As surely as the set time arrives, all the enemies of Christ shall be subdued, righteousness and peace shall kiss each other, and the kingdom of the Messiah shall be firmly established for evermore.

Mr. Neumann said there was no time to make a speech, and he should content himself with simply seconding the resolution.

Mr. Liebstein proposed, and Dr. Oppler seconded a vote of thanks to Dr. Schwartz, as the founder of the Alliance, which was heartily responded to, the latter alluding to the interest which the meeting had evidently excited.

Dr. Schwartz: I will simply say this: the Jews have been distinguished from the nations, but they have not been separated, for if you look into the history of our nation, you will observe this very remarkable fact, that whenever any event of great importance took place in reference to Israel, God brought the Jew and Gentile together. The Tabernacle could not be built without the gold and silver of the Egyptians. I don't mean to say that you are Egyptians, but that
the Egyptians were there the representatives of the nations. Again, without the workmen of the king of Tyre, the Temple could not have been built. At the cross of Christ Jew and Gentile were brought together. It is common to lay the blame of Christ's death upon Caiphas; but the Roman governor, Pilate, had also to do with it. But I would rather point you to what happened at the cross itself. A Jewish pardoned murderer prays to Christ, "Remember me when Thou comest into Thy kingdom;" and a Gentile centurion testifies, "Truly this was the Son of God." Blessed be God, we see both Jews and Gentiles united in Jesus. Blessed be God, that not a few are so united, and the day is coming when all who have been given to Christ from eternity shall join in singing, "Hallelujah! Hosannah! Glory to the Lamb slain! Glory to the King of Israel!"

The meeting closed with the Doxology.

COMMERCIAL ASPECT OF JERUSALEM.

Mr. H. Guedalla sends to The Jewish Chronicle the following interesting particulars from Consul Moore's report on the trade and commerce of Jerusalem for 1866, dated the 18th January, 1867.

"Trade and Commerce.—The trade of the Sandjak (or minor province) of Jerusalem is very considerable. Jerusalem, the chief town, is one of the least commercial or industrial of cities. The principal imports from England are cotton goods and some colonials. Of the former, it is calculated that between 300 and 400 bales, of the value of £16,000 to £20,000 annually find their way here. There are no British merchants or tradesmen. The imports from foreign countries—consisting chiefly of woollen manufactures, hardware, glass and fancy goods—are on an equally limited scale. The exports are olive-oil and grain, the staple produce of the district, of which the quantities and destination will be shown on the returns from Jaffa, the port of Jerusalem.

"Agriculture.—As above stated, the staple produce of this district is olive-oil and grain, of which the principal kinds are wheat, barley, sesame, and maize, raised in rather considerable quantities. Cotton is grown in the Nabulous district. Previously to the ravages of the locusts, to be presently referred to, the estimated yield for 1866 was 600,000 to 700,000 okes (the oke equals 26 lb.). It is raised from native seed, is of an inferior quality, and is chiefly exported to Marseilles. No well-directed and sustained effort on the part of the Government has been made to promote the cultivation of cotton. It is believed that in many parts of the country cotton might be successfully and extensively grown, with good seed and proper instructions and implements given to the peasant. A model farm, conducted by Englishmen, would, in my opinion, be the best means of promoting cotton culture in this land.

"During the summer the country was devastated by locusts. The olive crop suffered severely, in common with the cotton plant, the vine, fruit trees, &c. The grain crops had already, for the most part, been reaped. Vegetation soon recovered, however; and, unless the locusts come again, the evil will have disappeared with the cause.

"The animals bred in the district are horses, camels, mules, asses, sheep, goats, and not many oxen.

"Population and Industries.—The population of the Sandjak may be computed at 200,000 souls, divided into three sects—Christians, Mahomedans, and Jews, in about the following proportions:—

Mahomedans . . . . . . 160,000
Christian (mostly of the Greek Church) . . . . . . 30,000
Jews . . . . . . . . . . . . . . . . . . . . . . . . . . . 10,000

200,000

"The population of the city of Jerusalem is estimated at 18,000, of whom about 5,000 are Mahomedans, 8,000 to 9,000 are Jews, and the rest Christians of various denominations.

"The chief native industry is the manufacture of soap, and what is called 'Jerusalem ware,' consisting of chaplets, crucifixes, beads, crosses, and the like, made principally of mother-of-pearl and olive wood, and sold to the pilgrims, who annually resort to the Holy City to the number of 6,000 to 8,000.

"No mines are worked, although it is believed that sulphur, bitumen, and rock salt abound on the shores of the Dead Sea; but security and capital are wanting, and so long as these are absent, the probable wealth to be extracted from those regions will remain unavailable. No factories are to be met with. The employment of the people in the rural districts is agriculture, which is carried on in the most primitive mode.

"A colony of Americans from the State of Maine, numbering 156 persons, arrived and settled near Jaffa in September. Their leading idea appears to be a religious one, connected with the fulfilment of prophecy concerning the Holy Land. They are, for the most part, farmers, handycraftsmen, &c., bringing with them their own wooden houses, agricultural implements and tools. If the colony constricts to escape the disastrous failure which has attended previous similar experiments, it will be interesting to watch the progress and results of the enterprise, which cannot fail to be beneficial to the country, through the introduction of their superior husbandry and workmanship.

"Public Works.—It is a matter of great regret it should have again to be reported that neither railway, nor what, under the circumstances, would be more advisable, carriage road, has been, or is likely to be, made between Jaffa and Jerusalem, and of which a harbour at Jaffa would enhance the value. The difficulty is understood to arise from the unwillingness of the Porte to grant the concession to a foreign country, while it abstains from undertaking this most necessary and profit-
able work itself. The roads of the district are of a most wretched description, and, with the want of security, are the main cause of the poverty and general backwardness of the country. The formation of roads would, in the nature of things, itself react upon the country, and tend to promote its security. This arises principally from the predatory Bedouin tribes inhabiting the outskirts of the district, to keep whom in check, however, military dispositions of a simple and inexpensive description might be readily made. Owing to the above causes vast and fertile plains are allowed to lie waste, or are but partially and poorly cultivated.

There can be no doubt that with the agricultural capabilities of the country fully utilized it would support a population many times larger than its present scanty and poverty-stricken inhabitants.

"Izet Pasha, the Governor of Jerusalem, has had the pools of Solomon and the ancient aqueduct repaired, with a view of supplying Jerusalem with water. This most desirable work is now completed."

"Two lines of telegraph, viz Beyrout and Alexandria respectively, connect Jerusalem with Europe."

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**INFLUENCE OF JEWISH DEPUTIES IN THE PRUSSIAN DIET.**

*(from our own correspondent.)*

We have received the following letter from our special correspondent in Berlin:—

**DEAR BROTHER IN THE LORD,—** The quiet which at this moment prevails in the public mind affords me an opportunity of sending you some information with regard to the Jewish elements contained in the recently-constituted Diet of the north German Confederation. In the Lower House there are four Jewish representatives. The richest among these is Leonor Reichenheim, a man who, partly by his own exertions, partly by a concurrence of favourable circumstances, has raised himself to a position of wealth and dignity as owner of some of the largest manufactories in Germany. His religious opinions are of a very liberal character, more inclined to rationalism than to Judaism. Indeed, like many of his co-religionists, he possesses little more of Judaism than the name and outward appearance. Though belonging to the democratic party, for the support of which he has made great sacrifices, he cannot help feeling that the popular mind is still filled with prejudices against the Jews and their religion. Whenever, from conscientious motives, he is prevented from voting with his own party, the radical papers do not scruple to insinuate that the toleration with which at present they regard the Jews, will have ended as soon as their own interest requires it. From the conduct of the enemy it is manifest that neither party interests nor the influence of social and political intercourse are able to soften the hearts of those that are filled with hatred and suspicion towards God’s ancient people. Only through the united power of faith and love can such a change be effected.

Of the remaining members two are medical men. One of these, Dr. Johann Jakoby, occupies a prominent place among the leaders of the opposition. As far back as 1844 he made himself conspicuous by his violent attacks on the Prussian Government. Though not possessed of any extraordinary oratorical powers, he exercises a great influence on the members of his own party, who, though they sometimes shrink from the fearful consequences to which his ruthless and unsparing hatred of all conservative principles must necessarily lead him, place unbounded confidence in his ability and parliamentary skill. He never neglects any opportunity of frustrating and impeding the designs of Government; even to a point where his staunchest adherents do not dare to follow him, he maintains great fidelity to his own principles, which, if brought to their legitimate issue, are subversive of all authority and political order. As editor of a literary periodical, called "The Future," he directs his attacks against the vital principles of Christianity from a rationalistic, not a rabbinical, point of view; in fact, he is as indifferent to the teachings of the Old Testament as to those of the New, as he is seldom seen to enter a Jewish place of worship, or to take part in any of the religious rites and ceremonies of his nation.

Dr. Jakoby’s colleague, Dr. Kosch, is an eminently practical man, and devotes his energy more especially to measures for the increase and development of social advantages and comforts. He is the only one who is not afraid of publicly confessing his faith, and interceding on behalf of his brethren in matters concerning their social or political interests. His oratorical powers, however, are greatly inferior to those of his colleagues.

The fourth member is a lawyer, Dr. Lasker, one of the most eloquent speakers of the Diet. He is a man of restless energy, unable to concentrate his activity for any length of time on the same point, ever taking up new subjects, and throwing off those which he has just undertaken. He is generally acknowledged to be a thoroughly honest man, though his undecided and wavering disposition makes him a convenient tool in the hands of his subtle and wily adversaries. Jewish efforts in his behalf secured his election as one of the representatives of Berlin, where the public greatly sympathize with the opposition. Many of his constituents, however, are altogether disappointed in their expectations; for instead of joining, as they had supposed, the extreme radicals under Jakoby, Dr. Lasker united himself with the party of moderation, who, though professing liberal principles, are as much adverse to the doctrines of the extreme radicals as to those of the conservative faction. The consequence of this is that a great many of his supporters have deserted him, whereby his position has become a very difficult and trying one.
The places occupied by the four members, whose political principles I have just sketched, give us a remarkable illustration of the present condition of Judaism. Deprived of their religion the Jews try to derive their strength from political influence. All four are politicians by profession. If Reichenbom were not a member of the Diet, if Jakoby did not make opposition "quand même," if Laski did not continually propose amendments, which are altogether superfluous, no one would have heard of them or spoken about them. And even now this would be the case if our papers were not written by Jews, who naturally try to extol their co-religionists. But notwithstanding all this, we need not doubt that in many a Jewish heart higher aspirations are felt than the ambitious schemes which fill the minds of them who are satisfied with material advantages. No striving after popularity, no catering for the appetites of an ever-varying public, no acquiring of temporary wealth and honour, can satisfy the longing desires which animate the hearts of the Jewish people, or give rest to their troubled censures.

There are also three Hebrew-Christians in the Diet. One of them is Dr. Simson, Vice-President of the Court of Appeal at Frankfort. This man alone is worth more than the four others together. As an orator he is unparalleled. His principles are liberal and large-minded. The second, who since autumn last year occupies a seat in the Diet, Professor Paulus Cassel, is personally known to you: his profession is not political, but purely Christian. He wishes to place his confidence not on the ever-changing conditions of the day, but on the eternal Word and the never-dying life of God. As yet he has only spoken twice, but his colleagues have fully understood him. His object is not to oppose others, but to gain their sympathies for the cause of his blessed Master.

A STRIKING FACT.

Dr. A. Keith has written for the excellent publication of the Religious Tract Society, "The Sunday at Home," an article entitled, "Origin of the Mission to the Jews at Pest." The worthy Doctor narrates incidents and facts which are as interesting as they are wonderful manifestations of a kind Providence. You cannot read this article without being built up in God's holy faith, and strengthened in the conviction that the Lord reigneth, and that all things must work together for good to them that love Him. It is not our intention to reprint any part of the Doctor's striking statements, for they must be read as a whole; nor do we wish to describe, at present, our recollections of Pest and the part we took in the work of the Lord in that city (this may be done on a future occasion); we simply draw attention to the following fact, which brings out in a very forcible way the painful influence of the ungodly conduct of nominal Christians on the conversion of Israel. A man is deeply impressed with the truth presented to him, and he can no longer, it would seem, resist the evidence of God's Word for Jesus as the Christ; but he no sooner looks at the Christian than what he beholds amongst them causes him to resist the power, the truthfulness of Christ. I need say no more; the narrative of Dr. Keith will speak for itself.

"Before Dr. Black left, we had a long discussion with a rabbi, who was a strict rabbinist or traditionalist. He looked, like his fathers before the dispersion of their race, for the coming of the Messiah to reign personally over the Jews in Jerusalem, and to establish a secular and universal kingdom. Without entering into any question about the nature of the kingdom, we agreed with him so far that, according to the prophecies, the Messiah was to be a king; he wondered that such a title should be applied to one who had hung upon a cross, and never sat upon a throne; for the cross is still a stumbling-block to the Jews. We asked him to read from the Bible, in which professedly we held a common faith, some passages which showed, as he firmly believed, that the Messiah was to reign; for example, beginning at the first promise, that the seed of the woman was to bruise the head of the serpent. That he admitted the Messiah would do. Among other passages, which in like manner he read as confessedly descriptive of the times and the reign of the Messiah; Isa. xlth, and lii. 1—12. The admitted fact that the Messiah was to be a king thus formed the basis of an argument, whether or not these very prophecies did show that the Messiah was first to suffer, which we maintained and he denied. The bruising of the heel of Him who shall bruise the serpent's head he tried to explain away. He then read Isa. xlix. 6, 7; lii. 12—15; liii. For these too he was prepared; and, however plain the testimony they bore that the sufferer was also the Saviour, his eyes he had closed, that he would not and could not see. When asked again to read, for the first time, some of the concluding prophecies of Zechariah, such as 'Jehovah shall be king over all the earth,' he hesitatingly acknowledged that they undoubtedly referred to Messiah's times. 'Then please to read the whole of the twelfth chapter, in the same connection.' He commenced in a triumphant tone, not seeming to doubt that he would maintain it to the end; but when he reached the 10th verse, and read, 'I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon me whom they have pierced,' he started and exclaimed, 'That is Jesus Christ!' 'Who can it be but Jesus Christ?' He regarded us not. He stood aghast, horrified, as it were, by the thought that his fathers had crucified the Messiah. It shocked all his Jewish feelings, and shook his frame. I know not that I ever saw so sudden and so great a change in the appearance of any man. It seemed as if in a
moment the veil had fallen from his eyes, and
the light of truth had flashed into his mind, and
the sword of the Spirit had pricked his heart.
The Constantinople correspondent of the ‘Times,’
then at Pesth, was present. We could only look
at him. He was too much agitated to speak or
be spoken to. In a brief space, he walked, or
rather staggered, a few steps towards the door,
and as he looked out at the window as sudden
a change as before came over his spirit; he seemed
as if relieved at once by some charm, his paled
face resumed its natural appearance, his face was
lighted up, he breathed freely once more, and he
seemed to be himself again.

‘And what did he see?—and what did he say?
He saw men and women walking along the street,
who were all called Christians, and as such bore
the very name of the Messiah (Christ). That
only he saw, but that was enough,—more he
accounted it than all arguments beside; and, re-
covering his voice again, he expressed at the
sight the conviction which he felt, and which left
him, as before, a blinded Jew: ‘Ah no! he ex-
claimed, most emphatically, ‘No! no! these are
not the people of the Messiah; these are not the
days of the Messiah. In his days shall the
righteous flourish.’ He did not wait even to be
told that, by whatever name they were called,
those whom he saw, and of whom he spake, were
no more the subjects of Messiah’s kingdom than
was he; and that he who hath not the Spirit of
Christ is none of His. With all speed he went
away; he would not stand another shock. He
never returned, and we saw him no more.’

SURINAM.

To the Editor of ‘The Scattered Nation.’

DEAR MR. EDITOR,—Surinam is, I believe, a
place in which you feel a deep interest, though to
most people in this country it is but little known.

At one time it was a flourishing dependency
of Great Britain, but early in the present century
it was ceded to the Dutch, in whose possession it
still remains.

Until the year 1863 (when the Dutch man-
mitted all their slaves), it was a slave country.

In a religious aspect, Surinam, though professedly
Christian, has little to boast of. The greatest in-
difference prevails to all religious duties, except-
ing, on the part of a few, such observances as
serve to keep up an appearance, and we fear, in
too many instances, to gratify feelings more of a
worldly nature than otherwise. Those especially
of English birth, who we would expect have been
religiously brought up, set a very poor example
to their less fortunate colonists; generally falling
into a state of apathy and indifference, showing
no love for the cause of religion.

In Paramaribo, the capital, the population
consists chiefly of Jews; they carry on the bulk
of the trading and the industries connected ther-
with, hence their influence is very great. It is
on their behalf that I would more directly seek to
enlist your sympathy.

There possess two synagogues, which keep
up the name of their faith, in their midst, but exert
no influence in their lives; they are frequented by
a few of the most zealous of their sect, but on
the whole very poorly attended, unless on the occa-
sion of special fasts or festivals. In most cases,
when conversing with the Jews, you will at once
observe that they exhibit but a negative attach-
ment to their own form of worship, and no faith
in the performance of its duties, if you are to
give their religious opinions a name at all, it
must be infidelity,—and nothing else.

As with their Protestant townsmen, the service
of their sanctuaries, and the observance of their
sabbaths, are much neglected. They are satisfied
with the mere profession of a faith which allows
them to go on unchanged in the pursuit of worldly
pleasures, and the inclinations of their own hearts,
and which offers no hindrance to the attainment
of either.

Who that has lived in their midst can help
feeling for them? They are educated and en-
lightened, hospitable and friendly, and, in most in-
stances, sociable and easy of access for conversa-
tion, showing little of that exclusion and in-
tolerance which in many countries is so characteris-
tic of their race. Only to a very limited extent is
this discernible when they are made aware that
the object of your visit or conversation may be to
convince or convert them, to this they show a de-
termined opposition. Generally speaking, how-
ever, they are more prepared for missionary work
than many of their kindred, since their trust in
their own dogmas is but weak.

They have much intercourse, and even acquaint-
ance with English people, and persons from the
neighbouring colonies, and the United States of
America. The interests of Surinam are largely
concerned in this foreign intercourse, and there-
fore they are in most instances freely open to con-
versation and argument, and take up any subject
with lively interest; and although there may be
occasionally much of mockery and scorn, mingled
with their religious discussion, and a determina-
tion not to be convinced, who can tell what the
Spirit of God may do to assist his servants, while
employing the only channel that is open to them
of making known the truth, along with continued
prayer on their behalf? Surely they will reap
some fruit of their labour, and the veil shall yet
be taken from these eyes, and the desert of Israel
again blossom as the rose.

Believing, as all Christians do, that the time is
not far distant when the Jews shall acknowledge
the Messiah whom they have crucified, surely we
should seek to lend a helping hand to those who
are thus labouring, and with God as our heavenly
master, who calls upon us to do so, to engage
with renewed earnestness in the cause of his
ancient people. . . .
What more glorious missionary book can be found than this, or what work promises a more abundant harvest than that among the people? who, when brought in, will join with others in the complete fulfilling of that happy time when all the nations of the world shall be brought to the knowledge of the truth.

I would seek especially to bring before the readers of your magazine and the Christian public, the claims of God's ancient people, who are neglected and forsaken, when the efforts on their behalf are compound with other great missionary labours carried on throughout the world, and after all, where is there greater need of effort, a riper field for labour, a surer hope of encouragement, than with the people of Israel?

Surinam I consider to be a place deserving the attention of all God's people. What country can be more deserving of help and pity than this, where so much carelessness and ungodliness exists, where even professing Christians having a name live are dead; where we have reason to fear infidelity and Unitarianism take the place of truth in Protestant pulpits; the blind leading the blind, and proving actual enemies to the faithful preachers of the Gospel, instead of teaching salvation through the blood of Jesus Christ. How much do they need a few faithful missionaries to go amongst them clothed with sweet humility and holy zeal, to overturn the things that be, by the exhibition of pure and holy lives, and the use of constant exhortations in accordance with them. I would not close without bearing testimony to the earnest and godly zeal, and energy of the faithful missionary sent out there and supported by the "Friends of Israel" in the Netherlands; the Rev. M. L. Mollis, who continues to labour for this good cause amongst all classes, and especially amongst the Jews. He has many difficulties to contend with in the prosecution of his work, and even meets with opposition from many who should instruct a fellow-worker with him. It is to be hoped, however, that by the instrumentality of his work and prayer, some seed may be sown which will before long produce fruit, and encourage him in his work. I hope he may be long spared to carry on his mission and labour of love, for such it is with him. He is ready to assist all classes and conditions of men in their spiritual wants, who visit that colony; amongst them a great many of our own countrymen—a fact which should commend him to the sympathy of the inhabitants of Great Britain. But it is little that can be done single-handed as he is, and with so many other disadvantages. I would earnestly urge the need to help, and trust that the Christian community will respond to such a call, that the hand of the present labourer may be strengthened in so important a place as Surinam, and that the "Friends of Israel" in the Netherlands may be liberally assisted in their good work amongst the Jews.

In the foregoing I have alluded to the state of the colony, exclusive of the labouring or black population, who have so recently been released from slavery; and whose spiritual welfare is cared for by the Moravian brethren who carry on an extensive and good work amongst them worthy of the highest admiration.—Dear Mr. Editor, yours truly,

A FRIEND OF SURINAM.

INTELLIGENCE.

FRANCE.

The Universal Israelite Alliance has given a sum of money to a young savant, Mr. Halevi, who intends to go on a tour of exploration to Abyssinia. One of his chief aims will be to inquire into the religious services and ceremonies of the Fallashas, who are said to be kindred to the Jews. Mr. Halevi is now travelling in Germany, and from thence he intends coming to London, to solicit the assistance of the Board of Guardians of the Israelitish community for the above purpose. The solemn installation of M. Tsidor, as chief rabbi of the central consistory, took place on the 21st of March. Many dignitaries, as well as several members from the ministry of religious affairs, were present.

RUSSIA.

A society has been formed here, under the auspices of the Imperial Government, for the amelioration of Jewish schools throughout the country. This purpose is to be attained by supporting those institutions which are in want of pecuniary assistance, and providing better salaries for their teachers. Moreover, as in some parts of Russia it is very difficult to procure a sufficient number of educational works, the society intends to publish a series of popular treatises on scientific subjects. Jewish periodicals in the Russian and other languages are also being extensively circulated.

BOHEMIA.

A rare act of toleration and brotherly love was exhibited here by the Rev. Mr. Koszuth, preacher to the Calvinistic community, who offered his church to the Israelis for Divine service during the time their own place of public worship was undergoing repair. This handsome offer was declined with thanks, because another place had already been taken.—Hebrew National.

ELECTIONS IN BOHEMIA.

The following will show the intellectual and social position held by the Jews of the capital of Bohemia. The Chamber of Commerce of Prague has the right of returning four members to the Provincial Diet. At the late election the chamber returned three Jews and one Christian. It may therefore be said with justice, that the trade of
Bohemia is represented in the Diet by the Jews. —Jewish Chronicle.

GREECE.

The following translation of a letter from the Israelite community of Corfu has been sent to us for publication:—"Having read the remarks made by Mr. Layard in the English House of Commons regarding the manner in which the Israelites are treated in Greece, we consider it a sacred duty to give a denial to his assertions, which are utterly devoid of truth. The principles of liberty and equality which generally prevail in Greece are in every respect applied to us Israelites, who now enjoy the full rights of equality, which were denied to us under the Protectorate. Moreover, we rejoice that these healthy principles are not only inscribed in the laws of the nation, but also in the hearts of both our governing and governed compatriots of other religious persuasions—a fact of which we have many proofs. We consider ourselves in duty bound and in honour of the truth to publish these remarks.—Corfu, March 29, 1867. Signed—A. L. de Semos, M. Usilio, Raphael D. Josseu, Joseph Nakamouli, Representatives of the Israelite Community at Corfu."—Times.

THE POPE AND EDGAR MORTARA.

Advices received from Rome give some details as to the ceremonial observed in the celebration of the anniversary of the Pope's return to the capital, and his preservation from the accident at the convent of St. Agnes. In the morning high mass was celebrated in the Church of San Andrea della Fratte. In the afternoon the Pope received a number of persons in the same hall of the convent in which the flooring had given way under him. Among the young pupils educated by the canons of the Lateran is Edgar Mortara, whose name is well known throughout Europe. Distinguished by considerable eloquence, good appearance, and much talent, he had been charged by his comrades to offer an address to the Pope in their name. The Pope listened to him, and then made the following reply:—"You are very dear to me, my son, because I acquired you for Christ at a very great price. You cost me a heavy ransom. On your account a universal railing burst out against me and the Apostolic See. Governments and peoples, the powerful of this world, and the journalists, who are also the strong of our days, declared war against me. Some kings even placed themselves at the head of this campaign, and caused their ministers to write diplomatic notes. All that was on your account. I pass the kings by in silence. I do not wish to remember the outrages, the calumnies, and the malcontents pronounced by an innumerable crowd of simple private persons who appeared indignant that God had conferred the gift of his true faith on you in drawing you from the shadows of death in which your family is still plunged. They complained especially of the fate which had befallen your parents, because you had been regenerated by holy baptism, and that you had received instruction such as it has pleased God to accord to you. And nobody, however, pities me—me, the father of all the faithful, from whom schism snatches thousands of children in Poland, or seeks to corrupt them by its pernicious teaching. The peoples as well as Governments are quiet when I groan over the fate of that part of the flock of Jesus Christ, ravaged by robbers in broad day; nobody moves to run to the help of the Holy Father and his children."

DISTURBANCES AMONG THE JEWS OF Smyrna.

Great tumults lately took place in the Jewish quarter of Smyrna. For a long time there have existed differences in the Jewish community. In order to settle them the chief rabbi of Constantinople sent there as a commissioner one of his colleagues, Samuel Donan, charging him to institute the half-yearly inquiries, and to report to him. The result was that the Porte, under the advice of this functionary, deposed the chief rabbi of Smyrna, Ilaim Palaci, a man 85 years of age, provisionally entrusting Donan with the office. As soon as the news was made known in the Jewish quarter the discontented population rose, and, armed with staves and hammers, broke into the houses of some unpopular persons, doing considerable damage to property, and threatening the owners with personal violence. Fortunately the Pasha, accompanied with a police force, made his appearance among the rioters, and by arresting the ringleaders suppressed the tumult.

THE JEWS IN SERVIA.

A correspondence respecting the condition and treatment of the Jews in Servia has lately been presented to Parliament. It commences with a despatch from Lord J. Russell to Sir H. Bulwer, on August 23, 1851, and ends with a despatch of Lord Stanley, dated April 1st. In this despatch he directs Lord Lyons to inform the Prince of Servia that his country cannot but suffer in the estimation not only of England, but of all civilized nations, from the persecution of an active, industrious, and inoffensive religious community residing in it, and that the inconsistency between the complaints herefore made in Servia against the oppression of Christians by the Turks, and the habitual persecutions of the Christians of Servia of the Jewish inhabitants of the province, has not been unnoticed in the House of Commons.

—Observer.

A JEW DISCOURSIDING IN A CHURCH.

Rev. Dr. Max Lillenthal, the rabbi of the Jewish synagogue in Cincinnati, occupied the pulpit of the Unitarian Church in that city on Sunday morning last. He took for his text, "Fear ye not; stand still, and see the salvation of the Lord;" and the subject of his discourse was, "A free Church in a free State." This was probably the first occasion of the occupation of a Christian pulpit on Sunday by a Jewish preacher.—Hebrew Leader.
A REAL DIFFICULTY.

BY THE EDITOR.

Many weak-minded persons suppose that they can overcome difficulties by denying their existence. They act like the ostrich, which is said, when pursued, to hide its head, flattering itself that because it does not see the enemy, it will not be seen by him. Others have not the courage to look a difficulty in the face, because it might require exertions which they are either unable or unwilling to make. It behoves us, however, to see things as they really are, and to state them plainly and frankly, without respect of persons—yea, though we run the risk of giving offence to some who would make the public believe that nothing more is wanted.

It is really high time that the position of the converted Jew should fairly be examined, though, or rather because, it is beset with great and real difficulties. Some may call this a hackneyed subject, as they have heard so much about it. Supposing it so, then the question may be asked, What have they done to rectify, or to ameliorate it? Others will say: We only care for the spiritual wants of the Jews, but we cannot care for their temporal wants; indeed, we must earnestly guard against it, lest we should be suspected of bribing them. Unbelieving Jews will read this with a sneer, and will tell those whom they believe are inquiring into the truth of the Gospel: Look what the Meshummodim (Apostates) are reduced to— they must even appeal to the public for help; whilst they incessantly try to prejudice the Christians against every effort which is made to alleviate the sufferings of those who have left and lost all for Christ's sake.

It is a painful fact that as soon as a Jew is supposed to be investigating the claims of Jesus of Nazareth to the Messiahship, every effort is made to induce him to give up his researches. He is not argued with; no—even rabbis shrink from arguments based on the testimony of Scripture—but he is either tempted by promises or frightened by threats. And if he in any way depends for his maintenance on his Jewish brethren (and almost every Jew, from the richest banker to the poorest ped-
to argue the points at issue, they decline. But they beseech themselves to ruin the Jew who professes Jesus by cutting off his means of subsistence and making it impossible for him to live amongst his people, whilst they, at the same time, fill Christians with bitter prejudices against him. And if by these means he is reduced to poverty, they laugh at his distress and hold him up as a warning to any Jew who might feel inclined to be baptized. Converted Jews—persecuted elsewhere—come to London from all parts of the world, supposing that Christian England will not refuse help to those whom it tried to lead to Christ. It requires a great deal of experience and tact to deal with inquirers, but it is a plain duty to help converted Jews. I have made it a rule not to criticize what is done by existing societies, but the fact is undeniable that what they do is decidedly insufficient. Their Temporal Relief Fund does not meet all cases of distress, and their Operative Institution cannot give suitable employment to all who want it. Every day I receive many visits from converted Jews, who desire and deserve help,—what is to be done?

My heart sympathizes with my suffering brethren, and these lines are wrung from my soul, which is deeply moved by the misery it continually witnesses. Employment, honest employment, suitable to their capacities and abilities, is indispensable. Englishmen have a talent for business, they are rich in practical suggestions,—who will help with advice which can be carried out? Who will supply the means necessary for its execution?

It is the aim of my life to raise the moral and religious position of the converted Jew, hence I may not lose sight of his social wants. I have stated some, the most pressing ones just now, and I trust that my words may not be unavailing. Hitherto the Lord has so helped me that whenever I made our wants known we received what we required at the time. We had just to live as the Israelites in the wilderness, gathering each day afresh the needed manna, but that was never withheld. I believe that it will be so this time, for this very morning I received three letters assuring me that my work finds a place in the prayers of the writers. The prayers of God's people ensure God's blessing.

You who can help, grant me your assistance. Of you who cannot, I beg your prayers, that the Lord may move the hearts of those who are able to aid us. It is the Lord's cause, and He will not fail to take care of His own work.

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THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

No. VIII.

THE INNER CURTAINS.

I would here remind the reader of that which I find it necessary to remember myself, viz., that the principal subject before us is the symbolical representation of the fulfilment of the Abrahamic Covenant during the personal reign of the Messianic Priest and King.

Having been made acquainted with the fitness of the person of the glorified Son of God as man, we are now led to admire the excellence of His character, as eminently qualifying Him for the sovereignty of the kingdom of heaven, according to the judgment of holiness.

"No man knoweth the Son but the Father."

The intrinsic beauty of the Son's character, in regard to all its secret springs and motives, could only be appreciated by the Father, to whom the inmost recesses of His heart were open. Therefore hath He delivered all things into the hands of His Son. The Father hath, however, "given Him authority to execute judgment also on men, because He is the Son of man." His character has been perfected by a life of human obedience and dependence; it has been likewise "made perfect through sufferings" of every kind, mental and bodily.

* Matt. xi. 27.  † John v. 27.
He has therefore been found pre-eminently qualified for the office of a merciful and faithful High Priest, sympathizing with the infirmities and trials of humanity, the willing and Almighty dispenser of grace and help in time of need. He is also by Divine fiat pronounced perfected for the exercise of righteous judgment and justice in dominion as a king over the nations of the earth. Hence, when he shall come forth from heaven, to take to himself His great authority and power on earth, He will assume the title of Melchisedec, or “King of righteousness.”* It is this character that is depicted on the Inner Curtains, the activities of which we shall see displayed when we are introduced to Aaron in his “robes of glory and beauty.”

“Fine twined linen” was the only material of these curtains, on which, as a ground, cherubim were embroidered in blue, purple, and scarlet colours. Thus the symbol shows just what might have been expected as the base of the character of the heavenly Man, whose titles and offices have been noticed; purity and righteousness † giving tone to the actions of the Prophet, Priest, and King in the exercise of the grace, power, and wisdom of God.

Blue.—Bearing in mind that the cherubim have been supposed to signify Divine governmental power, let us consider the meaning of the colours in which they were worked. I think the peculiarity of the blue colour may be traced by reference to the scene recorded in Exodus xxiv., in which Israel is seen to have been introduced by grace into the presence of their God, “under whose feet was, as it were, a paved work of a sapphire stone, and as it were the body of heaven in its clearness.” The visible “clearness” of heaven, signified by the transparent blue of the sapphire, suggests to the mind the state of the atmosphere into which Israel was brought, cloudless, bright, and luminous with symbolic Millennial splendour.

Do we not perceive a similitude of this as we gaze upwards at a cloudless sky, and admire the brilliant clearness of the sapphire in the atmosphere that surrounds us? There are wondrously beautiful spots on this earth even now, rich, with almost primitive glory, in the tinted verdure, the varied luxuriance of grove and flower, and sunny mead; where the foot of man has seldom trod, and the trail of the serpent is but faintly perceived. In such a spot, when the sky is clear, and the subdued light of a summer evening seems to girdle the earth with a sapphire zone, a faint thought of Millennial peace steals over the mind, and gladdens the heart with a joy set before it.

If it is through the heavenly atmospheric medium that blessings of light and heat from the sun are gently, yet effectively, diffused all over the globe, producing vegetation, and covering the earth with good, how beautiful an emblem have we not of the grace of God, through which His rich, free, and unsearchable spiritual blessings are conferred on the people of His new creation in Christ Jesus.

When the sin of Adam brought death and a curse on the earth, the Lord Jesus at once stepped in and assumed a mediatorial office, preventing the immediate consuming effects of that sin, by promising satisfaction to the outraged majesty and despised love of God. From that hour up to the present time, and forward through the eternal ages, will every blessing of earth and heaven be traceable to the unmerited favour of “the God of all grace,” based on the propitiatory and well pleasing sacrifice of His incarnate Son. It has been already said that “the grace of God, that bringeth salvation, hath appeared to all men.” It was in operation during past dispensations in the acts and ways of Jehovah; it has been manifested in the accomplished work of redemption by God visibly made flesh.*

“The Throne of Grace” declares the dispensation of mercy and blessings through the intercessory presence of Jesus the great High Priest; but it will be displayed in a still higher degree, in a fulness of glory and “good will,” both to man and the earth, “at the revelation,” or personal appearing, “of the great God and Saviour Jesus Christ.” The world will then understand what “the grace of God” really means, when the full coruscation of the heavenly glory of redeemed men will be a visible reality; when all Israel will be restored to their inheritance, and blessed to the extent I have before described, when the curse of

* Heb. ii. 9; I John iv. 9.

† Gold represented Divine excellence in the Lord Jesus as necessary to the work of redemption. “Fine twined linen” represents the perfection of human righteousness, an equally necessary characteristic of One who is to fill the offices of a king over men, a judge, and a priest (Rev. xix. 8).
sterility will be removed, and all the earth shall rejoice in more than Eden-like splendour.*

The elemental, as well as the moral atmosphere of the Millennial kingdom will present a peculiarly sapphire-like appearance. David beautifully combines the two in his prophetic description of a righteous king. "He that ruleth over man must be just, ruling in the fear of God; and he shall be as the light of the morning when the sun riseth, as a morning without clouds, as the tender grass springing out of the earth by clear shining after rain,"† As the Lord Jesus is the personal expression of the grace of God, out of the fulness that is in Him will all the dwellers in His kingdom receive grace; and as every blessing has its source in Him, all must flow forth from Him, of which blessings the members of His body, and Israel, each in their respective sphere, will be the happy dispensers. This, I think, is the "blue" of the cherubim.

Purple is a royal colour, but royal as connected with this earth's kingdoms. It was the royal colour of the Caesars' robes, and "imperial purple," as applied to the royalty of this world, is a household word.

In the gospel of the evangelist John, which displays in a higher degree than the others the heavenly character of the Son of God, it is written that a "purple robe" was put on Him when the soldiers "platted a crown of thorns" and hailed Him "King of the Jews," previous to His crucifixion.‡ It was done in mockery and scorn, and, thus arrayed by the tumultuous influence of the Jewish chief priests and officers, Jesus was made over to the Roman power to be put to death. But both the character and title were acknowledged of God, who caused that title to be superscribed on the cross in Hebrew, Greek, and Latin, or in the languages of the world's light, intellect, and power.§ It was to this title and character that the Son of God bore a good confession in the very midst of His enemies, and before Pilate, when, in reply to the question, "Art thou the King of the Jews?" He answered, "Thou sayest that I AM A KING; to this end was I born, and for this cause came I into the world, that I should bear witness to the truth"

of my royal title, and my future kingdom as the Son of Man. A truth that the Jews at any rate should have recognized.*

The world might rage; Caesar, Herod, and Pilate might "take counsel together," but all this would not abate one jot or tittle of the truth of God in the person of Jesus thus arraigned as to His right. Though "His own received Him not," as the revealed object of their expectations, nevertheless He was their King, and rejection at that hour would but establish His divinely-royal claim, and prove that they did "not believe all that the prophets had spoken."

How many Christians are there who are depriving themselves of a joy and hope by the erroneous thought that the Kingdom of the Lord Jesus is of this present age—that He is reigning now. But this mistake arises from want of a due appreciation of the object of the Incarnation, and of the representative as well as the personal glory of the Son of Man.

Jesus will be King, in order to the government of the world in righteousness—a state of affairs certainly not existing at this present time; but in thus assuming His sovereignty as the Son of Man, He fulfils the will of God in reference to the predestination of those who are the sons of God; for it is in Him, and from Him, that they derive their royalty.†

True it is, that Jesus is now seated on the Throne of Heaven, and wields the right hand of the Father; but it is as God. That the Kingdom of The Glorified Son of Man is yet future we are assured, first, by His own words: "My Kingdom is not of this world"—or age; and, secondly, from the circumstance of His refusal to be made a King during His sojourn on earth, when the people, in a moment of enthusiasm, having partaken of His miraculous bounty, would have made Him one. He would not take His Kingdom from man,—or, rather, from Satan, for He is King of the world, as such, now; but would purchase it back from the usurper through death, and receive it from His Father, in resurrection, in His own appointed time. That time is announced by the Prophet Zechariah, who, writing of the day of the glorious advent of the Lord from Heaven, says, "The Lord shall

* Titus ii. 11-13; John xvii. 22, 23.
† 2 Sam. xxiii: 4
‡ John xix. 1-3.
§ John xix. 19-22.

* John xviii. 33-37; Isa. ix: 6, 7.
† Rom. viii. 16-17, 29, 30; Rev. i. 6.
be King over all the earth. *In that day there shall be one Lord, and His name one.*

**SCARLET.**—The Hebrew word for “scarlet,” in this and kindred places, is the same as that used to denote the exceeding sinfulness of sin, in the expression, “Though your sins be as **scarlet.**” † It is the word that is used to denote the token of salvation that Rahab employed when she bound the **scarlet** line in the window. ‡ But it has another signification, representative of the Satanic allurements of “this present evil world.” “**Scarlet**” is the word used to set forth the colour of the Beast of the Apocalypse, and that of the robes of the “mother of harlots and abominations of the earth.” § Again, the word is used in the record of a leper’s cleansing, who was sprinkled with blood in which “cedar-wood, **scarlet,** and **hyssop** had been dipped.” ¶

An emblem of the believer who, in the death of Christ, sees his separation, not only from all guilt, from all this world’s harlotry and glory, but he sees the end of the whole realm of nature—the old creation.

From these references we may understand this colour to symbolize the power of God through the Cross of His Son, putting away sin, in the deliverance “from the power of darkness”—which is the meaning given to the world in apostolic language—and in the translation of His people “into the Kingdom of His dear Son.” ¶

The “**scarlet,**” being a colour of the cherubim,—a feature in the Sanctuary characteristic of the future dominion of the Son of Man,—opens to our view a scene beyond the present age into a dispensation where Satan will have no power. ** As a token of the salvation of all who will be included in that dominion, it enables us to behold the whole family of the redeemed, prospectively, as in their manifested spheres of glory; the Church, as if long ago translated from the world, occupying her position in the New Jerusalem; and Israel, who at a later period will have been delivered from the highest Satanic form of that which is called “the world,” and from the fiery persecution of that world’s anti-Christian monarch, washed in the **scarlet** fountain for their sin and uncleanness. And, eventually, the innumerable multitude from out of every nation, and kindred, and people, who will have “seen the King in His glory,” will have “washed their robes and made them white in the blood of the Lamb.” *

Finally, in the “**Scarlet,**” we may behold the sacrifices of remembrance that will be offered up in the Sanctuary of the Millennial Kingdom; † offerings, accompanied by holy praise for the “great Salvation” of God. Hymns of praise, such as Daniel loved to sing, in anticipation of the time when they shall resound through the length and breadth of the renovated earth, from the lips of “a **Kingdom** of priests.” Praise to the Lord. Praise to “God in His Sanctuary, praise in the firmament of His power. Praise for His mighty acts, and praise according to His excellent goodness.” ‡ In all this we have not exhausted the significance of the “**Scarlet.**”

These inner curtains, then, with the embroidered cherubim, open to our view, as they did prospectively to that of Jehovah, the character of Melchisedec, King of Righteousness, in the exercise of the Divine power of Grace, Sovereignty, and Salvation.

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**A GREAT DIFFERENCE.**

**BY THE EDITOR.**

There is much love amongst the Jews. They have great patience with one another; they take to heart the sufferings of their brethren, and whenever any differences arise amongst themselves, they anxiously endeavour to conceal them from the Christian public. They

* Compare John vi. 15 with Zech. xiv. 9; John xviii. 36.
† Isa. i. 18. † Josh. ii. 21. § Rev. xviii. 3-5.
|| Lev. xiv. 4-7; 1 Kings iv. 33.
¶ Gal. i. 4; Col. i. 13, 14.
** Rev. xx. 1-3.

* Rev. i. 6; vii. 4-17; Zech. xiii. 1.
† Ezek. xiii. 18-47; xiv. 21-25; Exod. xii. 24.
‡ Ps. cl. 1, 2.
feel like a family; you cannot injure one member without harming all; and the thought that the mischief done by one will bring discredit on the others is uppermost in their thoughts and influences their actions. Whenever a Jew prospers, when he gets a medal or is honourably mentioned, when a scholar in a school or at a college or university obtains a prize, nay, more, when a Jewish actor or actress is specially applauded, Jewish writers regularly and faithfully record it; even the triumphs of the poor guilty tragedian Rachel are gloried in.

Shall we blame the Jews for this? Most assuredly not. I allow that their praising of all that is done by Jews becomes sometimes offensive to bystanders, and may stir up pride; but if we remember how they have been oppressed, how for centuries their enemies took great care only to register all their faults, we may readily admit that it is quite natural for them now to encourage one another, and to hide from the eyes of outsiders all that might be used against them.

No sooner does a Jew become a Christian than all is changed. His motives are treated with contempt, he is described either as a hypocrite or as an ignorant man, or, still worse, as one who changes his religion for filthy lucre's sake. Whatever he does is misrepresented, he is denied bare justice, and even on the head of a sufferer like Mr. Stern, calumny and insult are heaped. At the same time the Jews are shrewd enough to perceive that the very persons who appear to sympathize with them when they blame the baptized Jew, will in due season turn the tables against them and tell them that he is a baptized Jew. But former fellowship, early associations, kindly feeling, justice, self-respect, and even self-interest are all alike set aside, and the converted Jew is held up to public scorn. And why? Because the word holds true to this day: “They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service” (John xvi. 2). I experienced this literally when a Jewish youth attempted to stab me, “in order to sanctify the God of Israel,” as he said, “in the midst of the uncircumcised.” But if this first word of Christ has been, and is being, fulfilled before our eyes, by the very people who are so bitterly opposed to Him, the second is not less true: “And these things will they do unto you, because they have not known the Father, nor me” (John xvi. 3).

How does the converted Jew act? He may have been indifferent to the claims of the Old Testament when he could only read it in the light of Rabbinism, but since Christ has led him to the law and the prophets his heart burns within him when Jesus opens unto him the Scriptures, and he sees light in His light. He may have been indifferent to, if not ashamed of, his Jewish origin,—for many Jews try to disguise their descent,—but now he glories in being a Hebrew of the Hebrews, for of them is, as concerning the flesh, the Messiah who is his Saviour and the glory of his people. He loves even his erring, persecuting brethren, and pleads for them fervently since he has tasted the love of the crucified King who prayed, “Father, forgive them, for they know not what they do.” A converted Jew holds fast the hope of Israel, and loves his brethren uprightly. We do nothing extraordinary, we, therefore, do not lay claim to any merit on our parts, we simply try to follow in the footsteps of him who counted all things but loss compared with the excellency of the knowledge of Jesus Christ, and was willing to be anathema from Christ for his brethren, his kinsmen according to the flesh. If a Gentile Christian does not love Israel his Christianity must be at a very low ebb indeed; but if a Hebrew Christian does not love Israel the truthfulness of his conversion may fairly be called into question. For as little as Christ abandoned the title of King of Israel even when nailed to the cross, as little can we forget the Israel of that King even when persecuted by them.

Meanwhile let friends and foes consider this undeniable fact. The unbelieving Jew hates the converted for his belief in Jesus as the Messiah. The converted Jew loves the unbelieving because he believes in Jesus as the Messiah. The conduct of Caiaphas and of Paul is thus repeated before our eyes. Surely the Messiah is set for the falling and rising again of many in Israel, and the thoughts of many hearts are revealed before Him and by Him to this day.
THE SCATTERED NATION,
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THE BATTLES OF PALESTINE.

BY DR. W. GRAHAM, OF BONN.

LETTER VI.

We have traced, in few words, the state of
the holy people in their relations to the Baby-
onians, the Persians, and the Greeks; nor has
there been wanting a sufficient quantity of
blood, and battle, and massacre. We ap-
proach, now, the period of Roman dominion
—that iron power which stamped the residue
with the feet of it, and finally dissolved and
scattered the Jewish nation. Let us take our
position on the summit of Mount Tabor,
and briefly survey the successive acts of the
terrible drama which are being accomplished
under the fourth kingdom. The time is about
a century, beginning with Pompey, sixty
years before Christ, and ending with Vespa-
sian, seventy years after Christ. Take the
following notes as historical suggestions:

First.—The Jewish nation has gone through
a series of wonderful changes. They are the
descendants of one man; they were first
wandering shepherds; they then became
slaves in Egypt; they were miraculously
liberated from bondage, miraculously fed
in the wilderness, and miraculously settled
in the promised land; they were governed
by judges, and then preferred kings, like
the heathen nations, at the very time
when the Athenians gave up royalty, and
would have no king but Jupiter. Then
came the captivity of the ten tribes, con-
cerning whom history is speechless, though
conjecture is fruitful; then came the
desolation of Judah for seventy years, and
their restoration according to the Word of
God. Now we have neither kings nor judges;
the government of the high priest is the
family Jehoiarib, B.C. 373—162; under the
Asmoneans or Maccabees, B.C. 162—34, when
Herod the Great founded the Idumean dy-
nasty, which ended in Hycranus, who in-
vited Pompey the Roman to assist him in the
settlement of the kingdom. Then come the
bloody wars with the Romans; and now they
are the scattered nation, suffering the punish-
ment of one dreadful crime, which cleaves to
the people wherever they wander, and rests
upon them like a mountain of iron.

Second.—As the latter period of the Jewish
history was the heroic period, and the Mac-
cabeans princes especially great and renowned
warriors and patriots, I give you a list of
them, for the sake of your more youthful
readers. Judas, B.C. 162—160; Jonathan,
160—143; Simon, 143—135; John Hycranus,
135—106; Aristobulus, 106—105; Alexan-
der, 105—78; Alexandra, 78—70; Hycranus,
70—34, and with him ended the reign of the
Maccabees. Then came Herod the Great
(the slayer of the infants), the Idumean who
married the grand-daughter of Hycranus, and
was made king by the Romans. He died in
the second year of Christ, and was followed
by Herod Archelaus, A.C. 2—12; then there
was an interregnum and utter confusion, 12—
38; then come Herod Agrippa, 38—45, and
Agrippa II., 45—53, with whom the figment of
Jewish royalty ended and the goodly land
became a Roman province.

Third.—There are three strictly historical
nations—the Jews, the Greeks, and the
Romans—who have in their different ways
exercised a great influence over mankind. In
the region of thought, idealism, pure reason,
and philosophy, Greece stands alone, and is
not likely to lose its pre-eminence. Its em-
pire is over the soul. Rome is identified with
law, with conquest, with grinding, all-subduing
tyranny. It is the iron feet of the image to
trample the nations down. Its rule is over
the body. The Jewish nation works in a quite
different sphere, and its influence is both
more extensive and more profound. It is
identified with the unity of God, the hopes of
a Messiah, and the redemption of mankind.
Their is not the power that humbles the
body, nor the dazzling ethereal philosophy
which charms the mind, but the wisdom that
reaches the conscience and saves the soul. In
Athens read the songs of Sappho, in Rome
study the odes of Horace, and in Jerusalem
chant the psalms of David! The outward
symbol of Rome is the arch (the Coliseum is
built on arches), to unite all nations, and, like
the rainbow, bespan the world; the symbol of
Greece is the pillar, not massive but artistic, ornate, beautiful, aerial, chaste, as you see it in the Parthenon, or the temple of the winds; the symbol of Judea is the House of God, the holy temple, with which the unity of the nation and the hopes of the human race are connected. They are the holy people, the fountain of sacred literature, to whom we owe the covenants, the giving of the law, and the fathers, from whom Christ the Incarnate God came, who is over all, God blessed for evermore (Rom. ix. 4, 5). Philo, with great justice, calls them the prophetic nation, through whom the Creator gives the knowledge of His will to mankind.

Fourth.—But now for their sins the terrible punishment is drawing near, and the clouds are gathering rapidly which shall burst over the land with its rending bolts. I pass over the horrid murders and massacres of the Roman governors, than which history has nothing more provoking, more insulting, or more tyrannical to mention. They despised and plundered the people; and the proud Pharisaical nation hated their proud heathen masters with immortal malignity. Herod, called the Great—a man of great political sagacity—is their king. The old heroic race of the Maccabees is extinct, and the Romans have placed the crown on the head of the son of Antipater. His character may be given in a sentence or two. His first act, when he came to the throne, was to select forty-five of his political enemies and put them to death. He then proscribed the whole Sanhedrim, with the exception of two members; he then caused his courtiers to drown the Prince Aristobulus in bathing, over which he affected the deepest sorrow. On all occasions when he left Jerusalem, on difficult or doubtful missions, he gave private commandment that if he should not return, his faithful, beautiful, and virtuous wife, Marianne, should be put to death; he himself very soon put both the queen and her mother to death, on the charge of high treason, which was shortly after proved to be utterly false. His two sons by Marianne, though acquitted by the Roman tribunal at which the father appeared as their accuser, he afterwards put to death, which led Augustus to say he would rather be Herod’s hog than his son. He then found that his son, Antipater, by another wife, was conspiring against him, and immediately caused him to be put to death also. He shortly after this found out that the witnesses against Marianne were traitors, liars, and conspirators, and they speedily found the death they deserved. During this period there prevailed a general tradition in the East that a king was about to arise to whom the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven would be given. This made the suspicious tyrant tenfold more suspicious and tyrannical. Hence on the birth of Christ, two years before his death, he ordered the slaughter of the infants in Bethlehem; and when he found that his end was approaching, and that the Jews would rejoice at his death, he determined there should be a real and not a fictitious mourning at his death. For this purpose he assembled the nobles and chief officers of the Jews in Jericho, on the pretence of public business, then made them all prisoners, and gave strict orders to his sister Salome and her husband Alexas as soon as he expired to put them all to death!

Such was Herod the Great. He was half a heathen; was occasionally munificent in his donations; he rebuilt the temple at an immense expense; he rebuilt Samaria in a style of great magnificence, and called after the Emperor Sébaste (Augusta); he founded the strong city of Cæsarea with its famous tower and breakwater to protect the harbour; built the castle of Antonia, in Jerusalem, and died immensely rich. This was the king of the Jews when Jesus, the Prince of peace, was born.

Fifth.—But time runs on, and we must proceed along with it. The Lord of Glory has appeared according to the Scriptures. Stand with me on Tabor, and survey the people and the land. See the multitudes that surround the prophet and preacher of righteousness! Look towards the sea of Galilee! What strange, mighty, wonderful events are these! The sick are healed, the lame walk, the winds and the waves are stilled by His word, the hungry are miraculously fed, the dead are raised, and to the poor the Gospel is preached! Is this not irresistible love? Is it not mightier than the guilt of man or the malignity of the devil? O no, my brother, for see in the city of Jerusalem this divine Saviour is condemned and crucified by the people whom He came to save! Light is extinguished in its orb, and life quenched in its fountain, and the bloody
deed rests upon the nation according to their cry, "His blood be upon us and upon our children."* But the will of the Highest is accomplishing, and humanity—our own miserable and wretched humanity—rises from the tomb, beautiful, glorious, immortal, and in the person of the Mediator is now at the right hand of the throne of God! This is the dignity of man; this, this is the true glory and nobility of human nature! And now, as the proof of redemption accomplished; as the proof of humanity glorified, behold the wonders of the day of Pentecost! Now the bond is formed that unites earth with heaven; now the idea of a Church Catholic takes form and body among men; the Quickener is come, to work upon man universally, and to abide with us for ever. This is the last gift of God, the last proof of Jehovah's everlasting love. Receive this gift, yield to the inspiration of the Comforter, and all will be well, whatever may have been your character hitherto; resist this last proof of love, quench this flame which God kindles in your heart, and you are a lost soul, and must perish in the judgments of Almighty God. For there are two sins which always bring judgment both on individuals and nations (Heb. x. 29). The word spoken against the Son of Man may be forgiven, but the blasphemy against the Holy Ghost shall never be forgiven (Matt. xii. 31, 32). These two sins brought on the judgment of the flood (Gen. vi. 3; 1 Pet. iii. 19). These two sins brought Titus to Jerusalem, and utter desolation to the Jewish nation; and these two sins shall draw down upon Antichrist and an Ungodly world the vengeance of God at the second advent. Now, then, the fruits of Sodom and the apples of Gomorrah are fully ripe, and the axe is sharpened to cut down the tree; now the carcass is sufficiently corrupt, and the eagles are gathering for the prey (Matt. xxiv. 28).

Sixth.—We come now to the battles and sieges which ended in the dispersion of the Jews and the ruin of the Holy City. As to the causes of the war we may note the following particulars:—1. In general we may refer the whole to the judgment of God for the sins of the people. His long-suffering was ended. The nation had trampled on the blood of Christ, and done despite to the Spirit of grace (Heb. x. 29). 2. The Jews were filled with a fierce and fanatical assurance that they were the people of God;* that God himself would fight for them; and therefore it was their duty to throw off the Roman yoke. 3. The Romans were a proud, dominant nation, and could never brook rebellion. It was not likely that the conquerors of the world would be arrested by the clamours and tumults of the Jews. Besides, they hated the Jews as the enemies of the human race; and the governors they placed over them were among the wickedest tyrants and most unscrupulous public plunderers which the world ever saw. 4. The Jews in the beginning had many marvellous successes (for they fought like lions), and this filled them with the hope of success, which made them more cruel and defiant to the Roman power. The reverses of the Roman armies in Palestine created a profound sensation at Rome, and roused the proud spirit which finally triumphed over the obstinacy of the doomed race.

Seventh.—But what was the internal condition of the Jewish nation? No words of ours can describe it, or come near to it. The aristocracy were naturally for peace, the Prince Agrippa was a friend and ally of the Romans, the body of the people, guided and influenced by demagogues and false prophets, were for war; three bloody factions, afterwards by murder reduced to two, made Jerusalem a Pandemonium, in which the vilest of men, aided by all the devils, fought with each other for the supremacy. Bands of thieves and plunderers rouse up in all directions, the restraints of law and order and custom were dissolved, and a highly-civilized nation, deprived of its guides and its garniture, fell back into the condition of savages and barbarians. Voices are heard uttering, Woe! woe! woe! to the city and the land, for the time of vengeance is come; maniacs run in terror through the country, uttering warnings which are held to be prophetic, and in the midst of this wild agitation of the nation Vespasian marches into the land at the head of 60,000 Romans—the best general and the best army of Imperial Rome! Slowly but steadily they march on! The Jewish army of Josephus, 100,000 strong

* Because Israel, by its unbelief, continually sacrifices Christ afresh.—Editor.
dissolves at the sight of the conquering eagles. All that resists is put to death, and much that does not. In Gadara, and the region round about, everything that breathed was massacred without the least distinction of age or sex or condition of life. This is only a specimen. The same took place nearly everywhere, and vengeance for insult and defeat became the order of the day. Galilee is now conquered. The Samaritans have submitted after the slaughter of 12,000 of them, and the Imperial army takes up its winter quarters in Cæsarea. In the meantime Vespasian is called to Rome and invested, with the purple, and Titus, his son, is left to finish the war. Early in the spring his army is in motion (A.D. 69 or 70), and at the time of the feast of the passover he appears before the devoted city. The city is full of worshippers, and also all that is daring and death-defiant in the Jewish race may be found within its walls. I shall leave undescribed the bloody scenes of the factions of Simon and John; I shall not enumerate the multitudes that die by the sword and by famine and by pestilence; the last throes and agonies of a nation in despair and madness can be rendered into no human language. Titus was merciful. He offers them pardon on their submission; he sends Josephus, their countryman, to warn them of the hopelessness of their rebellion. He delays, hoping that famine may tame their proud spirit and spare unnecessary slaughter. It is all in vain. The city is doomed, and the sword is drawn. Be it so, then, ye fanatical fools! Now the city is completely invested, and the legionaries make steady progress, though every step is gained only by hard and bloody fighting. The first wall is taken, the second and the third, yet the conquerors meet with many a bloody repulse, and still the Holy Temple, which is a fortress in itself, bids defiance to the utmost efforts of Roman valour. Streams of blood are flowing in all the streets and alleys, the carcasses of the slain lie corrupting under the Eastern sun, gaunt famine eats out the life of humanity, and tender women devour their infant children. It is the Lord's controversy with a guilty nation! His blood be upon us! The temple held out till the month of May. The siege is now turned into a blockade, and no mercy is shown on either side. All that are within the city are dying of famine, and all that leave it meet certain destruction from the Romans. To terrify the city into submission five hundred of these miserable fugitives were crucified at one time, and the crucifiers of our Lord saw their city encircled with their crucified brethren. Finally, a brand from a soldier's hand, contrary to the will of Titus, set the temple in flames. One shout of terror and of triumph, strangely mingled, ascended to the skies, and the noblest of nations was dissolved amidst the flames of their falling temple.

STEPHAN SCHULZ.

XV.—THE GUIDE.

As Schulz feared no danger which was connected with his office of publisher of the Gospel, if he thought he could win souls: so, also, he allowed no circumstance, however trifling, to pass unimproved. Meeting once a carriage full of Jews on a country road, he hastened up, and asked if they wished to go to Jerusalem. "Not yet," said they. "You are not even in the right way," he answered, and then he showed them the right way from Moses and the Prophets—namely, repentance towards God, and faith in our Lord Jesus Christ.

On another occasion, he lost his way and arrived late at the inn; there he found some Jews, whom he told of his wanderings, and then went on to speak of how the children of Israel had wandered from the right way. Another time he met a Jew in a wood, of whom he inquired the road, and offered in return to show him the road to heaven. A Jew once wished to trade with him, on which Schulz told him he was a jewel merchant, and proffered him the pearls of the Gospel. For a boy who asked Schulz to set him a copy, he wrote out a prayer which he explained and impressed upon the youth.
XVI.—THE GIPSY RELIGION.

Cases sometimes occurred which showed how salutary even a sudden and unexpected lesson might be. At Schetewitz, a village in Anhalt Köthen, Schulz found a Jewish boy who was being instructed by the pastor in the doctrines of Christianity. He discovered that he had himself, in a very singular manner, been the occasion of the boy's wish to become a Christian. A year and a-half before he had met, on the way from Cassel to Frankfort, with a number of begging Jews, old and young; by the side of the forest-road stood a pillar, on which was written, "Gipsies will be punished," and Schulz had likened the present creed of the Jews to that of the gipsies. The above-mentioned boy was one of the begging party, and remained with them some time; but he could not get rid of the idea that in religion he was a gipsy; so he went back to the inn at Kothen, and said, "I wish to be a Christian." The people referred him to the Princess; he went up to the castle, and was brought into her presence. His first words were, "Are you the Princess?" "Yes, I am; what do you want?" The boy: "Make me a Christian." "But," said the Princess, "you are a Jew; why can you not remain a Jew?" "A Maggid (a preacher) told me in the wood near Cassel, that the Jews have the same religion as the gipsies. Oh, kind Princess, I pray you make me a Christian—I cannot be a Jew any longer." The Princess gave the boy something to eat, provided him with proper clothing, and sent him to the minister at Schetewitz, where Schulz found him.

XVII.—IN SEASON AND OUT OF SEASON.

The benefit of Schulz's ministry on this journey was most conspicuous in Poland, where the Jews in almost all the small towns received him with the greatest interest. Wengrow was the first place where he met with this friendly reception, and here he was repeatedly allowed to speak in the Jewish assemblies, and also in the synagogue; and as he explained the 53rd of Isaiah, tears stood in many eyes. He and his companion generally travelled about six (German) miles a day, frequently accompanied by some of the Jews, and so great was the anxiety of the people to hear and be taught, that they seldom went to bed before midnight, the bed being only a bundle of straw, or some hay spread on a bench. In Szeresow they had slept only four hours when they were roused up that they might address a large assembly of Jews. One rabbi was so unwearied a listener that he wrote out one of Schulz's prayers, and added a sort of allegory, saying that if a poor man was given a piece of bread it might be well to give an onion with it, leaving it to be inferred that he wished for even more instruction than he had received.

XVIII.—ALL HANG ON HIM WHO HANGED ON THE TREE FOR US.

Although it is true that Schulz did not often see the fruit of his labours for Israel, we may well hope that in eternity he will recognize the souls that were brought nearer to salvation by his means. The following is an instance of how a few words spoken in season may work in silence to the glory of God. Schulz was in the court of the Jewish synagogue, at Hanover, when he was surrounded by about twenty Jewish boys, and asked if he really believed that the Messiah had come, "I do," he answered; and went on to tell them, from the Old and New Testaments, as much of the history of the Messiah as they could comprehend. While he was speaking a "Boocher," or tutor, came out, struck him on the chest, and tried to drive away the boys, but they persisted in remaining. He said to Schulz, "What art thou doing, thou accursed heretic, thou art perverting my children; thou tellest them of the Thole" (the hanged one, as the Jews in scorn call the Lord Jesus). Schulz answered, "We must all hang on Him who hanged on the tree for us; then thou must also hang on Him, or thou wilt come to condemnation." "What! I hang on the Thole?" said he, stamping his feet, and passing his hand across his throat, to imply that he would rather cut his throat than believe in the Crucified One. "Yes," said Schulz, "thou must hang on the Thole, or be trodden under His feet; these children shall be the witnesses;" and thus they separated.

Six years later, Schulz was staying at Visbeck, when a proselyte in the dress of a candidate, with a sword at his side, came up to him and inquired if he knew him. Schulz said he did not. "Were you not in Hanover six years ago?" "Yes," said Schulz. "When you were in the synagogue did you not meet
with a Jew who said he would rather have his head cut off than become a Christian?" "Now I know you," said Schulz; "now you see that you must indeed hang on the Thole." "Yes; and that is the reason of my coming to you now. You left such a goad in my conscience that I felt compelled to seek a Christian minister, who instructed and baptized me, and I am now a student living in Göttingen." Thus God showed the unwearied Schulz that here and there the seeds sown by him had sprung up.

XIX.—A BLESSING TO JEWS AND CHRISTIANS.

Here follows another example of what Schulz experienced of the hidden working of God's grace:—There was one Jew with whom he had held frequent conversations when passing through his native place, but they seemed to produce no lasting effect. On his fourth visit, however, he had the satisfaction of learning that the Jew had applied for further instruction; conviction of the truth had long taken hold of him, and slowly led him to this important decision.

From time to time Schulz was cheered by meeting with proselytes from Judaism who had settled down, and were giving proofs of real conversion, and he was thus taught by experience that even in our days God can bring out of Israel witnesses for Christ for the blessing of Gentile Christians; for if the blessing was great which Schulz, amid dangers and difficulties, spread abroad among the Jews, not less great was it among Christians. For though the Callenberg Missionaries, following the call of their Lord, sought the salvation of the Jews first, yet they were necessarily more thrown among Christians, as they lived generally in the houses of Christian friends.

XX.—"A LIVING SACRIFICE."

On returning from his second journey through Denmark, in the year 1649, Schulz, according to the usual custom of the missionaries, passed three or four months quietly at Halle, and there he met with Albert Frederick Woltersdorf, the companion of his future travels in the East. For, not content with having carried the Gospel to the Jews in almost all the countries in Europe, Schulz longed to undertake a journey to the far East, and only to lay aside his grim staff after he had declared the message of the Messiah to the dispersed of Israel in all parts of the world. He and Woltersdorf travelled first through Holland and England, then through Italy, and from Italy into Alsace. As spiritual sustenance for this journey, which lasted from 1749 to 1758, Dr. Callenberg gave these excellent men the 12th chapter of the Epistle to the Romans, marking more especially these words (verse 1): "A living sacrifice;" (verse 2) "Prove what is that good, and acceptable, and perfect will of God;" (verse 8) "with simplicity;" (verse 10) "Be kindly affectioned one to another with brotherly love;" (verse 11) "Fervent in spirit;" (verse 14) "Bless them which persecute you;" (verse 16) "Be of the same mind one toward another;" (verse 21) "Overcome evil with good."

When we consider that Schulz had already led a wandering life for more than nine years, that he would have to continue it always in the same destitute condition, that he was looked upon with contempt by Christian and Jew alike, as one unfit for a settled office, we cannot but wonder that he should undertake a new journey with so much cheerfulness, more especially as part of it lay through countries which he had already traversed. Each journey had its own peculiar danger: in Italy, from Romish priests and Jewish spies, and once from the drawn dagger of an infuriated man. In Austria they were taken for emissaries sent to induce the people to form new colonies. On the Lake of Lucerne they were nearly shipwrecked, the Captain himself declaring the ship could not possibly pass safely through such waves. In the neighbourhood of Speyer they perceived at the distance of about two hundred feet a group of men in a thicket, who appeared to be gipsies, and they heard a stifled cry as of some one being strangled; the voice became more and more piteous, till it changed into the death-rattle, and then all was still. The missionaries hurried on, and escaped unperceived.

XXI.—"THROUGH HONOUR AND DISHONOUR."

Strange alternations of honour and dishonour awaited the wanderers. The gate keeper at Coburg took them for wandering students, and they had to wait more than an hour before they were allowed to enter the city. At Heidelsheim, on the other hand, the reigning Count invited Schulz to take up
his quarters in the castle. At Karlsruhe the guard, who examined their passports—for kandidaten (candidate, in theology, young divine) read konditoren (confectioner) and the hostess, who followed that calling, asked Schulz’s advice how to preserve sweetmeats so that they should keep well. Schulz in his youth had learned something of such matters, with the apothecary at Butrow, and was able to instruct the good woman. At the same time the Margrave of Baden requested Schulz to preach before him, and invited him to his table. On their first arrival at Darmstadt the keeper of the gate refused to allow the missionaries to enter, and called for the guard to assist him. Two days later, as they drove with the Landgrave of Hesse, in a new state carriage, through the city gates, the same guard had to present arms before them.

“What will they not make us out to be!” cried Schulz, in 1752. “Sometimes we are Jesuits, then baptized Jews; sometimes converts of the Jews or missionaries. We are taken for wheelwrights, for coachmen, for barbers, for tinkers, and such like; and so we have to walk day by day through evil report and good report.”

XXII.—WATER AND FIRE.

We will mention one or two more instances, to show how Schulz was in the habit of giving a spiritual application to whatever happened. He saw in the neighbourhood of Lanfenburg some Jews sitting in a dry ditch under a bridge, and called them to come forth, in the words of Zechariah, ix. 11:—“What do ye in the pit wherein is no water?” One of them answered, “We are waiting till some one brings a boat to take us across the Rhine.” “Seventeen hundred years,” said Schulz, “has Israel sat in the pit wherein is no water, yet the boat in which you may be carried over is ready; here it is; use it well, and it will bear you out of all difficulties.” The boat which he held out to them was a copy of the New Testament, which they received with wonder and gratitude.

On one occasion a Jew with whom he was travelling wanted a match with which to light his pipe. Schulz brought out his burning glass, and lighted his pipe for him, to the great surprise of the Jew. Then Schulz spoke of the Sun of Righteousness, who warms and lights up our hearts if we only allow the bright beams of His Word to fall upon them in His appointed way.

XXIII.—THE EARLY AND THE LATER RAIN.

As we have already remarked, it was not often that Schulz witnessed the fruits of his work among the Israelites, but he worked on with zeal, knowing that the labourer for Christ must not have faith because he sees the result of his labour, but must labour in faith; yet occasionally he was cheered by some fruit of his toils. Before setting out on this last journey there came to him at Halle two Jewish youths, who had been brought by his discourses to the knowledge of the truth, who begged him to prepare them for holy baptism.

When he was in Poland there were seventeen Jews, who came eagerly day and night to hear his addresses; they afterwards sought him out at Breslau, and told him that they had embraced Christianity, and had been received into the Church.

Cases also occurred in which, without the aid of any special human instrument, the grace of God seemed to enter and convict some Jewish hearts. When Schulz visited Gernhausen, in Hesse, in 1749, a young Jewish maiden told him that from childhood she had gladly heard of Jesus, and when the Christian children were reading a book which told of Him, she used to beg to be allowed to borrow it. At one period her father went on a journey on business, and remained away a long time, and during his absence her mother was taken dangerously ill. The child asked her what she ought to do in case of her death before her father’s return. “Thou must go at once to the Christians,” answered her mother, “and get them to baptize thee.” The mother died; the child did not know that a Christian minister was the person she ought to go to, so she sat down by the roadside and began to cry, and entreat God to help her. A man who was passing asked the girl why she wept, and she answered, “I want to be a Christian, and I do not know how to become one.” The man conducted her to the clergyman of the place, who willingly undertook to give her instruction. After a while her father returned, and hearing that she was being taught the Christian faith, he went at once to the clergyman, and insisted on his child being
The clergyman said—"We will not control your daughter, she is free to go back to you if she wishes it." The child, however, entreated not to be sent back to live among Jews; and her father at last, seeing he could not influence her, begged her to kiss him once more; but even this she refused, on the ground that he was not a Christian. Her father left her, and she was soon afterwards baptized, at the age of fourteen.

A CHRISTIAN friend has asked for an explanation of these words of the Apostle, and I comply with her request, though I do not exactly know why a special exposition is required. Paul declares, in the latter part of the first chapter of the epistle to the Romans, that God has revealed himself even to the heathen, so that they also are left without excuse when they give to the creature the honour due to the Creator. They withheld from God what was due to Him, and God gave them over to their own desires; professing themselves to be wise, they became fools, blinded, wicked, and degraded. And their own conscience, and the thoughts which accuse and excuse one another testifying against them, they stood guilty before the bar of God.

But it might be supposed that it is not so with the Jew, to whom God has revealed Himself by His law, and for whom He has done what He has done for no other nation. Let it be observed that Paul never places Jew and Gentile on the same level, and by no means thinks lightly of the special privileges which Jehovah has granted unto His people. God has given to the Jew particular blessings, and that is his glory; the Jew has either ill-used or abused these blessings; that is his guilt. Paul therefore writes to the Ephesians: "Ye being in time past Gentiles in the flesh... at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. . . . Christ came and preached peace to you (Gentiles) that were afar off, and to them (Jews) that were nigh" (Ephes. ii. 11-17). Yes, in the very epistle wherein Paul so very energetically protests against all Judaizing and every attempt to lay the burden of the law on the Gentile Christians, he at the same time uses these remarkable words: "We who are Jews by nature, and not sinners of the Gentiles" (Galatians ii. 15).

The Jew, no doubt, has great advantages over the Gentile, inasmuch as God has given him His Word and revealed unto him His will. But has he less need of Christ? Let us hear what Paul says. Most assuredly they who have sinned without law, shall also perish without law; they have sinned against the light they had, and their ignorance is their shame and their guilt, therefore their damnation is just. But then it is surely right that as many as have sinned against the law shall be judged by the law. If it were sufficient to have the law, to know it and to glory in its possession and knowledge, then the Jew would require no more to enable him to stand before God; for all this he really has, and in this he boasts. But how does the case of the Jew stand if God judgeth without respect of persons, and therefore does not condemn the Gentile because he has not the law, nor justify the Jew because he has it? Why, the very law which is the boast of the Jew enhances his guilt if he should be found to transgress it, and to have sinned against such a revelation of God's will as the Gentile never possessed. The Jews extolled the law before the nations, and pretended to be able to be their guides and teachers, and so far they were quite right; but when they now transgressed that law, then surely by their conduct they dishonoured the lawgiver, and caused the name of God to be blasphemed among the Gentiles. Looking at the great advantages enjoyed by the Jews above the Gentiles, it might be said: If the law had not been given them they had
not had sin, but now they have no cloak for their sin.

It cannot avail the Jew to be one outwardly just as little as that is circumcision which is outward in the flesh. To be a Jew and to be circumcised is an advantage, and profiteth much every way, provided the one is not merely outward, and the other not only in the flesh. To be a son of Abraham is a glorious thing, but to be his son and to lack his faith is an awful state. To be circumcised is a privilege, but to have the sign of the covenant without the righteousness which Abraham had by faith, very much increases one's guilt. To be a son of Abraham by natural birth, to be circumcised in the flesh, to have, and to know, and to boast in the law is to be a Jew outwardly. Such a man would, in one sense, never cease to be a Jew, for he belonged to the Jewish people and was a Jew as compared with the Gentiles. But viewed in his relation to God and what was required of him as a Jew, he alone is one who is one inwardly. A Jew could never become a Gentile, or a Gentile become a Jew, just as little as a circumcised man could become uncircumcised; but if the uncircumcision fulfils the law, it most assuredly condemns the circumcised Jew who transgresses it.

Moses himself told the Jews: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." And mark what precedes this exhortation. "The Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day" (Deut. x.15). Does this not plainly tell the Jew that while it is perfectly true that God had chosen His people in sovereign mercy, this very purpose of God made it possible, and positively required not only circumcision of the flesh and a reliance on the covenant made with their fathers, but to be a Jew and to be circumcised inwardly? Hence the awful declaration of Stephen, "Uncircumcised in heart and ears" (Acts vii.51). And the beautiful promise for the gathered Israel: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live (Deut. xxx. 6). Are not Paul and Stephen and Moses of the same mind? Add to this the word of the Psalmist: "Truly God is good to Israel (But who are the true Israel?), to such as are clean of heart" (Psalm lxxiii. 1). Is this not the same as "He is a Jew who is one inwardly"?

Now to state briefly the meaning of Paul:

1. In the Gospel is revealed what was taught by the prophet Habakkuk, and experienced by Abraham: The righteousness of God from faith to faith.

2. Even to the Gentiles God has shown himself by His works, so that they also are without excuse when they change the glory of the incorruptible God into an image made like to corruptible man.

3. To the Jew God has given a fuller revelation, even His law, and circumcision, which is a sign of the covenant made with Abraham, who was justified by faith when uncircumcised.

4. It is not sufficient to be born of Abraham after the flesh and to be circumcised in the flesh; for Abraham's position before God was not the result of an outward relation to God and an outward circumcision, but of a circumcision of heart by faith, whereof the outward circumcision was a sign.

5. If the uncircumcised man should live according to the law as far as known to him, he would not become a Jew, for that is impossible, but he would judge him who, having the letter (law) and circumcision, transgresseth the law.

6. Only that Jew deserves his name before God who is one inwardly. Such a Jew might not be praised of men, as was said of Judah (Genesis xlix. 8), but most assuredly would be commended of God. Hence Jews who deny the faith of Abraham and wish to establish a righteousness of their own, boasting in the law and the circumcision of the flesh, are only Jews outwardly. They may be praised of men; but before God those, and those only, are Jews indeed who, with Abraham and Habakkuk, and Paul, have the righteousness of God revealed from faith to faith.
Nothing is more touching than the condescending love of God in revealing and hiding His glory at the same time. He declared, from the very beginning, His holy will, but man rather listened to the voice of the tempter, and by an act of unbelief and disobedience subjected all creation to vanity, and himself to death and darkness, when life and light had been promised, so that henceforth he is unable rightly to discern spiritual things. God then revealed His holiness when He pronounced, and His omnipotence when He executed His judgments; and again He revealed His mercy when He gave the promise of the seed of the woman; but in His judgments and in His promises He revealed and hid himself, for the first filled rebellious Adam with awe, but did not utterly destroy, and the latter illuminated but did not consume him. Then again God revealed himself in succeeding ages in various ways, taking into account the different circumstances and the positions of the persons to whom the declarations of God were to be addressed. God thus restrained himself because man could not bear the full glory of God, suited His Revelation to the capacity of the instruments He had to employ, and, lastly, repeated the same truths because He knew how little we are inclined to give implicit credit to God's Word, even when He lays aside His majesty and is ready to reason with us as a man with his fellows.

People do not believe God, and hence do not fear His threatenings, and trust not to His promises. The prophet himself, whom God had commissioned to foretell the future glory of Israel, and the final destinies of His kingdom, was not yet quite satisfied, and the more so because difficulties were no doubt at hand, and heavy trials were positively announced. God, who delighteth in strengthening the faith of His weak but upright children, gives to the prophet a new vision, wherein a splendid view opens before the enraptured eyes of the seer, and glorious scenes, full of sublimity and majesty, are painted by the truthful pencil of the Holy Ghost.

God had shown Zechariah smiths, but also horns, representatives of fierce battles and noble victories. The final triumph of the kingdom of God, and the comforting sight of God's goodness, encourage the prophet to lift up his eyes, and to dive further and further into the discoveries made of Divine grace. For it is not sufficient simply to know that the enemies shall be overthrown and Jerusalem spared, more and clearer revelations are required and given concerning the destruction of the horns of the wicked and the exaltation of the righteous (Ps. lxxv. 10).

A man appears who is charged with a measuring line to mark the dimensions of Jerusalem, in order to compute what is necessary to make a wall round about it. When this is done, and the breadth and the length of the place are measured, it would be seen by a comparison of the dimensions with the great multitude which is to inhabit it, how much is to be added for the reserving and containing of such a great number. Many are the guests that are brought to the wedding supper, but there is yet room, and in the house of the Father there are many mansions. Jerusalem is not to be rebuilt as in former days, and is not to be peopled by a few inhabitants, though their number was then, comparatively speaking, very great. No; a new, enlarged city, and a countless multitude, delighting in its possession, are foretold. Meanwhile, the angel which everywhere in the vision gives the word of command, sends a message to the young man, who is probably the prophet himself, having begun his ministry when still very young, though no man ought to despise him on account of his youth, as he was highly honoured by God, who intrusted to him His oracles. It may be that the age of the prophet is expressly mentioned to denote his weakness and to explain his limited knowledge, being ever inclined to fear the worst.

But God bids him hope for the best, for He causes him to know that Jerusalem shall be both safe and great, as safe and great as numbers can make it. The inhabitants shall
The Scattered Nation, July 1, 1887.

WHAT IS THE CHRISTIAN ALTAR?

It is not a question of a few thousands returning from Babylon or the rebuilding of the broken walls amidst its great distress and anxiety as in the days of Nehemiah, but of a great and marvellous restoration of nation and city. Babylon the representative of sin and unrighteousness is not to be destroyed in one day, but still the judgments of God will be executed on the enemies and the promises be fulfilled in the overthrow of all that is opposed to them and the perfecting of His own kingdom.

All rests on two great promises contained in verses 5 and 12. When Jerusalem had in former days strong walls, the enemies not only broke through them, but broke them down, but now God is to her a wall of fire. Some suppose that this similitude alludes to usages of shepherds to kindle fires around their flocks, or to the precaution of travellers doing the same around their tents in desert places, in order to frighten the wild beasts. Not only mountains which surrounded Jerusalem, but a wall of fire is guaranteed, and such a wall cannot be broken through, neither scaled nor approached without danger to the assailants. Jehovah himself will be the wall and realize in all its excellency and majesty what was foreshadowed by the pillar of fire, and protect his city, not only on one side, but surround it on every side. This wall of fire and glory was foreshadowed by the temple and altar, the token of God's presence and favour, and as God is to surround them and to be in their midst, He will secure them to be preserved and to be admired in the eyes of all nations. What is Babylon, and what is its relation to Jerusalem?

WHAT IS THE CHRISTIAN ALTAR?

My dear Doctor,—In an article headed "Ritualism Judged by Moses" (January issue, page 13), you took occasion to refer to the passage Hebrews xiii. 10, contending, justly I think, that the expressions made use of there could in no wise be construed into supporting the perversions of your Ritualists in England. In your last number, our brother, the Rev. Mr. Isaacs, again recurs to that passage, and propounds a somewhat different view regarding its meaning and construction. Permit me now to say a few words on the subject, with the hope of paving the way to an agreement in the views on this important passage.

In order fully to comprehend the meaning of the writer of the Epistle to the Hebrews, it is indispensably necessary to keep in mind (as Mr. Isaacs justly urges) that it is addressed to two classes of Jews,—to such as have already received Jesus as their Saviour, and as the only ground and hope of their salvation, and accordingly have so far done with the types and symbols of the Old Testament economy; and again to such Jews as were either inquiring and not yet convinced, or who refused to hear of Christ altogether, and with greater tenacity than ever clung to the existing institutions, made them their boast, and doubtless taunted the Jewish Christians with having, by receiving the Crucified as their Messiah and King, deprived themselves of—yea, forfeited—the privileges connected with these institutions. Now the central point, that round which all their Jewish hopes delight with pride to revolve, doubtless was the Temple, its servants and services, its vessels and appointments, and especially the sacrifices. In the eyes of Jews, then, the man who neglected or deprived himself of a participation in these services, so far cut himself off from the privileges, temporal and spiritual, connected with the Divine institutions of the Old Testament economy. And not only the laws and institutions of the Old Testament came into consideration, but also the host of rabbinical and traditional prescriptions—amongst others, those about eating and drinking, which then already burdened the consciences of the Jews (the γεύσις θείας τω Χριστί), referred to by Christ, Matt. xxiii. 4), and with the studious observance of which, in the eyes of the Jews, Jehovah's pleasure was connected.

This feature of the case must be well kept in view, in reading the Epistle to the Hebrews. The Jews at that time had not merely the Law, i.e., the revealed Word, the Pentateuch, the Hagiographa, the Prophets;—had they been content with that, it would have been much easier for them to accept Jesus as their Messiah, and to understand the nature of His work and
His kingdom,—it would have been to them a ταξιάς τῆς Χριστιανίας (Gal. iii. 24). But they had superadded the παράκλησις τῶν αδελφῶν (τῶν ἐρωμένων), and thereby not only "transgressed" and "made of none effect the commandments of God." (Mark vii. 9), but also blinded themselves to the true merits of Jesus their Messiah. The self-righteousness generated by these traditions was itself opposed to the acceptation of a Saviour whose death was to be the propitiation for their sins, the fountain of their spiritual existence.

From this standpoint then, and under this light, the passage in question will perhaps be somewhat more elucidated.

"We have an altar, whereof they have no right (properly, power) to eat which serve the tabernacle," argues the Apostle.

The context may possibly aid us in realizing his meaning. In verse 8 he had stated the one and only unchangeable ground of men's hope of pardon, peace, and salvation, which the Father in His great mercy and determinate love set in the ancient tabernacle (1 Peter i. 20), and which had been manifested in the incarnation of the Son, and will last into the eternities (αἰώνιος). It is Jesus Christ, the object of the faith by which, from the beginning, the fathers had lived and died; and now again presented to all the world, as the fountain of grace, to ripen, in the day of eternity, into fruition. No other foundation can be laid: all other foundations are built on the quicksands of men's ingenuity, and are therefore unstable. Hence, continues the argument, ver. 9, "Be not carried about with divers and strange (sorts of) teaching: for it is a good thing to establish (render constant, settle on a firm foundation) the heart, and not with (depending on, or trusting to) meats (i. e., trusting to eating or abstaining from them), which never yet have profited (as to their peace and salvation) any that busied themselves with them" (i. e., confined their attention to them, and rested their hope in their observance).

What kind of "teachings," and what kind of "meats" are here intended? Many are of opinion that reference is here made to the laws in Leviticus concerning the participation of the people in the eating of certain kinds of sacrificial offerings; but surely the Apostle would have shrank from characterizing these commandments of the living God as ἡμείς, strange and unstable! What he especially means, and has in view (in order to his argument), we may easily gather from other passages, where he makes similar reference, and is quite as strong in his expression, such as 1 Cor. vi. 13; viii. 8, 13; Rom. xiv. 15, 20. From these passages it is clear that not the sacramental eating ordained by God in the Old Testament can be intended here; but rather that kind of ἔσωθα, which probably the traditionists had then already taken so much trouble, and exercised so much casuistic ingenuity (πολιτικόν, is said to refer to this especially) in order to classify it into ἐκ τῆς ἐν γενεσίᾳ —that which may, and which may not be eaten; perhaps also as to times and seasons!

We Jewish Christians will have no difficulty in catching the drift of the Apostle's argument; the more so when we find that, even at that early period of the Church, many Jewish Christians were disquieted by certain conscientious scruples concerning what they, as Christians, might or might not eat or drink. Scruples that threatened to become detrimental to their spiritual life, and to the one fundamental doctrine of salvation by faith in Jesus, to the exclusion of all self-righteousness. We remember that it needed a vision from heaven to warn Peter from associations of that nature. (Acts x.) We know that Paul, though in the beginning he forsook with that weakness, soon after, on observing that this notion came to be worked out as a kind of soul-saving doctrine, raised his voice against those παρακλήσεις σαφιστέοι (1 Tim. iv. 1). And we also know, under traditional rule, even to this day our Jewish brethren go about establishing a sort of self-righteousness based on the observance of the laws concerning eating and non-eating, and how, in the minds of many, a Jew loses caste as soon as he transgresses these laws. That feeling must have been much stronger at the time of the Apostles; evidence Paul's very strong expressions, 1 Cor. vi. 13: "Meats for the belly, and belly for meats; but God shall destroy both." And again, Rom. xiv. 17: "The kingdom of God is not (consisteth not in or of) eating or drinking (ποιμία καὶ ποτά); but righteousness, and peace, and joy in the Holy Ghost."

No doubt the minds of the Jewish Christians at that time were greatly disturbed by the taunts and reproaches of those among their brethren, who refused to acknowledge Jesus. "You maintain," the latter would argue, "that you are still Israelites, that you hold the Word of God, that you have not estranged yourselves from our ποιμεῖα, and yet you show the contrary, transgressing, as you do, the traditional laws concerning eating and drinking;" therefore the Apostle furnishes believers with a reply to these reproaches, and at the same time strengthens them in the hope that is in them. For, runs his argument, your citizenship in the true Israel of God is in no wise endangered or put in question by your abstaining from meats; but knowing that Jesus Christ is the only sure foundation of a man's hope and salvation, the real great and desirable thing is, that "the heart be established (διαφορεῖται, firmly rooted and grounded) in that grace which results to the sinner in the sacrifice of Jesus of Himself on the cross for him, and in which there is nothing perishable."

Ah! but, continued the taunter, you say you are still Israelites, heirs to the promises, you belong to the σαλάτας—but you are without a temple, without an altar, sacrifice, and priest; things which we (the Jews) possess and enjoy, and by the very avoidance of which, you manifest your departure from the commonwealth of Israel. But, says the Apostle in answer, we have all these things, but not as types and shadows—we have the fulfilment, the realities of these things. "Ελαχιστάντων, he continues, ver. 10, "We have an altar." But such an altar "of which they that serve (in the tabernacle), are not empowered to partake or eat." The first part of this verse, "we have an altar," is connected with verses 15, 16, whilst the remaining words point to verses 11-14. "We have an altar:" Mr. Isaac, differing from you, maintains that the "altar," here referred to, signifies the Lord Jesus Christ, who is both sacrifice and altar, as also priest.

* Gratia que per Christum, oblato ejus corpore, nobis obligat.—Bengel: Ἑνομον.
But is that not straitening the Apostle’s argument? In 1 Peter ii. 24, we read: "\( \tau \delta \varepsilon \\lambda \mu \acute{t} \sigma \tau \iota \varepsilon \iota \, \\omega \nu \) the sacrifice offered there (may they not be summed up in what, Ephes. i. 8, are designated as \( \varepsilon \pi \mu \epsilon \rho \sigma \iota \alpha \iota \kappa \alpha \nu \) ); have they any power who still serve the tabernacle which is within the wall—i.e., those who still abide under the Old Testament ordinances, and seek forgiveness by the offering of bullocks and goats. For the reality having been established, the types have lost their significance and power. The argument is directed in the first instance against those that "serve," but also against the people at large, whose representatives they that served were. They who thus abided content under the law, amplified and overburdened as it was with human additions, deprived themselves, as long as they remained in that frame of mind, of the spiritual blessings and benefits accruing from the marvellous altar and sacrifice to be found outside the gate. But there is nothing to hinder them from changing, yes, everything to encourage them to change, their mind on that subject, and then they might be blessed with the rest, who were content with the reproach of the cross.

The believers in Messiah, then, have an altar, as much a reality as is the Great High Priest, Jesus; and the Sacrifice, the Lamb of God slain for the sins of many, \( \tau \delta \varepsilon \phi \lambda \iota \mu \acute{e} \nu \) the Lord’s blood, offered once forever upon the altar of the cross, most effectually cleanseth the spiritual leprosy, &c, &c.

The brotherly discussion of this Epistle, to us, Messianic Israelites, so truly instructive, cannot but be accompanied with most blessed results. Believe me yours truly,

Paul Edward Gottheil.

HEBREW-CHRISTIAN ALLIANCE.

We now present the report of the secretary, Mr. J. C. S. Kazerin:

REPORT.

This being the first report of this Association, the Committee feel it their duty to preface it with a few brief explanations as to the origin, design, and object of this Alliance.

It is a fact that everything connected with this world is local and temporary. The empires which human efforts have raised are continually changing.

The sceptre is passing from hand to hand; nationalities are absorbed, and the balance of power among nations is continually shifting; yet one marvellous exception to this state of things is that nation which, although abiding "many days" without its civil and religious polity, is still surviving its political existence, fulfilling the Divine prediction, "The people shall dwell alone, and shall not be reckoned among the nations." Whilst this nation thus exists apart...
from all other nations, they have had throughout all ages of their exile, and have to this day, unity among themselves. The very characteristic of the Jew is a desire after national union.

Now, the "Scattered Nation" comprises two kinds of Jews—the converted and unconverted. There are in this very metropolis a great number of Christian Jews scattered in all directions, and following various trades and professions, besides a very considerable number in all parts of the Continent; thus proving that the remnant according to the flesh abides in Israel. Brute force has never been a wanting element in any period of the Christian Church. The Jew who embraces Christianity does not renounce his nationality—nay, his very acknowledgment of Jesus as his Messiah and King of Israel endears his national privilege to him; but the circumstance that the Christian Jews are so scattered as to be one in a city and two in a family, and the want of centralization among them, renders the converted Jew so isolated that he is no longer known as a Jew, and is thus looked upon by the unconverted Jews as an alien and a stranger—yes, even more, he is looked upon as having deserted the faith and nationality of his ancestors and joined the faith of their enemies, and has ceased to be numbered among their nation.

This want of union among converted Jews has long been painfully felt by them, not only on account of their national feelings, but more especially on account of the formidable hindrance it has proved to their attempts to lead their benighted brethren to Jesus, the fount of every blessing. The Hebrew-Christians felt that, while patriots in every land encourage and cheer their fellow-countrymen in exile, devising plans for their deliverance, they also who, by the knowledge of the truth as it is in Jesus have been made free from the bondage and yoke of sin, should heartily unite and show to their brethren that they have not given up their nationality, that they are still Israelites who glory in the Christ, the hope of their nation, and that their heartstrings vibrate at the very remembrance of Jerusalem; let them feel that wherever the Sceptre of Jesus, our King and their King, is swayed, their exile from the land of promise is sympathized with, and their return and conversion fervently prayed for. Shall we Hebrew-Christians not rise and concentrate our efforts to promote the spiritual and temporal welfare of our brethren in the faith?

The Committee feel that it may perhaps interest the Lord's people to know the origin of this Alliance. Like all efforts for the furtherance of the Lord's Kingdom, it did not originate with the multitude, but with a humble few, somewhat similar in number to the little band of fishermen of Galilee. God in His gracious providence having sent a son of Israel, a long-tried servant of the Lord, the Rev. Dr. Schwartz (our worthy President), to succeed the late lamented Rev. Ridley Herschell in his ministry, Dr. Schwartz succeeded in reviving what, through the failing health of his predecessor, had fallen into decay—namely, the publication of a monthly periodical, and the opening of a Home for converted Jews; but Dr. S. felt that the work was incomplete without the existence of a bond of union among those who have enlisted under the banner of Jesus.

He consequently called a few of the Hebrew-Christian labourers in the Lord's vineyard together, conferred with them on this important matter, and thus established a "Hebrew-Christian Union," which met once every fortnight for the study of the sacred Scriptures.

It was after some time resolved to call a general meeting of all the Hebrew-Christians in England that we could in any way reach; and we had the joy and privilege to meet for the first time as a united body on the 23rd of May, 1866. The number of Hebrew Christians present at that occasion was 86, being probably the largest gathering of converted Jews since the apostolic age. It was, indeed, a happy sight to behold men of various kindred and tongues uniting as one to praise the Lamb. Many were present who have adorned the doctrines of Christ for many years; almost every section of the Christian Church had its representative at this meeting, and thus the preliminaries of the Alliance were arranged. In December of the same year a second conference was convened, which met on the 13th of that month: 55 Hebrew-Christians were present. Many from the provinces, who were present on the first occasion, expressed by touching letters their regret at being prevented from taking part in the proceedings—some by the inclemency of the weather, others by a pressure of ministerial and parochial duties. It was a time of refreshing to see the joy of these brethren so long isolated brought together to adore the Messiah and pray for Israel's return. On this occasion a Committee was chosen, and rules which had on the first meeting been made a subject of consideration were now fully adopted.

The Committee then tried to further the project of the Alliance. Like every new effort, the progress was slow; but the Committee rejoice to say that their humble efforts have not been in vain. They have succeeded in opening communications with more than two hundred converted Jews and Jewsesses, most of whom rejoice in the prospect of the usefulness of the Alliance. In order to give some illustration of the feelings expressed by the brethren, when invited to take part in the first gathering in May last, the Committee desire to advert to a few extracts from letters received:—

An aged Jewish convert, a clergyman of the Church of England, when asked to attend the first conference, writes: "I rejoice in the prospect of such a meeting; such a union of Christian Israelites ought to have existed twenty years ago." Another writes: "Thank God, I have lived to see this glorious thing, which for years has been the desire not only of my heart, but of many of our Jewish converts; I can truly say with Simeon of old, 'Now letteth thou thy servant depart in peace,' " &c.

Another writes: "How many years have I longed to see our brethren unite, and show to our unconverted kinsmen that we are their own kinsmen yearning for their salvation. You can rely on my co-operation both by my purse and my personal efforts." Those missionary brethren labouring in a distant part of Turkey, in jointly congratulating the Alliance, and offering their annual contribution to it, say, "We heartily rejoice that this glorious Alliance has finally been established; we shall deem it a privilege to make it known, and we shall never forget it before the Lord, the God of our fathers Abraham, Isaac, and Jacob."
The Committee could multiply these statements, but it will perhaps suffice to state that the Committee of the Hebrew-Christian Alliance have, from the commencement of their operations, issued and exchanged 1,980 letters and circulars to converted Jews.

But whilst the Committee tried to advance the growth of the Alliance, Satan, who ever keeps a vigilant eye on everything which is calculated to weaken his forces, sought to mantle this little Gospel effort in a garb of mystery and suspicion, and to present it to some as an inauguration of a new schism, or an establishment of a new sect. The Committee therefore think it right to declare that the Hebrew-Christian Alliance does not seek union for the purpose of national exaltation, nor for the prosecution of any ambitious scheme, nor for the accomplishment of any sectarian projects; but the Hebrew-Christian Alliance simply and solely seeks the hearty co-operation of all HebrewChristians for the social, temporal, and spiritual good of their believing brethren in all lands. The HebrewChristian Alliance does not ask their converted Jewish brethren to withdraw from the churches to which they are joined, but unreservedly to confess with Paul, "I also am an Israelite."

A Jew who confesses Jesus as the Messiah is cast off by his nearest relations, and many a time has to give up everything for Christ's sake. He stands alone, and greatly needs sympathy. The Alliance wishes to supply that want, and to lend a helping hand, and to show a feeling heart, wherever and whenever a Hebrew-Christian is suffering for righteousness's sake. This is our only aim, and we fully believe that not only our Hebrew, but also our Gentile-Christian brethren and sisters will strengthen our hands with their prayers, as we have no other object in view than to do good to them who have claims on us as Jews and as Christians, and who very frequently are cast off by both Jews and Christians.

Let us not despise the day of small things, but rather rejoice in the beginning made to-day. The Hebrew-Christian Alliance is, we trust, a planting of God, and He will give the increase.

TO THE EDITOR.

SIR,—Amidst devout and hearty congratulations from all quarters on the successful establishment of a HebrewChristian Alliance, will you permit the writer briefly to submit one or two comments which suggested themselves while perusing the record of the speeches at the meeting held on the 14th of May.

Doubtless, impressions not intended are often conveyed by a speaker. He "who spake as never man spake" was subjected at times to a wrong interpretation, especially when he had a lesson of condescension may be learnt from His example who patiently and lovingly permitted himself to be questioned and even cross-questioned by His disciples in order to advance truth. Such sublime conduct is worthy of all imitation.

Amongst the many excellent speakers at your meeting, something fell from the lips of one reverend professor which seemed to call for explanation, as it is open to an unhind construction, being apparently alien to the tone of the meeting, which was unsectarian. The writer alludes to part of a speech reported in the June number of the SCATTERED NATION, at page 160:—"Well, our belief is that our nation will be restored in an unconverted state to Palestine; that the nations will form a league against it; and that then the Lord Jesus will stand upon the Mount of Olives, and they shall 'look on Him whom they have pierced.' When I discussed this subject with a Baptist minister, and quoted several passages in Deuteronomy, he said they did not refer to the Jewish people, but to the elect of God."

Now the writer is a firm believer in the restoration of Israel—the Jews—to their own land. Their Creator-Father having once loved them as a nation, and His love being unchanging, it necessarily follows that they must continue to be loved in some national sense for their forefather's sake. The very fact of their continued existence, even as a scattered nation, amidst the downfall of empires and dynasties, is one proof of this Divine regard. But the time and mode in which covenant love will be displayed to them again is fairly open to critical discussion and prayerful consideration. Is there not a possibility, to say the least, that the Hebrews may be gathered back to their own land—converted? Why may they not be born of the good seed of the kingdom—"the truth as it is in Jesus"—whilst yet a scattered nation; and then be gathered and become an assembled nation once more? Then the dark past will burst upon their minds, and the fountains of sanctified grief and joy will be opened on account of Him who loved them—loved them nationally as well as individually, notwithstanding that they pierced Him. The joy and sorrow of that hour can only be adequately realized by a restored nation.

However, the chief object of the writer is not to speculate on this point, but to correct an impression which might be drawn from what is said of a "Baptist minister." Individually, of course, every minister is responsible for his public sentiments, but it would be hard to make a denomination responsible for them. Now the language or doctrine ascribed to a "Baptist minister" might be taken in a denominational sense, without being so intended. But, intended or not, the writer takes the liberty of affirming that it cannot possibly be fastened upon the denomination of which he is an unworthy member. On the contrary, the British Baptist Christian might rather be charged with a Jewish or rabbinical leaning. For instance, the well-known Dr. Gill has drawn largely from Hebrew sources in his commentary, and every intelligent Christian scholar must acknowledge his evangelical orthodoxy, as well as his Hebrew scholarship and bias. At the present day some of the popular Baptist ministers (one especially) espouse the Millennium view, or personal reign of the Messiah on earth, although the majority of the body are of a contrary sentiment.

The reverend professor is reported to have further said in the same speech, "But if you tell them—i.e., the Jews—that Jerusalem means in one place the Church of God, and in another place something else, they will not easily credit your statements." Would you, Mr. Editor, permit the reverend speaker to be challenged to reconcile such an observation with the language of the Apostle Paul to the Galatians, where the-
two Jerusalems are spoken of as plainly as words can express anything—Hagar and Sinai "answered to the Jerusalem which now is: but the Jerusalem which is above is free, which is the mother of us all" (chap. iv. 25, 26). To the same purpose, in the twenty-first chapter of the Revelation and second verse. "I John saw the holy city new Jerusalem, coming down from God out of heaven," &c.

Apologizing for the length of this intrusion, I remain a subscriber from the beginning.

JAMES HOLMZA.

[I have most readily inserted this letter, because it affords me an opportunity to declare very distinctly that the Alliance is only responsible for the report and for the address of the president. Professor Berlyn will no doubt give an answer.— EDITOR.]

OUR BERLIN CORRESPONDENCE.

DEAR FRIEND,—When I received the June number of your valuable periodical, and read your interesting account of the proceedings of the Hebrew-Christian Alliance at their first public meeting, I was painfully reminded of the fact, that a union, such as you have succeeded in establishing, would be out of question among our Jewish brethren on the Continent. Why is it, I asked myself, that converted Jews amongst us are ashamed to confess their Hebrew origin? Why is it, that even pious Christians are careful to avoid any allusion to the religious opinions and national peculiarities of Jews, who have embraced Christianity, lest they should be suspected of doubting the sincerity of their convictions? The differences existing between those who are Christians by birth, and proselytes who have joined the Church at a late period of life, are such, that they cannot be overlooked; and, though set aside or wholly ignored by obligations of courtesy and mutual forbearance, make themselves felt, as soon as a Christian comes into contact with a converted Jew, so as to influence his opinions in a way either favourable or unfavourable to the latter. Many reasons might be brought forward to account for this singular inconsistency; but the main cause is to be found in the relations between Christians and Jews, as at present existing throughout Germany. Full political liberty is accorded them, nor is there a single position, however influential, which it is not possible for them to attain; but, notwithstanding all this, the public mind is filled with prejudice against the Jews, a prejudice so strong, so tenacious and ineradicable, that even faith in Christ seems hardly able to overcome it. The Jews are regarded more in the light of a political than a religious community. Objection is taken to the pretensions they put forward, not on Christian grounds, not for the Gospel’s sake, but on account of the political and social influence they acquire. The reason of this can only be found in the distressing weakness of Christian faith throughout the country. The surest sign of a weak, undecided, wavering faith, is a defective appreciation of the work of regeneration in its causes, nature, and effects. Worldly men who, Scripture assures us, are like reeds shaken by the wind, pride themselves on their consistency, while looking down with supercilious contempt on those who have been persuaded to change their religious opinions. They regard them with feelings akin to those with which they would regard the statesman who has forsaken his party, or the soldier who deserted the banner which he had sworn to defend. Political considerations are thought of greater weight than unity of religious and national interests. Never have such attacks been made by Jews on their converted brethren, as are daily directed in the columns of papers, such as the Volks Zeitung, under the editorship of Jewish writers, against co-religionists who have renounced the political opinions represented by these organs. The greatest abuse is showered on them for their so-called "defection;" they are repeatedly stigmatized as traitors, apostates, renegades, cowards, and liars. And these are the very men whom the same journals, only a few months ago, recommended in the strongest terms for their legislative ability, and the unsullied purity of their private career. The Jews have gradually been reduced to the necessity of occupying a very anomalous and unnatural position with regard to the nations of this world. Destined to be preeminently a religious people, or let me rather say, to become a religious people through faith in Christ, they have forsaken their glorious mission, and sought the aim of their existence in the obtaining of political distinctions, and in striving after temporal wealth and greatness. Christians, who are worthy of the name, ought to be alive to the fact that, if objection is to be taken to the condition of the Jews, it can only be because they have rejected, and to this very day, reject Jesus-Christ, their Messiah and King. But, alas! the Jew does not appreciate his noble calling, and Christian zeal seems inactive and weak. Greater importance is often attached, even by those from whom better things might be expected, to the political and social position of proselytes than to their conversion and faith in Christ Jesus. Many who admired and highly revered Dr. Stahl (a converted Jew, and for many years leader of the ante-revolutionary party in Prussia), were not actuated by Christian motives, but by political considerations. His opponents, on the other hand, were wont to attribute the peculiarity of his views, not to his politics or to his theories on state Government, but to his Jewish origin and education.

Our missionary efforts meet with great opposition from the rationalistic party in the Church, whose constant endeavour it is to frustrate every attempt put forward for the furtherance of the Gospel. None are so active in this work of destruction and profanation as the so-called Heidelberg party, mostly followers of the celebrated Dr. Schenkel, whose book, "The Character of Christ," openly denies all the funda-
mental doctrines of Christianity. A few weeks ago one of his disciples, Mr. Nippold, published a "Manual of Church History," which evinces a most intense hatred against all professors of Evangelical truth, and most of all against Jewish proselytes. Though unimportant as a scientific production, this book may justly claim our attention as a proof of the frightful consequences to which rationalism leads, when followed up to its legitimate issues. It is not likely in any way to injure the Jewish Mission work, as those who share the author's views with regard to the doctrines of Christianity are void of love for God's ancient people. His experience of Jewish Missionaries and their work, Mr. Nippold records as follows: "The pretty numerous class of Jewish Missionaries, most of whom are converts from Judaism, may fairly be regarded as the representatives of what is most narrow, intolerant, and uncharitable in Christianity. Notwithstanding this, there are only few who succeed in making themselves so conspicuous as Dr. McCaul, in England (whom the author evidently supposes to be still living), Dr. Philippis, at Rostock, and that minion of the Kreuzzzeitung, Paulus Cassel, of Berlin." In his subsequent remarks, the author is particularly severe on those honoured servants of God, Dr. Cappadooe and De Costa, of Holland, whom he characterises as "bigoted fanatics and heartless zealots." On the other hand, a most valuable addition to religious literature in this country has appeared in a book, by Mr. Von Uechtritz, which, under the title of "Eleazar," contains an interesting account of the last days of Jerusalem, vividly describing the conflict carried on within the walls of the sacred city, and the manifestations of Christian love evinced by the members of the youthful, but vigorous, Church of Christ. Books like these are missionary agencies in themselves. Further particulars I defer to a future occasion.

THE RESTORATION OF ISRAEL.

DEAR SIR,—The information contained in your excellent periodical for March and April last, in relation to the above-named subject, is most interesting (especially the reprint of a circular which was issued fifteen years ago, and favourably entertained by both Jews and Christians); in addition to which is the report of a desire newly awakened in France for the promotion of the same object, and which has been espoused so energetically by some of the chief heads of the Hebrew community.

Notwithstanding the apparent failure of the former project—if failure it was—there seems, in my humble view of the matter, a greater likelihood of success in the movement which is now breaking ground on the Continent.

Some years ago, I suggested to a Hebrew-Christian (now a preacher of the Gospel) the formation of a general fund in the behalf of a duly accredited party, whether Jewish or Christian, which should be prepared to adopt and carry out the most practicable plan for the achievement (or even as the harbinger of so glorious, and yet no less destined, an object. And, with a view to secure a wide-spread co-operation, it was proposed to fix the standard of subscription at one penny (optionally), and to designate it as "The Penny Israel Restoration Fund." In any attempt, therefore, to resuscitate this hitherto inactive idea, only a few preparatory steps are required, such as the holding of public meetings, the formation of general and local committees, advertisements in the daily and weekly press, the posting of placards in the great thoroughfares; and, not the least, the establishment of "penny" receiving houses in certain parts of the Metropolis and in the provinces. And if each branch of the movement be undertaken in the strength of the Lord, and in the power of His might, "looking unto Jesus," the blessed King of the Jews, how can we be doubtful of final success? Let all honour be rendered to the French, or rather, German-Hebrew promoters of the project; and let the funds, as collected, be remitted to them or to their accredited agents, unless a separate English action be considered preferable.

Let a condensed and comprehensive circular be dispersed through the length and breadth of the land, unobtrusively, yet steadily, and I believe with the good hand of the Lord upon us, that every obstacle would give way; prejudices would be overcome, and a noble band of emigrants speedily equipped, and actually on their way to the land which still "flows," or is most capable of flowing again, "with milk and honey." Is there no Hebrew Gavazzi amongst us, of British birth, who will fire the hearts of his co-religionists by his eloquence, and ensure their cordial co-operation by his honesty of purpose and energetic perseverance, whilst he proclaims in soul-stirring words, and hope-renewing announcements, "Il futuro di Palestina"?

And, in conclusion, would not such a state of things be a means, under God, of leading the Gentile-Christian Church to re-consider her true position, and her momentous responsibilities, more especially in reference to the Jewish people? But I forbear to enlarge further, and remain, dear sir, yours in much Christian esteem,

JOSEPH W——,
Author of "Israel in China," 1842.
London, June 1st, 1867.

[The important suggestion will no doubt be prayerfully and maturely considered by the committee of the Hebrew-Christian Alliance and of the Palestine Model Farm. May the Lord give us wisdom to know and to do His will.—Editor.]
JEWISH MISSION OF THE FREE CHURCH OF SCOTLAND.

Mr. Moody Stuart laid on the table the report of the Committee on the Conversion of the Jews, from which we make the following abstract:—

"The stations under the charge of the Committee are six in number: Amsterdam, Breslau, Pesth, Constantinople, Ancona, and Prague. Besides these, the aid and attention of the Committee have been given to the important work in which Dr. Schwartz has been engaged in England; and also the missionary at Odessa, under the superintendence of the Continental Committee, takes such opportunities as offer themselves in the district for work among the Jews." After a short financial statement, Mr. Moody Stuart continued:—

"The first station referred to in the report—Amsterdam—has been vacant till now, so that there is less to recount of present work; but last year the deputation from the Committee had an opportunity of seeing some of the fruits of the labours of Dr. Schwartz, who had baptized, at Amsterdam, about fifty Jews, young and old, in fifteen years. In consequence of the organization of the Dutch churches by which each church is bound to support its own poor members and to take charge of the orphan children, and from our mission station not being thus constituted, the converts are scattered as members of various churches in the city; but, on invitation, they assembled together to the number of thirty-five, and I addressed them shortly through an interpreter. It was an affecting sight to see so many of the children of Abraham professing to be followers of Him whom their fathers crucified; but I shall never forget one young man, about twenty-five years old, who did not speak formally in the name of the rest, but gave utterance for himself and for them to the irrepressible emotions of his heart. His only object seemed to be that of the Samaritan leper, who returned and thanked God with a loud voice for his recovery. I could not but conclude that this young man had found for himself the pearl of great price, and that he still retained the warmth and freshness of his first love. While he pressed my hands in both of his, the burden of his heart's outpouring was: 'Thank the friends in Scotland for sending us the Gospel of Jesus Christ.' Mr. Meyer has been appointed to Amsterdam, and was to be introduced to his new charge by Dr. Schwartz ten days ago. The Committee deeply regret his removal from his important station at Ancona, but they had, on the one hand, their important Jewish station at Amsterdam, for which they could find no missionary, and for which he seemed eminently fitted; and, on the other hand, he was finding very little Jewish work at Ancona." Mr. Moody Stuart then gave an account of a visit he had paid to a Jewish burying ground, over which was placed the inscription, "The House of the Living," showing that Abraham's children retained a firm hold of Abraham's faith in the resurrection of the dead. He then described a visit he had paid to a large diamond factory in the Jewish quarter, with all its workmen engaged in the Jewish trade. The workmen were so convinced that the diamond trade in connection with it is said to give subsistence to about 10,000 of the Jews in Amsterdam, and the skill of the workmen is so noted that some of them were sent off to London to polish the Koh-i-noor diamond of our Queen. Their knives are diamond chisels, and as hard emery powder which polishes the agate and the sapphire is too soft for their purpose, it gives place to diamond dust. The flint cuts the marble, the diamond cuts the flint, and the diamond alone cuts the diamond. But they showed us among their treasures one stone to cut which there is no other stone in the world hard enough, and which therefore lies there useless. The first thought was to plead for one's self to have the heart of stone taken away; the second was to remember that the heart of the Jew is compared not merely to stone, but to the adamant stone, or the diamond, described elsewhere as the "adamant harder than flint." "For they made their hearts an adamant stone, lest they should hear the words of the Lord, therefore cometh great wrath from the Lord of hosts." But again, what was this adamant of adamant to look upon, this diamond harder than all the diamonds of the earth? The Lord said to his prophet, "Go, get a potter's earthen bottle, and break the bottle in their sight, and say, So will I break this people as a potter's vessel, because they have forsaken me." That adamant stone is believed to be of exquisite lustre and of immense value if any man could bring forth its hidden beauty. But meanwhile it is so like Jeremiah's broken piece of an earthen bottle, that not one man in 50,000 would stoop to pick it from the street. It is very like the broken stopper of a bottle of coarse green glass; and surely this stone presents a lively image of those people in whose charge it rests. A piece of old broken pottery that cannot be mended, and whose use on this earth is long since passed for ever, is the world's estimate of the Jews, and God himself said that he would make them such in the eyes of men. Yet the same Lord God also charges them with making their hearts adamant, and changing the image by the same prophet, says: "The Lord their God shall save them, and they shall be as the stones of a crown, as the polished sapphire, on the adaman't in a molten sea." When once it has been fairly seen that the heart of the Jew is too hard for the hand or skill of men, the Lord himself will take up their cause, and putting forth His own skill upon this despised fragment of a potter's earthen bottle, He will say: "Thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Mr. Moody Stuart then proceeded: "To-night I feel that we are strong in the cause of Israel by the presence of my revered and beloved friend, Dr. Cappadose. His name is well known to you all. It is a name long known and honoured in the whole Christian world, and recently brought out more prominently by the active interest he took in the release of Matamoros from the Spanish prison. Dr. Cappadose is the lively centre of a devoted and influential circle of Christians at the Hague. He is not, indeed, the direct fruit of Christian missions to the Jews, but, what is still more interesting, he owes his conversion, under
God, to the Old Testament Scriptures, and this gives us great encouragement to pray that the veil may be taken off the eyes of Israel when they read Moses and the Prophets. The fervour of first love is always refreshing to see, yet we rejoice over it with trembling, because that goodness is sometimes like the morning cloud and the early dew; but there is nothing in the church so valuable or so honourable as the Christian whose leaf remains green, while the fruit is still coming forth fresh in old age. I lived, fourteen years ago, at Dr. Cappadoce’s house at the Hague, and I was there again last year, and among many honoured Gentile Christians, I have seen nowhere, abroad or at home, a brighter example both of consistent walk, and of the warmth of early love to our Lord Jesus Christ, and to the children of men, than I have found cherished in the house of a Christian Jew.”

Dr. Cappadoce, who spoke at some length, said: “He held with delight the blessings that the Almighty has continually accorded to the Free Church, which stood in the midst of the nations as a glorious and encouraging witness that the way of duty was the true way of life and prosperity. Twenty years ago, when he returned home from Scotland, he felt himself compelled to gather together some friends, and search the Word for the house of Israel. They must know that there were in Holland more than 60,000 Jews; Amsterdam alone containing 30,000. He had originated a Society of Friends of Israel, which still existed, and had been developed by Dr. Schwartz. They had missionaries in the Hague, but the Jews were so inaccessible that they had to attempt to reach them in another way. In his prayer-meetings, he sought, by exposition of the Prophecies, to awaken love for the Jews, that many might become, in their own way, evangelists to them. This was an indirect but powerful manner of bringing the glad tidings of the Gospel to the followers of the law. At Amsterdam he and Dr. Schwartz had laboured together in one spirit, though with some difference in their mode of procedure. Dr. Schwartz had laboured by means of the well-fitted Christian missionary; he by the instrumentality of many who were not regularly or officially adapted to the work of missionary, though his efforts were often followed by good and cheering results. Instances of these he narrated to the assembly. Not always, however, were these efforts blessed. Love for Israel was the best means of gaining the Jews for Christ, and this was proved by the past; for if they studied the history of the Christian Church in relation to the conversion of Israel, they would find that there was a constant relation between the measures of the development of the Church’s life of faith and the manifestation of faithfulness in the Christian Church, and the accession of Israelites to the Gospel. Taking this view, they were enabled to divide the whole history of the Church after the apostolic ages in synchronic order, with the history of the Jews, as regards their conversion, into three epochs. In the first age of the Apostles and apostolic men, every year, through the flourishing state of the Christian Church on another continent, through the warm love for Israel, and the continual extension of churches, there were thousands and thousands of conversions of Jews; and an adequate increase in the number of church members. At that time the first love not yet having declined, the zeal not yet having diminished, a great number of Israelites were brought to acknowledge the true religion. Equally remarkable was this relation in the second epoch. In this long series of ages, in which the universal hardening of the heart and enmity against Christians were observed among the Jews, just in this period the gradual degeneration and decay of the Christian Church took place; so that, instead of the prayer for Israel, there were threatenings; instead of the sword of the Spirit, which is the Word of God, the murderer’s sword; instead of the fire of charity, the fire of brandstaples seemed to be taken as the most effective means of bringing the Jew to the acceptance of the Christian religion. In the third period, both the history of the Jews and of the Christians reminded them that from the very time when charity and prayer were a new exercise in a great portion of the Christian Church in different countries, a great opening for the acceptance of Gospel truth took place on the part of Israel. Any one acquainted with history would agree with him that a time when the worship of a triune God was desecrated by the service of images, and when the so-called Knights of the Cross had gained for themselves a way to the grave of the King of the Jews through streams of Jewish blood—that a time like that was unfavourable for the Jew to understand or appreciate their religion; on the contrary, he ventured to assert that by such terrible fruits of a so-called Christian zeal, the heart of the Jew must have been hardened in his unbelief. In a similar manner Dr. Cappadoce spoke of the treatment of the Jews in the times succeeding the Apostolic, including the Middle Ages, when the Church seemed to have forgotten the words of the dying Saviour, “Father, forgive them, for they know not what they do.” At the Reformation, after a lengthened winter, all showed a renewed life; so the doctrine of salvation, imperishable, though so long obscured, came out with new clearness; and the banner of the cross, moved by the breath of God, displayed itself anew and glorious, in order to make known to the sinners of all peoples, nations, and tribes, that there is a virtue in the blood of the Lamb that taketh away the sin of the world. Anew, as in Apostolic times, the fountain was opened for the thirsty; anew, as in Apostolic times, the aspirations of the Church were the image of the throne of the Almighty, with joyful thanks for the blessings and the fresh life bestowed on the Church. Having alluded to the efforts of the Free Church for the salvation of Israel, he said the conclusion of all he had spoken was, that a comparative examination of the state of the Christian Church, and the conversion of Israel, proved to him that in every period when the Church prospered and abounded in love, the number of the conversions of the Jews in different places had been increased; so that he ventured to say that a life of faith in the Church, love for Israel, and blessings from above, in the Church of Christ, and in the people of Israel for their salvation, are three utterly inseparable things. He adduced examples of how love for Israel was always blessed by the Lord. He concluded by expressing the hope that the Free Church of Scotland may be numbered among the peculiarly blessed under the Lord. As pertinently bestowed upon her, and that as she is a blessing to so many Churches on the Continent, she also may be, in the hand of God, an extended blessing to the children of Jacob.
The annual meeting of the above Society was held in the large room of Exeter Hall, on Friday, May 3rd, under the presidency of the Right Hon. the Earl of Shaftesbury. From the report, which was read by the Secretary, the Rev. C. J. Goodhart, it appears that there has been a considerable diminution in the income of the Society, which, however, may easily be accounted for by the distress occasioned in several districts by the cattle plague and other providential visitations. The gross receipts of the year have yielded a total of £33,099, while the expenditure amounted to £34,683. 8,461 Bibles, 3,835 Testaments, 11,895 portions of the Holy Scriptures, 34,978 Missionary tracts and books, and 61,866 Home tracts and Appeals have been issued from the Society's depot during the year. The report of Dr. Ewald states that 58 young Israelites have placed themselves under Christian instruction and training, of whom 17 were admitted into the Jewish Operative Institution. The number of regularly instructed inquirers has been 72, including 5 families; and the number of baptisms has been 18 adults and 13 children. Not a little has been done by the Society's Missionaries during the war on the Continent to teach the Jews in the respective armies, especially the wounded and the prisoners. The President, in the course of his opening remarks, drew attention to the noticeable and significant fact, that Jerusalem figures for the first time in a Blue-Book which he produced. He also spoke of the Society's exertions in connection with the Paris Exhibition, from which he expected beneficial results. The adoption of the report was moved by the Bishop of Cork, who forcibly brought out, in relation to the Jews, the higher associations connected with Palestine; and the higher types of humanity "in the patriarch and master, Abraham; in the brother and statesman, Joseph; in the king, warrior, and poet, David." He was followed by the Rev. E. Hoare, who asserted the value of Evangelical societies as bulwarks against error, alluding to the falsehood that Rome was recruited from the Evangelical party, and showing that a good insight into the Jewish subject is a great preservative from Popery. Mr. H. F. Bowker gave an interesting sketch of his visit to Jerusalem, and dwelt especially on the highly-interesting state of the Mission (which he had examined personally), on the great efficiency of its agents, and on the perfect harmony which prevailed among them. He also warmly epitomized the late Dr. Macgowan for his valuable labours in the medical department, and the present physician, Dr. Chaplin, who, by his kindness, has quite won the hearts of the Jews in Jerusalem. The Rev. J. C. Ryle responded most heartily to the Evangelical and Protestant statements of the Bishop of Cork, while he cheerfully acknowledged his obligations to the Jews, especially in connection with the Bible and Prayer-Book. The Rev. J. H. Bruhl, late Missionary at Baghdad, gave a graphic and interesting account of his labours in that city and neighbourhood. The Rev. J. Pattison and Rev. J. Cohen spoke to the last resolution, the former dwelling most feelingly on the need and value of prayer for our missionaries, converts, and the prisoners in Abyssinia; and the latter narrating some most interesting and encouraging recollections of his visit to the Holy City.

The annual meeting of this Society was held on Tuesday, May 7th, W. McArthur, Esq., in the chair. After the report had been read by the secretary, the Rev. Dr. Edersheim moved the first resolution. In the course of his remarks he said: "The cause which we advocate is one which has a threefold claim upon us: it is the cause of God—it is the cause of Christ—it is the cause of the Church. The first grand object of all history was the incarnation of God in Christ, prepared under the old, manifested under the new covenant. The commencement of the old covenant was the calling of Abraham; the history of it would be completed with the final ingathering of Israel. This is a cause for which God has called upon us to pray—'Pray for the peace of Jerusalem;' it is a cause which He has promised to bless. That it is the cause of Christ no one can doubt. No one can read the history of Israel without the deepest sympathy at the thought of a people, once so highly exalted, having been driven forth as fugitives and outcasts into all countries by the same arm which once divided the sea on their behalf—driven forth in such a way as to be a by-word and scoffing amongst all nations. No heart, possessed of the most ordinary feeling, can reflect on the history of such a people without being stirred to its deepest recesses. We can all of us recall the scene in which our Lord, looking down on the city in its festive attire, and foreseeing the terrible fate which awaited it, wept over it. It is scarcely to be believed how a nation, born by the power of God, every stage and chapter of whose history showed the almighty power of Jehovah, and their dependence on that everlasting God who was the Rock of Israel, should have failed to recognize the day of their visitation, and have rejected Him whom to know was life eternal. He was, however, rejected by His own
brethren, and all the mighty and wondrous works
He had done on their behalf, and in their presence,
were forgotten. Well might He exclaim, standing
before the Sanhedrin, 'You shall not see me again,
except in judgment.' We have all deplored the
terrible persecutions of the Jews during what
were called the dark ages of the world,
from the time when the Romans took
possession of the city to this very day. Every
sad event in their history has been the manifesta-
tion of Christ in judgment on Israel; yet,
terrible as has been the history of the past, it is
marvellous how God hath preserved unto Himself
a remnant; and it is a most extraordinary
circumstance that there never yet was any great
movement in the history of the Church of Christ
but some converted Jews have been associated
and connected with it. During the middle ages
one of the first movements towards the light was
in Bohemia, amongst a people now called the
Moravians, who were then the followers of John
Huss and of Wickliffe; and the amount of suffer-
ing and persecution the devoted preachers of the
Gospel underwent at that time would hardly now be
credited:—amongst these most zealous defenders
of the faith we meet with a converted Jew. Again,
if we look at the history of the monastic orders
preceding the Reformation, we find that of those
who prepared the way for Luther one of the
leading men was a Jew. For the translation of
the Scriptures, and the revival of the study of
the Hebrew language, some short time prior to
the Reformation, we are most deeply indebted
to the converted Jews (and Luther himself was fully
sensible of this), so much so that there is an old
Latin saying, that 'If Lyra had not played,
Luther could not have danced' ("Si Lyra non
lyrasset, Lutherus non saltasset"), the Epistles of
that day imagining that Luther had depended on
the notes of Nicholas de Lyra for his knowledge
of scriptural subjects. In modern times the
revival of true religion has been greatly due to
the exertions of the sainted Neander; and the
revival of religion amongst the reformed churches
in Hungary has been also mainly due to the
labours of our Christian missionaries, one of
whom (Dr. Schwartz) I am happy to see present
this evening. I would, in conclusion, say that
I believe that Israel is amongst us as an evidence
—as a warning—as a living, standing,
continuous evidence of the truth of the
Word of God—as a warning of the severity of
God; for if He cast out those who were the
branches of the good olive-tree, let us take warn-
ing and beware; and as a pledge that God has a
gracious purpose to fulfil concerning us,—that the
time is coming when He will pour out His Spirit
upon His ancient people—when the fulness of the
Gentiles shall be gathered in, and God in Christ
shall reign over both Jew and Gentile as the ran-
somed people of the Lord."
INTELLIGENCE.

THE JEWS OF CENTRAL ASIA.—We read in the Moniteur: "The situation of the Jews in Central Asia is, unfortunately, such as it was several centuries ago in Europe, somewhat analogous to their former slavery in Egypt; 14,000 Jews inhabiting Bokhara, Samarkand, Kurahee, and the rest of the khanate are compelled to live in separate quarters, beyond which they are not allowed to dwell. They are likewise forbidden to wear a turban, and the shape of their headgear, general dress, and girdles is prescribed. They are not permitted to pass through the interior of cities when riding on horses orasses;they must walk on foot, however inconvenient this may be. Every Moslem may with impunity strike a Hebrew in the cities, or kill him in the open fields." Should the Russians or English ever conquer Central Asia, the Jews cannot but gain by changing their masters.

THE JEWS AT TANGIER.—A communication from Tangier states that a band of mountaineers of the Riff had exercised the grossest violence against a party of Jews who were proceeding to Tetuan, and especially on one named Abraham Pariente, interpreter and protegé of the Vice-Consulate of Austria, who died on the spot. The Austrian consulate at Tangier has taken up the matter, and is officially pursuing it before the Government of Morocco.—Jewish Chronicle.

SMALL-POX AT JERUSALEM.—We regret to learn that small-pox has, during the last ten months, cut off many Jewish children at Jerusalem. About a fortnight ago, prayers were offered in the synagogues for its removal. It has carried off, it is said, more than the last attack of cholera, and many adults have also died from it.—Jewish Chronicle.

CONVERSIONS TO JUDAISM IN PRUSSIA.—A young Israelite, a few days ago, married the daughter of a rich landed proprietor, who had become an Israelite. The German paper Kress Zeitung, in making this statement, complains that these conversions to Judaism become rather too numerous, and that during the last few months no less than ten females in Berlin alone had embraced Judaism.

DR. MARGOLIOUTH'S UNPUBLISHED WORKS.—There seems now a fair prospect that the two great works upon which the Rev. Dr. Margoliouth has spent so much labour and expense—namely, the Hebrew Old Testament, with critical, philological, historical, polemical, and expository English comments, five 4to. vols.; and the History of the Jews, from the great Dispersion to A.D. 1860, twelve 8vo. vols.—will ere long be in the hands of printers. These works have been ready for the press many years.

ANTITYPICAL PARABLES; OR, THE KINGDOM OF ISRAEL AND OF HEAVEN.

It is characteristic of this book that it not only breaks fresh ground, but that all statements are based on the Word of God. You may differ from the writer in his exposition of the different passages, and even from some of his general views; but you must allow that an earnest and conscientious attempt is made to advance nothing than what is believed to be the meaning of God's Book.

The history of Israel is thoroughly entered in, and the great epochs which mark it are clearly set forth. Then you are shown how the history of the church in her different phases corresponds to it, and that in Israel's history God, who is ever the same, has presented to us an unspotted, a wonderful glass, wherein we can perceive His doings now and His designs in days to come.

FIVE different parts, consisting of several chapters, trace, after an introductory one, the history of Israel, commencing with the mission of Moses and Pharaoh to the new generation of Israel which entered the Promised Land under Joshua. God's dealings, His institutes, His law, His judgments, His mercies, His threatenings, and His promises, all are considered, and of all of them antitypical parallels, as realities of shadows, are described. Much light is thrown on many passages of Scripture, and the structure of the whole is completely built upon the foundation of the living Word read in the light of the living Christ.

The book requires and deserves much study, and we most earnestly invite our friends to read it and ponder it, believing, as we do, that it will repay fully the labour bestowed upon its pen. It is written to God's glory, and He will honour them who honour Him.

ERRATUM IN THE LAST NUMBER.

"The Valley of Vision," stanza 1st, line 4th:—For, "Its darkness, from the sky!" read, "Us 'mid darkness, from the sky!"
THE LORD WILL PROVIDE.

What? All things we stand in need of. He has done it hitherto; and why should we distrust Him who is yesterday, and to-day, and for ever the same? Yes; the Lord has blessed richly all our endeavours to promote the glory of His name amongst Israel, and we have abundant reason to magnify His faithfulness, and to call upon all our friends to bless, with us, the King of the Jews, who has graciously countenanced our efforts and given us every day our daily bread.

Let me briefly state what our God has done for us. In October, 1864, I arrived in London, a foreigner and stranger, but animated by an earnest desire to do for my Jewish brethren, converted and unconverted, all that God would enable me to do. I had been a Jewish Missionary for the last twenty-two years, in Germany, Turkey, and Holland; but I knew perfectly well that no place was so suitable for this work as London, the metropolis of the world. Daily intercourse with Jews, and prayerful consideration of their wants, convinced me that three things were highly desirable for the promotion of Christ's kingdom amongst Israel:

1. A Home for young and educated Jews who had learned no trade, but were either engaged in business or in studies, and who had lost everything in consequence of their confession of Christ.

2. A periodical wherein the cause of Israel could be pleaded, and the Israelitish view and exposition of Scriptures be given, along with answers to the continual attacks on the truths of the Gospel by Jewish writers, more especially by the Jewish Chronicle.

3. A union amongst Hebrew Christians, which was to be a witness to Jews and Christians, and a centre for all Hebrews who had been cast out by their own nation, and yet were not ashamed of the hope of Israel.

The Hebrew-Christian Alliance, blessed be God, is a fact, and though as yet a tender plant, it grows and begins to yield fruit to God's honour.

The magazine exists, and by God's goodness has found favour in the eyes of many of His children. It is no small undertaking to start a monthly in London; and even my best friends shook their heads when I laid before them my intention. They thought it very desirable, but ——. Well, the Lord has helped us; our periodical exists, and if our present friends continue faithful, as I fully believe they will, and bestir themselves to gain new subscribers, the Scattered Nation will not only be regularly continued, but will occupy its place amongst those publications which give no uncertain sound, and testify of the truth against every kind of error by unfurling the banner of the King of Israel and the Head of the Church.

The Home began like a mustard seed, and has grown wonderfully within a short time. In July, 1865, I baptized a young Jew from Algiers, who laid his whole, very respectable living at the foot of the Cross; for the evening before his baptism he was discharged by his Jewish employer, with a very flattering testimonial, and the declaration that the only motive for parting with him was his confession of Jesus.

In December, 1865, I baptized another young man who had been a teacher of Hebrew and German in one of the best Jewish schools at Brighton, and who of his own accord gave up his position because he could no longer teach in a Jewish school.

These two young men had lost everything for Christ's sake, and it seemed to me to be a Christian duty to provide for them a place of refuge till they could find suitable employment. God inclined the heart of a Christian brother, who did not know me personally, when I communicated to him my plan in writing, to send me a cheque for £25, and thus the Jews' Home came into existence.

We began with one room, and added another when one or two more young men applied for admission. They came from all parts of the globe, having been led to the knowledge of Jesus in various ways; and though they belonged to different churches, they felt united in their Jewish descent and in their obedience to the Messiah. In October, 1866, the Home had nine inmates, amongst whom there was one who had been baptized in Pesth, but could find there no employment, though he was an excellent chemist. The prejudices against converted Jews are so strong on the Continent,
and especially in Popish countries, that it is very difficult for them to find employment, so that the Home relieved the anxiety of an excellent missionary by offering a shelter to the worthy convert. We are quite willing to do the same service to other brethren abroad, as far as God enables us. After a few months, employment was offered in St. Thomas's Hospital, and to this day our brother gives great satisfaction. For the teacher, a way was opened to an engagement in a kind Christian family, and gradually he has won many friends in the place where he now resides, and he is fully able to maintain himself by lessons in private families and schools.

A third had been sent to Jaffa as superintendent of the Model Farm, and the accounts which have reached us are highly satisfactory, and clearly prove that a wide door of usefulness has been opened up to him. We shall ere long lay a full statement before our readers.

A fourth has found employment as a clerk in a very respectable house, and will thus be enabled to earn his livelihood.

Of the ten young men who are now with us, three are still Jews. One of them was till lately a teacher in a Jewish school with a good income; but, through the reading of the New Testament, he was convinced that Jesus is the promised Messiah, and he left the school, though he did not know where to turn for help. Another was sent to us from Paris, and his history is so marvellous that I intend giving it in full at some future occasion.

I may here mention that one of the inmates was baptized in December, 1866, and another, whose biography is given in this number, in April, 1867. In a few weeks one or two more will be received into the Church of Christ.

When I now add that without the help of a society, special agency and organization, the necessary means have been obtained by a simple statement of our wants in the Scattered Nation, you will agree with me that the Lord has really blessed us abundantly.

The very blessing God has vouchsafed creates for the present a difficulty, but encourages me also in the hope that greater blessings are still in store. I had to hire one room after another, and as I had to take partly furnished rooms, the mere rent is at least seventy pounds per annum, though the accommodations are decidedly insufficient. We want more rooms for the Home, an office for the Hebrew Christian Alliance, and a Hall for the regular meetings of converted Jews twice a month. If I could realize the desire of my heart, I should like to hold conferences with Hebrew and Gentile Christian brethren and sisters in such a hall, in order to search together the Scriptures and to build up one another in our holy faith in these days of wide-spread error and delusion.

A SUITABLE HOUSE HAS BECOME AN IMPERATIVE Necessity.

When mentioning these facts and my wants to some friends, they said to me, "Why do you not publish what God has done for you, and what you now stand in need of? Is He who has inclined the hearts of so many to help you with small gifts, not able to move the heart of a wealthy brother or sister to give you a house for them who have lost their home when they followed Jesus? Might there not be some one who would feel inclined either to give you the ground or to build and to let you a suitable house if you promised to pay, with God's help, a reasonable rent?"

I remembered our watchword, "The Lord will provide," and, after prayerful consideration, I sat down and penned these lines, spreading our necessities before our God and His people.

It is, then, a work recognized by God, for He has blessed it: He will not abandon His work. I am ready to give every information that might still be required. In God's time we shall most assuredly get such a house, as it has become a necessity on account of the very blessings He has vouchsafed.

C. Schwartz.

4, St. Leonard's-gardens, Paddington.
Our last letter ended with the capture of the holy city by Titus, and the destruction of the Beautiful House; but we stated none of the results of the war. This we shall now do, following the Scattered Nation in their dispersion, and drawing from the whole certain lessons of providence and grace.

1. When the Roman soldiers fought their way into the fortress of the Temple area, quarter was neither given nor taken, but man, woman, and child were hewn down in indiscriminate slaughter. It was the day of vengeance, and the year of the Lord's controversy with Zion. The Jews, maddened by the breaking up of their polity and nation, fought with the fury of despair, and few fell unavenged. It is calculated that more than a million of Jews perished during the siege, mostly, no doubt, from famine and pestilence. More than one hundred thousand corpses were disposed of at one gate only between April 14 and July 1, and the numbers that deserted must have been considerable. The remnant, under the two leaders, Simon and John, now fought with one another for food and plunder, and many, under the madness of hunger, after butchering one another, fell upon their own swords and perished miserably. The Temple was destroyed on the 9th of the month Ab, the very day on which, 660 years before, it had been destroyed by Nebuchadnezzar. Enormous treasures were found in the Temple, which, being distributed among the soldiers, reduced the price of gold to half its value. The Temple was razed to its foundations, and all the buildings of the city, public and private, were destroyed, except the three towers of Phasaelis, Mariamne, and Hippicus, which were left standing to perpetuate the memory of their victory, and to serve as a garrison for the troops.

2. But what became of the nation? It seems impossible to kill or banish ten, or seven, or even five millions of men! Besides, is it not known that many nations have survived the loss of their capital cities? Paris was often taken, Vienna was occupied by Napoleon, and Moscow was burned to the ground like Jerusalem; yet France, and Vienna, and Russia came victorious out of the struggle. Why was it different with Jerusalem? Did the Jews not fight well? They fought as fiercely as any of the modern nations. Take one example of their resolution. The strongholds of the country are all captured save Massada, where the garrison is commanded by Eliezar. The state of the garrison is hopeless, and they are summoned to surrender. Eliezar summoned his followers, and, avowing the hapless state of their affairs, advises that they should destroy one another, and thus save their wives and children from abuse, and deprive the enemy of his prey. The proposal was applauded; all their effects were collected and burned; then ten men were selected by lot to be the executioners of the remainder. These men resolutely despatched their families and their comrades, and then chose one to do the same office to themselves, who, having accomplished this, finally plunged his weapon into his own breast! There was no want of courage in the Jewish nation! What, then, led to their doom? Seven millions of such men should be unconquerable! 70,000 Romans should never have conquered such a nation! But the hand of God was against the rebellious people, and the prophecies of the Saviour must be fulfilled (Matt. xxiii. 34-39).

3. The sorrows of Israel did not end with the fall of Jerusalem. The Jews were scattered in large bodies throughout the various cities of the Empire, and in many of the cities, such as Alexandria, Selucia, and Damascus, they had long enjoyed not only freedom, but privilege and power. But now Rome had set the example, and the other cities and nations were not slow to follow it. East and West the devoted race was sought out and massacred. In Selucia 50,000 of them were slain: they were all cut to pieces in Damascus; in Alexandria, where they had found a home and prosperity for three hundred years, more than 50,000 were destroyed, and their Temple
burned to the ground. These are only specimens of what took place universally upon the ancient people. In some places they rose in arms and slaughtered multitudes of the heathen; but they were always put down again, and tenfold vengeance taken upon them. In Palestine, too, they rebelled under Bardeschab, the pretended Messiah, and in the war that followed 580,000 perished by the sword, besides the multitudes who died of famine and plague and other diseases, and the still greater multitudes who were sold into slavery. Verily the desolator had become desolate.

4. In all this, it is remarkable, the Christians had nothing to do: they were in no instance the cause of the Jewish sorrows, and yet the inward consciousness of the Jews led them to hate the Christians implacably. They accused them before the heathen magistrates; they in all cases took part with the heathen idolators rather than the Christian believers; in the East they stirred up the Magi against the Christians; they were foremost in urging the Arians to attack and annihilate the orthodox church; they assisted the Persian King Chosroes with 24,000 men, and when that bloody tyrant had taken and burned Jerusalem, they purchased 90,000 Christian slaves from the conqueror, and then put them all to death! The Moslems are bitter enemies and persecutors of the Jews; and yet in all cases of war and controversy, the Jews take the part of the Moslems against the Christians. Their hatred is inextinguishable, and arises from the consciousness of a great national crime. Is it any wonder, then, that the Christians, when in power, persecuted in turn? No, it is nothing wonderful that they did. It was human to take vengeance; it would have been divine, like their Master, if they had not done so. All persecution for the sake of religion is wrong: it is unchristian, unphilosophical, and absurd. The kingdom of Christ is a moral kingdom, and its principle is Grace. Conviction can be produced only by argument, or reason, and the fruits of righteousness.

5. The history of the Jews is, from the beginning, hitherto a very wonderful one, and perhaps no less so in their present dispersion than in former times. It is marvellous that 7,000,000 of resolute, heroic, death-defying men should be conquered, dissipated, and scattered through the world by any army, however great and valiant. There is nothing like it in the annals of mankind: it is marvellous the change that has come over the instincts and habits of that ancient race. They were the most united, they are the most scattered nation; they were the most agricultural, they are the most commercial nation; they were the people of one language, they are the people of all languages; they were the people of the blessing, they are the people of the curse; they were the most valiant and courageous of men, now they frequently flee when none pursueth, and the trembling of a leaf makes them afraid; the married wife has become the desolate widow (or even worse), and the Arch of Titus is the monument of her unfaithfulness and ruin. Is it not marvellous that 6,000,000 of men (for they are still that at least) should allow a horde of barbarian Turks to occupy their country as long as they themselves occupied it in the days of old? The nations of Europe, one and all, would sing Hallelujah over the destruction of the whole Ottoman dominion. Why, then, do ye not march into your own land in five columns, a million at a time, and take possession of the ancient inheritance? It is marvellous that you do not; but the Lord's own time is not come.

6. But do we not learn many lessons of providence and grace from the fall of Jerusalem and the history of the scattered people? Yes, many; but we can only mention a few. (1) The Jews began the persecution, and they have been repaid with terrible interest. This is a lesson for the persecutors. But in neither case did persecution succeed. Christianity prospered in spite of it; and, after all the Jews have suffered, they are still 5,000,000 of men. All persecution is sinful and unchristian. (2) We learn the literal fulfilment of prophecy. The coming of the eagles, the beleaguring of the city, the erasing of its foundations, the scattering of the holy people, the desolation of the land, were all clearly predicted, and are all clearly fulfilled. (3) Hence we learn that the promises will be literally fulfilled also. They shall return; they shall believe; they shall constitute a great central kingdom; Messiah shall be their King; the two kingdoms shall be united on the mountains of Israel; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (4) We learn much of the nature of man,
of the principle of sin, of the value and dignity of the person of the Saviour, from the scattered people. We are not persons merely, units, monotones, but parts of a whole, subservient and necessary notes in the great gamut of creation. We were created in one man, saved from the deluge in one man, redeemed from sin and death by one man, Christ Jesus. So also our race was cursed in Adam, a nation blessed in Shem, a whole race cursed in Ham. All this is written out before our eyes in the dispersion of Israel. There they are; let the infidel look to it! "His blood be upon us," uttered by their fathers 1,800 years ago, scattered them, follows them still, like the *atra more*, the black death of the heathens which follows hard after the conscience-condemned criminal.* Then, again, how terrible is sin! If you will not see its enormity in the holy law, or in the agonizing conscience, or in the fear of death and hell, or in the incarnation of the Son of God, or in the agonies of Calvary, or in the coming of the Holy Ghost the sanctifier, then see it in the fall of Jerusalem, in a cursed and barren land, in a foreign dominion for 1,800 years, in a people scattered, stripped, and peeled, though a nation terrible from the beginning hitherto, in the enormous oppressions they have borne for so many years, in a slavery more terrible than death, in persecutions which no other nation could have survived. They live in the agonies which others die from, they succeed where others fail; the burdens under which they groan do not kill them, the thunderbolt scatters but does not annihilate them. They seem always dying, yet fated not to die. Surely from the Jews we learn a lesson as to the evil of sin. (5) Then, again, if Jesus Christ were the mere man of the Socinians, or the angel of the Arians, or the divine influence of the rationalists, or the embodied "enthusiasm of humanity" of the modern pantheists, would the rejection of Him, think ye, have issued in such tremendous and such long-continued punishment? Impossible! But all is clear and explicable if Jesus Christ be the Son of God. The ocean-fulness of love and the infinite enormity of sin are alike manifested in the life and death of the God-man Mediator.

* Only because by *unbelief* they ratify this cry, and crucify Christ afresh.—Editor.

Take that away from the Bible, and the hope of man becomes black as Erebus. (6) Do we learn anything from the dispersion of the Jews as to the interpretation of Scripture? Yes, we do. By a visible monument before the eyes of all nations, on which the thunder-scares of wrath are engraved, we learn that the words of the curse and the words of the promise are to be taken in the natural and literal sense. Read the threatenings against apostate Israel in the prophets and the evangelists. Read them carefully. Are they fulfilled or are they not? Is Jerusalem in bondage or not? Are the Jews scattered or not? Is the curse fulfilled or not? Speak it out; all is terribly, and truly, and literally fulfilled. Well, now open the prophet Isaiah, and read the promises still suspended over the Jews like stars in the night. Read them carefully; shall they be fulfilled, like the threatenings, or not? Shall they? No; then you are simply a despiser of the Word of God. No; then you are a thief and a robber, for you take all the promises to yourself, and you give the threatenings and the curse to the Jews. No; then you deny and nullify at least twice as much of the Holy Scriptures of the Old Testament as the Unitarians do, for certainly there is much more there about Israel's *blessing* than there is about the incarnation and deity of Christ. No; then you simply lay the foundation of rationalism and the rejection of the historical verity of Holy Scripture. You deny the future, I will deny the past on the same principle; you say Israel shall never be restored, I say they have never been scattered; you say they shall never enter Palestine again as a nation, I say they never were in Egypt, nor were they ever in Palestine, and all your histories are no better than the mythology of the heathen; you pervert the words of Moses to answer your interpretation. I go a little further on the same line, and say he never existed. Colenso is right; the Pentateuch is a *story* but no history. You raise the steam and think you can stop the train when you please! No, sir, you cannot; others will go through with your false principles of interpretation, and reduce the Gospel to a nullity. Let us hold, then, by the plain word of Scripture. The present state of the Jews proves the correctness of literal interpretation. (7) But have we then nothing to do with the Old Testament, which speaks almost exclusively
of the Jews? Are we Christians shut out from the glories promised in Isaiah, Ezekiel, Daniel, and all the prophets? Answer,—There are many passages that belong exclusively to Christ and to Christian times, as there are many blessings of the highest kind which belong exclusively to the Christian Church. These are ours. We claim these, and hold them fast. Then, again, the Jew and the Christian, the Old Testament and the New Testament, can no more be separated from one another than the body and the soul in a living man. Give the Jew the letter and take you the spirit; but to deny the literal promise to Israel is to commit a murder on the body of the text, throw the Bible into confusion, and reduce the history of God's wonderful works to a vile mythology. Give these the letter, and let us take the spirit—in their Egypt, wilderness, passover, Canaan, Jerusalem, &c. (true literal historical things), we can recognize the flesh, the pilgrim's progress, the atonement, heaven, and the New Jerusalem. This is a safe and a scriptural principle, which is, in truth, the basis of the Epistle to the Hebrews. These and many other equally important lessons may be learned from the battles of Palestine, and the overthrow of the Jewish state. We have no time to proceed further with the investigation at present, and end with this letter the wars of Palestine, in so far as they relate to Israel and the four universal monarchies. Two great bloody eras lie before us, the Saracens and the Crusades, which, if the Lord will, we shall discuss in future letters.

XXIV.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."

Still more remarkable is the following history, which Schulz himself related in 1749. A young Jewish student, at Dessau, went to a pious Christian tailor to be measured for a coat. The man admired the young Jew's fine figure, and tears came into his eyes as he thought how sad it would be should he be lost for ever. Seeing his tears, the young man asked what was the matter, and the tailor told the simple truth. "What have you to do with religion? Your business is to make my coat." "But, dear bocher" (student), said the tailor, "if you would only read the New Testament you would know the truth." The bocher left the shop, but he could not leave the recollection of the tailor's tears and his remark about the New Testament. In a few days he went back, and asked to see the New Testament, but as it was in German, and he could not read it, he threw the book on the table, and said—"What use is such a book to me?" The tailor answered earnestly, "You are young, and may soon learn German." The student went thence to a bookseller's, and seeing a German dictionary, inquired the price of it. The man asked half-a-thaler, though it was only worth a groshen. The student left the shop disgusted with the Christian's extortion, but still could find no relief from the memory of the tailor's tears. He thought "the man had nothing to gain by it, and yet he begged so fervently that I would read this book; the knowledge of the truth is worth more than half-a-thaler;" so he ended by buying the book, and spent his evenings in learning German. This task accomplished, he went back to the tailor, asked him for the New Testament as a loan, and then shut himself up in his room for two days and nights, with a supply of bread and water, and in that time read the whole of the New Testament through, going over the Epistle to the Romans twice. He then returned the book to the tailor, and seemed to take no further interest in the matter. But after he had received permission from his parents to make a change in his studies he set out for Göttgen, and on his arrival there went at once among the Christians, who kindly welcomed him; he was first in-
structed, and then baptized, and having entered the university of Halle, he set himself to the study of medicine. His name was Frommann, and he deserved the name, for he proved himself a truly pious man (frommen manem). He translated the Gospel of St. Luke into pure Hebrew, illustrating it with notes in the Rabbinical language, and also published an explanation of St. Paul’s Epistle to the Romans, in both Hebrew and German; both these books were of great service among the Jews. Schulz often related this history of Frommann as an encouragement to those who had at heart the salvation of the Jews.

XXV.—SCHULZ IN VENICE.

Schulz met with some remarkable incidents in his journey through Italy, at that time a more dangerous expedition for a theologian than in our days; and, naturally stout-hearted as he was, he was not always free from alarm. Primolano was the first town they entered in the Venetian territory, on New Year’s-day, 1750, and here travellers were examined with even more than ordinary strictness. Schulz and his companion, however, managed to pass unmolested through a side gate, while a carriage driving through the principal gate was carefully searched. On which Schulz remarked, “If we endeavour to go through this country as quietly and noiselessly as possible, in faith and humility, we shall most likely pass unmolested.”

In spite of the hazard which attended his work in Italy he found opportunities of reaching the hearts of many Jews. When he and his companion arrived in Venice they went at once to the Spanish synagogue, having first lifted up their hands to God in prayer. The service was soon over, but some of the congregation remained behind to devote a special hour to the instruction of the youths, one of whom, having laid his Hebrew book on a bench, Schulz took it up, and began to read from it. A Rabbi asked him, in Italian, if he understood Hebrew, “whereupon,” says Schulz, “I answered him in Hebrew, and, drawing my Bible from my pocket, I told him that book was the daily bread of my spirit.” “It must be a treasure,” he answered, in Hebrew. “The Word of God is indeed a treasure,” I replied, “inasmuch as by it man arrives at the knowledge of God’s will. It is not enough for a man to carry the book in his pocket, for it might be stolen from him, or he might lose it; but if he lays its contents to heart, the costly treasure will rejoice his spirit and become dearer to him than thousands of gold and silver. But the heart must first be emptied of the things of this world; for as I could not put this book into my pocket if it were full of stones or worthless things, so as long as the heart is filled with vanities and trifles no place can be found for the treasure of God’s Word. Therefore must the heart be changed—yes, even created anew, as King David prayed in Psalm li. 12, ‘Create in me, O God, a clean heart,’ and in Psalm cxix. 18, ‘Open Thou mine eyes, that I may see the wondrous things of Thy law.’ It grieves me sorely that Israel will not learn to value the costly treasure, and can therefore never know the way of peace.” The Rabbi only shrugged his shoulders, but as the children, and some older persons who were standing near, listened attentively, Schulz read Isaiah liii., and showed how the plan of redemption is described in it. As, however, he spoke pure Hebrew, which only a very few of them understood, the Rabbi had to translate what he said into Italian. This was his first testimony to the Israelites in Italy.

XXVI.—THE RELIGION OF THE BIBLE.

A Jew in a high position in Rome asked Schulz what religion he was of, since he always carried the Bible with him. Schulz answered, “The religion of the Bible, which is this—that I am by birth a lost and ruined sinner, and that, without works of my own, but only through grace and the merits of the Messiah, I am set free from all my sin, and have a sure hope that I shall inherit eternal life.”

At Leghorn, Schulz and his friend Woltersdorf had many conversations with a Jew from Algiers, named Samuel Rodrigues, who bade them farewell, when they left the town, with much emotion, and said he should think of them all the days of his life. He even shed tears when Schulz told him that of all the Jews in Leghorn he had heard most of the truth of God, and it was only right that he should be the first to follow it; that if they never met any more in this world it would be infinite joy to stand together at the right hand of God.
XXVII.—DIFFICULTIES IN TRAVEL.

The time was now approaching when the long-hoped-for journey to the East was to be undertaken by the two friends. Many things were needed for it, many preparations had to be made; above all, it required unceasing health, and this Schulz had hitherto enjoyed in an especial degree. For twenty years had his travels lasted, mostly on foot; comfort was all but unknown to him, yet neither in hot nor in cold climates had he ever experienced any illness. He had once an attack of tertian ague, which he cured by drinking warm beer mixed with ginger and cummin in the hot stage and cold water in the cold stage. It needed courage and resolution to face the many difficulties attending a journey through such varying climates, and Schulz was peculiarly fitted by the natural energy of his character for such an undertaking. By reading books of travel and by studying the Italian, Armenian, Arabic, and Turkish languages he had made himself intimately acquainted with the speech and manners of the different countries through which he had to travel. The inner preparation for the work, he said, consisted in constant and silent prayer, and the study of God's Word.

GREAT GATHERINGS AT ROME.

BY THE EDITOR.

No one can deny that a strange sight has been witnessed at the metropolis of the Papacy. The Pope issued a word of command to his faithful vassals, and they, to a man, obeyed his orders. In the so-called Eternal City, and in the colossal church which rises above it, the priests possess the finest imaginable theatres for such displays as those which have now intoxicated visitors, natives, priests, laymen, and even sober correspondents. The eighteenth centenary of St. Peter's martyrdom has been kept with extraordinary pomp. The new saints have been canonized amidst indescribable enthusiasm, and a splendour which even Romish stage managers never surpassed. Forty-three cardinals, five hundred bishops, twenty thousand priests, and upwards of one hundred thousand foreigners from all parts of Europe, swelled the array of a procession which seemed interminable. France, Germany, Spain, Portugal, Hungary, and Austria sent their many or few representatives to do homage to the Pope and to exhibit the strength of the Romish Church. Not only South America and Mexico, but the distant East also has added to the bewitching spectacle by deputing some of its most notable prelates to attend the pageant. It is reported that one bishop, who had travelled from China, was so overwhelmed with emotion when he stood before Pius IX., that he could but lift up his hands and exclaim with tremulous awe, "Tu es Petrus!" The singular costumes, combined with swarthy countenances, flowing beards, and sparkling jewels, have raised the enthusiasm of the Italian population to the highest pitch, and one can easily imagine the excitement which prevails in Ultramontane quarters, and need not be surprised that men like Veuillot describe in glowing terms the triumphs now achieved, and foretell great and glorious conquests in the not very distant future. The Pope himself, in his answer to Count Claudio Boschetti, who was at the head of a deputation which, in the name of a hundred cities of Italy, presented him with a magnificent album, said, amongst other things, "At the beginning of this century, on this very day (1st July), one of my predecessors was dethroned and compelled to fly into exile, pursued by those same enemies, who now, under the pretence of aggrandizing their country, would root out of our hearts our holy faith. On this same day (for it began with their earliest breath) liberating forces entered this Holy City to disperse the enemies of God and His Church, who in this city—the centre of the Catholic faith—wished to destroy the Kingdom of Jesus Christ. Of ill omen to Rome this day has been called. I say that the hour of its triumph has begun."
And after having declared that he loved Italy, and that her present rulers were not only the ministers of God and all good Christians, but God himself for their enemies, the Pope explains, "The hour has dawned, our triumph cannot fail, and if it be delayed, let us suffer in peace the infictions of Divine justice." It is manifest that the courage of the Pope has derived fresh strength from this vast demonstration, and that louder than ever he will repeat his non possumus, and a reconciliation with Italy is more remote than ever.

The Pope has, indeed, many things to boast of, for within a very short period he has proclaimed as a dogma the blasphemous doctrine of the Immaculate Conception of the Virgin Mary, twice elevating martyrs, confessors, and virgins to the dignity of Intercessors, and, if report speaks truly, the Papal treasury has not been so full for a long period. For the bishops have not appeared before their master with empty hands, but secured a passport to Pontifical favour by munificent gifts.

The importance of these facts cannot, and need not, be denied. But what follows therefrom?

In the first place, that Rome displays now the same arrogance and advances the same pretensions as in the dark ages. Not a single error has been abrogated, not a single superstitious rite abolished, and all progress, if such it may be called, has been towards error and opposition to God's truth. To be just, one must admit that it cannot be otherwise. For if the Church of Rome is infallible, and the mouthpiece of the Holy Spirit, then her counsels simply declare God's will, and they are infallible. They have nothing to repent of, nothing to amend. The Church of Rome never humbles herself before God: she is always right, and all who in any way oppose her triumphant march and venture to reject her decrees are found fighting against God himself, and must be ranked among His enemies. The Romish Church cannot accept any change nor retrace her steps, for every retraction would amount to an acknowledgment that she was mistaken, and hence did not teach the truth at that particular occasion. But such an admission would be self-destruction. The impertinent claim to infallibility is Rome's weakness and Rome's strength—Weakness, because it compels the Popish Church to be intrinsically the same as when she opposed the truth as it was brought to light by the Reformers, condemned the martyrs to death, and sang a Te Deum for the bloody massacre of St. Bartholomew. The Pope, and his cardinals, and his bishops, as decidedly now as centuries ago, denounce religious liberty, and proclaim principles which must lead to the persecuting and the putting to death of all that venture to differ from the teaching of their Church. It is also her Strength, because a great many are impressed by strong and boldly-repeated statements, and confound arrogance of tone with assurance of truthfulness of conviction. When the same lies are continually repeated, they that proclaim them begin to believe them themselves, and they that hear them though incredulous at the outset, at last are inclined to distrust their own judgment; for they naturally suppose that the propagators of those principles would not dare to repeat them so constantly if they did not believe them to be, if they were not, true. To have a Church to fall back upon which pretends never to have made a mistake and to be able and willing to guarantee your salvation if you but implicitly trust and obey her, is a bargain many are inclined to accept. But then there must be no doubting, no wavering, no shadow of vacillation on the part of the Church, for the least honest misgiving destroys the delusion and breaks the spell.

It is of great importance to us all to reflect on the fact that Rome is unchanged, is unchangeable in its opposition to the truth, and in its intense hatred of the followers of the martyrs, who are not ashamed of the name of Protestant, and are ready to maintain at any cost the truths common to all the churches of the Reformation. Veuillot, the bold champion of the Papacy, publicly declared that Luther and Calvin much more deserved to be hanged than the notorious robber, Cartouche, because the latter only murdered bodies, whilst the first murdered bodies and souls, and that for ever. Persecution, bloody persecution, is the authorized weapon of defence of the Popish Church; and I am persuaded that, whatever people may say of the enlightenment of our present age, and of the power of public opinion, the Church of Rome, once given her full sway, would soon so alter and influence the character of both that she would have nothing to fear from
either of them. She most undoubtedly possesses the will, though for the present she may lack the power, to do all the mischief she is bent upon doing to all who dare to reject her arrogant claims.

These are perhaps nowhere more strikingly expressed than in the words of the Roman correspondent of the Daily Telegraph—that the Pope has so long exercised sovereign rights as the Vicar of Jesus that he now begins to believe that he is the Master, and that his Vicar is in heaven. This is more than foolish, it is blaspheous; but what then? Is not the whole doctrine of the Mass abominable idolatry, and the Immaculate Conception of the Queen of heaven a blaspheous affront to the majesty of the Lord of glory? If, notwithstanding these clear manifestations of the spirit of the Papacy, so many are led astray, even in Britain, and partly go over to the mother of harlots, and partly prepare the way to apostasy, it must be admitted that a spirit of delusion is abroad, and many have been given over to believe a lie, their eyes being blinded by the prince of darkness.

The Church of Rome has in many respects a remarkable past, and seems to have reason to boast in a splendid present. One might almost envy her, and believe her to be blessed of the Head of the Church, if one had never read the words of the pious and tried Asaph: "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. . . . If I say, I will speak thus; behold, I should offend against the generation of thy children" (Psalm lxxiii. 12—15). Yes; to believe in the final triumph of Rome would be a grievous offence against all the children of God—against God Himself. A church which has at all times resisted the truth as it is in Christ—which has deprived Christianity of its true foundation, even its Scriptural, truly Israelite character—which has always persecuted all that were ready to lay down their lives rather than adopt her pagan ceremonies and submit to her idolatrous practices—a church which has massacred the children of God for centuries, and would do the same this day if she were allowed to do according to her desires—such a church, if that noble name is not misapplied to an association which so clearly lacks the characteristics of the Church of Christ, cannot for ever exist; if all the martyrs are not to be described as rebels against God's truth, and all that constitutes the life and happiness of our souls is not to be branded as infernal deception. Rome will, Rome must fall; but when, and by whom? Whom has she always opposed, and who is to conquer her?

There is a city which has a wonderful past, but a painful present, for she who was the betrothed of Jehovah is now a mourning widow, LoRuhama. She has a glorious future before her; and the Lord, her Husband and her Maker, will rejoice over her as a bridegroom rejoices over his bride. She is the residence of the great King, and He delighteth to honour her, the place from which the word of our God proceeded. Rome and Jerusalem are for ever separated from, opposed to one another. Rome belongs to Antichrist, Jerusalem to Christ. Rome is the capital of the prince of this world, and shall pass away with the fashion of this world; Jerusalem was the residence of David, and will be the honoured city of the second David, to whom the throne of His father is promised, and of whom it is said that "He is yesterday, and to-day, and for ever the same."

Away then from Rome, and onward to Jerusalem! is our watchword. What does this imply? The answer shall be given from God's own mouth.

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THE RESURRECTION OF THE PATRIARCHS AND THEIR POSSESSION OF THE LAND.

God's unconditional promise concerning Israel's restoration to their land can never fail, and therefore that promise, personally and successively made to Abraham, Isaac, and Jacob, must be literally fulfilled, and they must possess the land. There is a portion of Holy Writ which throws much light on this subject. I allude to that memorable passage
St. Matthew's Gospel (chap. xxii.), in which the Lord utterly confounded and effectually silenced the infidel Sadducees. The Pharisees took counsel how they might entangle Him in his talk, but they were foiled, and, marvelling, went their way. . . . "The same day came to him the Sadducees, which say that there is no resurrection, and asked Him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but as the angels of God in heaven." He then added, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine."

The obvious purpose of the Lord was to confound the Sadducees, who acknowledged the Divine authority of the Pentateuch, by proving from thence the truth of the resurrection. I, therefore, submit that the common interpretation of the passage is altogether inconclusive; for how does it prove the resurrection? Do not the spirits live? God may then be a God of the living, though their bodies may never rise again. Therefore, some argue from this place, that the spirits of the just lie in the sleep of death until the resurrection; but we believe, "Absent from the body, present with the Lord."

It is the resurrection the Lord undertakes to prove. How then are we to interpret this passage so as to prove the doctrine? I believe in one, and only in one way, namely, by taking the passage in connection with that covenant which God made with Abraham, ratified to Isaac, and confirmed to Jacob; even His covenant promises to give them the land, and in reference to which He calls Himself their God. "I am the God of Abraham, Isaac, and Jacob, I am come down . . . to bring them up to a good land and a large, unto a land flowing with milk and honey." In short, the announcement of God as the God of Abraham, Isaac, and Jacob, has so natural a connection with the covenant that the mere assertion of the fact silenced these subtle deniers of the resurrection of the body; and it proves two things; first, that the Lord's word was conclusive to the proof of the doctrine; and, secondly, that Abraham, Isaac, and Jacob will live again, and in the resurrection possess the Promised Land, that land which God engaged to give to each and all of them to possess, which they never did possess, having to purchase a corner of a field where to lay their bones, thereby, it may be, taking possession of a part in the name of the whole to be actually held by-and-by. Our Lord thus used this truth to prove the resurrection; the infidel Sadducees silently confessed the force of it; that this was our Saviour's meaning may appear in that the Jews thus understood it. And so we have the Lord's interpretation of an otherwise obscure passage which shows how God will fulfil his covenant promise to Abraham, Isaac, and Jacob, concerning which the Lord spake unto Israel in connection with the keeping of His holy law, "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth" (Deut. xi.21, see also xxx. 20). The promise to which Zechariah looked (Luke i. 72 and 73), namely, the performance of "the mercy to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham." The fathers themselves personally are the objects of this mercy, benignity, and favour, which is to be through Christ, and to be shown them. But what is the favour and mercy? The words tell us "to remember His holy covenant." And what was that? To give unto them, in their own person, the land wherein they were strangers, and that by, and with that seed of theirs wherein all the nations of the earth shall be blessed, according to the word of the Holy Spirit by St. Paul—"By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went. By faith he so-journed in the Land of Promise as in a strange country, dwelling in tabernacles with Isaac.
and Jacob, the heirs with him of the same promise" (Heb. xi. 8, 9). We know that when the Angel of the Lord appeared unto Moses in Horeb, in a flame of fire, out of the midst of a bush, the Lord connected his title of I Am, the self-existing one, with "the Lord God of your fathers, the God of Abraham, Isaac, and Jacob. This is my memorial unto all generations, and I will bring you unto a land flowing with milk and honey, the land of Canaan."

And now, when he was about to bring His people out of the "iron furnace," even Egypt; before Moses and Aaron go unto Pharaoh, God speaks unto Moses, saying, "I am the Lord, and I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and have remembered my covenant." Now, then, Abraham, Isaac, and Jacob were all three dead, and buried in the cave, in the purchased corner of the field of Ephron; and yet the Lord says: "I have also established my covenant with them, to give them the land of Canaan, the land wherein they were strangers!" Surely, without the most violent forcing of language, we cannot escape the conclusion that God, who gave the land in possession to the children of Israel, cannot fail to fulfill the equally clear, explicit, and positive promises made to Abraham, Isaac, and Jacob, to give it to them, in terms which preclude any spiritualizing system of interpretation. To Abraham he said, "All the land which thou seest, to thee will I give it" (Gen. xiii. 15). To Isaac, "Sojourn in this land, for unto thee and to thy seed will I give all these countries" (Gen. xxvi. 3). To Jacob, "The land whereon thou liest, to thee will I give it, and to thy seed." (Gen. xxviii. 13).

In the instance under consideration, as in many others, the Lord first gives the grand comprehensive outline, and then gradually fills up the picture: first reveals the ultimate purpose, and then, from time to time, develops the intermediate facts and circumstances leading to it, and subserving its final accomplishment.

Thus, as to the land, the first promise is not to Abraham, or to his immediate descendants the twelve tribes of Israel, but to his seed: "Unto thy seed will I give this land" (Gen. xii. 7), namely, to Christ, according to the exposition of the passage by St. Paul, "Now to Abraham and his seed were the promises made. He said not, and to seeds, as of many, but as of one, and to thy seed, that is Christ" (Gal. iii. 16). The Apostle here puts the promise to Abraham and his seed in immediate connection, though in history, that to the seed was antecedent to that of Abraham by many years (comp. Jer. xii. 7 with xiii. 15), because both yet remain to be fulfilled, for Abraham never possessed the land, nor Abraham's son, which is Christ. Now, then, we have seen that the same distinct, allocated promise was repeated to Isaac and Jacob, and also that none of them ever possessed an acre of the land beyond the cave of Machpelah, and the corner of the field of Ephron, the Hittite, which the patriarch Abraham purchased of the sons of Heth. I see no way of accounting for the extraordinary fact that no word of complaint or surprise escaped the lips of any of the three, even when about to die, that the promise made to each so distinctly, so positively, and so unconditionally, had never been fulfilled, but upon the supposition that by faith in the doctrine of the resurrection they rested in the quiet assurance of a full, and perfect, and blessed accomplishment, in a resurrection state, of a covenant, till then held in abeyance as regarded themselves.

J. WIPLECH.
FROM DARKNESS TO LIGHT.

In the April number of the Scattered Nation a brief reference was made to the baptism of one of the inmates of the Home. We now present the following sketch of his life, and of the ways by which a gracious Providence has led him out of darkness into the marvellous light of the Gospel of Christ.

S. Z—— was born of pious Jewish parents at Cracow, in 1840. His early education was therefore in strict harmony with Rabbinical tradition. When about ten years old, the family moved to Vienna, the metropolis of the Austrian Empire. Z—— was here allowed to attend a Christian school, but, by the injunction of his parents, was invariably absent during the hours of religious instruction. As those lessons on religion taught the worship of the Virgin and an innumerable host of manufactured saints, it was as well that he was not present on those occasions.

There is one incident connected with his early school life, which decidedly challenges some notice. The professor of history happening to lecture on the era of Christ's Advent, the former naturally enlarged somewhat upon the Divine and Messianic character of Jesus, the spotlessness of His life, and the wicked rejection of Him by the Jews. This mode of representing the character of our Redeemer was so perfectly novel to the Hebrew boy that the thought involuntarily ran through his mind, What and if that crucified One were really the good man here described, and actually our long-expected Messiah; and what if our nation had really slain with wicked hands their own מashiach (Christ), &c. But this groping thought after truth, this happy conjecture, was but a momentary suspicion which fitted through and from the mind with the same rapidity which had characterized the spontaneity of its appearance there. There was no one to encourage the feeble spark, and out it went.

Z——'s parents having about this time sustained some severe pecuniary losses, the boy was now consigned to the care of his eldest brother, a man of large attainments, but, alas! a rationalist. The child, as might be expected, had thus imparted to him a thoroughly good secular education; but no concern was manifested as regards what religious opinions the lad might be disposed to contract. Hardly, however, was Z—— fifteen years of age when this near relative, finding the maintenance of the lad too burdensome, the latter was put to his mettle, and was obliged to shift for himself, which, young as he was, he did well, to his great credit, in the capacity of private tutor in a wealthy Jewish family. True, his pupils were nearly as old as himself, but what with natural energy, and what with a thorough knowledge of the subjects he had engaged to teach, he managed to gain the respect and confidence of both employer and pupils. Our young friend continued maintaining himself after this manner, and by saving a little money while in a situation he was able to return from time to time to Vienna, and attend the lectures at the University. As regards his religious views, they were those of the German rationalist-infidel school. Neither can this awaken our surprise. Religion presented itself to his eyes either in the form of Popery or Rabbinism. Living, moreover, in a country where Missionaries were not tolerated, and the New Testament was not to be had for either love or money, what more natural than that our young brother should have thrown himself into the tempting arms of speculative philosophy? Spinoza thus became his god, and Kant and Hegel the idols of his adoration. Time thus sped on without a circumstance to change the horizon of his prospects or intimate the pregnant, significant, and coming future. But Providence was in the meanwhile silently preparing the way. An elder brother of Z—— (the Rev. L. Z——, now Missionary of the Br. Society) had thirteen years before come over to Christian England, where, through the instrumentality of a Home similar to the one well known to the readers of the Scattered Nation, he was brought to a saving knowledge of the truth. To see that brother had been the long and ardent desire of Z——, but circumstances prevented its attainment. The war which last year raged in Germany, and which threw everybody and everything out of place, furnished Z—— in this instance with a tempting opportunity to visit his converted brother in London. The morning following
his arrival here he found the family as usual engaged in prayer before the throne of grace. Nothing could exceed Z—'-s disgust and surprise at this, to him, strange sight. That the other members of the family should kneel down to worship the Nazarene he, might regard with proud contempt. They were Gentiles born and brought up to it, and of course knew no better, thought he. But had his brother come to that? Born and bred a Jew, he surely could not so deny his own common sense as sincerely to adore that crucified One. Only shameless hypocrisy or credulity could account to him for this strange change in his brother, and either alternative was unpleasant to contemplate. When, a few days later, this brother, as was natural, sought to convince Z—- of the reasonableness of Christianity, its claims to investigation, its beautiful and marvellous adaptation to the true needs of an apostate humanity, Z—-, without proceeding to blasphemy, grew most warm in his efforts to refute any such evidence as was brought forward to establish the truth as it is in Jesus. He might indeed yield that Jesus was a great man, a very great man indeed; but was it not enough to concede to the Nazarene the honour of being the forerunner in the race of our modern philosophers? But that He was "that Word which was with God, and which was God," "that He bore our griefs, and carried our sorrows," &c., that was a creed which women and children or credulous persons only could believe. Z—'-s spiritual state of mind seemed thus for a while completely hopeless. But is there anything too hard for the Lord? His hand is not shortened that it cannot help. The New Testament which he had begun to read, and some judiciously selected books on Christian Evidences, put into his hands, by the blessing of God, did open his eyes, and he was led to see in himself a sinner needing Salvation. He might now be found sitting very often poring over the Gospel of St. John and the Epistles of Paul, sometimes till midnight. He would read them also the first thing when he rose in the morning, and they formed his daily companion when out for a walk. Under these altered circumstances, Z—--'s immediate return to Vienna was not only unadvisable but even impossible. As a Christian, all his former means of pursuing his studies, derived as they were from tuition among his own brethren according to the flesh, were entirely destroyed; and as a protestant Christian he could not reasonably expect to fare better amongst the Catholics. This led him to make an application to the Rev. Dr. Schwartz, who cordially responded to the appeal, and received him as an inmate of his Home. He could now give up his time more fully to the reading of the Scriptures and further search into the truth, until he became established in the faith of our Lord Jesus Christ. Z—- had frequent conversations with the writer of this sketch, and spoke invariably with affectionate gratitude of the benefits he had received from the ministry, instruction, and, above all, Christian love of the founder of the "Home." These united influences, in fact, produced in him, with God's blessing, in due time, their proper results. His awakened heart was thus led on step by step, from strength to strength, until he asked at length for the privilege of being admitted as a member of the visible Church of Christ by public Baptism. This ordinance was administered to him last Good Friday evening, by the Rev. Dr. Schwartz, in the presence of a numerous and prayerful congregation. We cannot conclude this brief sketch without a slight reference to some characteristic and interesting incidents gathered from the experience of our young brother, as they strikingly display the omnipotence of the dying love of Christ when shed abroad in the heart, be that heart both by nature and education ever so unfavourable a subject for the reception of the truth. Shortly after Z—--'s becoming alive to the saving influences of the Gospel, he was once suddenly, in the hour of midnight, seized with an attack of cholera. Finding himself in great pain, and getting weaker and weaker, he called some one in the house to procure proper medical assistance. Anxious to ascertain the state of his soul, the question was put to him whether, as it might be that his days were numbered, and that he might have speedily to appear before Him unto whom all secrets were revealed, whether he could die in the faith in peace, resting upon Jesus? Summoning up all his strength, he replied, distinctly and with decision, "Yes, I have no fear whatever to die. I believe in Jesus as my Redeemer; I can die in peace, resting upon Him as my Saviour." Surely Christ is the power of God unto salvation unto all those that believe!
The Scattered Nation, August 1, 1867.

VERY GRATIFYING.

so deeply interested in him, fearing lest the doctrines of the Trinity and the Atonement, so frequently a stumbling-block to the Jewish inquirer, might also prove a rock of offence to him, endeavoured to remove the difficulties wherein the subject is involved, so far as this could be legitimately done in accordance with God's own Word. "My dear L——, these things do not trouble me now in the least," was his ready remark. "I love, and therefore I believe." Grateful must this expression of faith sound in the ear of every sincere follower of the Lamb. There are, indeed, heights and depths in the sacred mysteries of our religion which it were vain attempting to mount or to fathom; but Love will help us to dispense with either. There is sufficient evidence of the credibility of Christianity to assist and to satisfy our puzzled inquiries after truth. But just at the point where the curtain drops, obscurity gathers, and we are constrained to look as if through a glass, darkly, potent Love will ease our perplexed and dimmed eyes, and with our dear brother, the subject of this paper, we shall say, "We love, and therefore we believe."

And here we leave our young friend, and the "Home" provided by Christian benevolence, to the care and guidance of God our Father, and to your prayers, my Christian reader; and let our united petition be that all Israel may be saved. L. Z.

MR. GELLERT, one of the missionaries of the British Society, writes from Ibraila, his station:

"Touching lately, in one of my conversations with some enlightened Jews, on the subject of the Hebrew-Christian Alliance, instituted by the Rev. Dr. Schwartz, they manifested great interest in it, urging me to give them all the details of the various steps and measures taken by the able founder to promote its growth and consolidation, and expressing their kindly feelings and good wishes for this new association of our brethren in the most gratifying terms. They also said that it was a very proper step taken by Jewish converts, and looks something like the commencement of a national conversion. For though acknowledging Jesus as the Messiah, they thus openly confess that they do not give up the nation to which they belong, while, formerly, it appeared that they did not belong to any nation at all."

It gives me great pleasure, nay, more than that, it is a cause for thanksgiving to our God that one of the objects of the Hebrew-Christian Alliance has been so speedily obtained, at least amongst our brethren at Ibraila. Many baptized Jews tried to ignore their Jewish descent, and gave the Jews the impression that they felt ashamed of their nation. Hence they were given the name Apostates, and that the more as it was supposed that Jews by becoming Christians become, so to speak, Gentiles. Let it be fully understood that we in no way forsake the people we belong to, that we cling sincerely to the hope of Israel, and that we re-remain Jews believing in the King of Israel, and with God's blessing we may be more righteously judged by our Jewish brethren and become a blessing unto them.

The testimony rendered at Ibraila ought to stir up every Christian Jew to join the Hebrew-Christian Alliance, and, as far as lies in him, to testify to the Jews that we in no way give up our fellowship with them, but suffer with them in their sorrows, and rejoice with them in their joy, and that because we love them we wish to lead them to Him who is the fountain of every blessing, even the Messiah, Israel's glory and Prince.

STRONG STATEMENTS.

In the Jewish Intelligence, for July, the following statements are made:—"Mr. HANDLER, missionary at Königsberg, gives an account of a Gentile who, after having long lived amongst the Jews, has at length been circumcised. It appears from his account that Jews are ready enough, when opportunity serves, to make use of that bribery which they falsely lay to our charge."

Bribery is a very wicked thing, and we therefore believe that it is not sufficient to accuse people of it, but it is imperatively necessary that the account should either be given in full or the charge be omitted. As it now reads it
AND WHAT OF THIS?

The Jewish Chronicle of June 28 contains the following:— "Conversions to Judaism.—The Kreuss Zeitung, of Berlin, in reporting that a merchant of Nordhausen, who is a Jew, is about to marry a lady, a Christian by birth and education, but who has embraced Judaism, adds, that at Berlin eleven marriages of this kind were solemnized in the course of the last year." In the number of July 12 another conversion of a Mrs. Louisa Ettling, the wife of a Jew, is reported as affording another matter of exultation in the triumph of Judaism over Christianity.

It is not for us to judge the motives of these ladies who became the happy wives of Jews, but we simply call attention to the following facts which are stated by the Jewish Chronicle:—

1. There is a possibility of true conversion from Judaism to Christianity. Suppose a Jew or a Jewess becomes a Christian, even without entering into such a marriage, why do you suspect their motives?

2. If a missionary paper contained the statement that Jewesses had become Christians, marrying Christian gentlemen, would you, editor of the Jewish Chronicle, not say that they did it from worldly motives?

3. If it is a matter of exultation for you when a Christian woman turns a Jewess, why do you find fault with Christians when they rejoice in every Jew who confesses Christ as his Saviour?

OUR PREACHERS.

This important subject has been discussed for some weeks in the Jewish Chronicle. One writes that the Jews get tired of sermons which contain nothing but "the continuous exhortation to keep the Sabbath" and "perform acts of charity, subjects which become both monotonous and tiresome." He then suggests that "sermons should contain more argument and useful facts than many can be said to do now; and I do not think," he adds, "I am wrong when I state that parents would submit with pleasure, were an address occasionally levelled at the younger branches who may be present, instructing them at times how to defend themselves from persuasive arguments of their Christian friends or of itinerant preachers." Another, who signs "Quiesitus," protests against this advice, which, "if followed, would render the pulpit peculiarly offensive to the good taste of all intelligent worshippers." The necessary knowledge, he says, must be obtained outside of the synagogue, and the Jews, who have always been "a pre-eminently peaceful nation, must not now, intoxicated by the religious toleration they enjoy, inaugurate a new phase by attacking the religious views of others," or, as he says, "the synagogue must not be converted into a church militant."

It is of importance to see that Christianity has so far made an impression upon the Jews that they think it necessary for their preachers to instruct, especially the younger branches, "how to defend themselves from persuasive arguments of their Christian friends." Would that Christian friends "availed themselves of every opportunity to testify of their faith in Jesus as the Messiah," and then this want would be still more deeply felt. A word in season can bring forth great results, and may issue in conversion when long forgotten by the speaker. More especially if that simple testimony of the truth—I do not advocate long speeches or complicated arguments, but a plain word—is accompanied by a prayerful desire to do
good, and is spoken from a heart full of love to
Israel.

We do not wonder at Jewish preaching be-
coming "monotonous and irksome," for He
who is the life of Scripture and the glory of
Israel is designedly left out, and the hope of
Israel is scarcely ever mentioned. The Messiah,
to whom all the institutes of the Old Testa-
ment, the whole law, and all the prophets,
bear testimony, is never spoken of; His person,
His work, His kingdom are never explained;
how can Jewish preaching be instructive
and edifying if He who is the precious
corner-stone which God has laid in Sion, is
still ignored? Ask a hundred Jews what they
think of the Messiah, His work and His
kingdom, and scarcely one of them will be
able to give you a scriptural answer. And as to
their own future, the restoration of the people
to the land of promise, ask them what they
know and what they expect of it, and very
few indeed know what to say.

Let Jewish preachers simply explain their own
Scriptures, and tell their hearers what God's
purposes are with Israel in Him who is the light
of the Gentiles and the glory of Israel, and
the sermons will be both interesting and edifying.

We do not introduce polemics in our sermons
against the Jews, as a visit to Harrow Road
Presbyterian Church would clearly show;
but we tell the people what we believe to be
God's mind, and we find that quite sufficient.

But what is Israel's people and preaching
without the Messiah?

THE JORDAN AND JERICO.

Barren and cragged rise the mountains of
Judaea; arid and sunburnt are the plains of
Sharon; but where the hallowed waters of
the Jordan flow, the sandy desert becomes a
wooded paradise.

The Delta of the Nile is not more sunny,
nor the shores of our mountain lakes more
bright and verdant, than the picturesque banks
of the Jordan; for here the hot rays of the
sun are tempered by the refreshing stream as
it rushes majestically down to the Dead Sea—
here luxuriant corn-fields alternate with thorny
groves and craggy rocks, and the rustling of
the tall reeds mingles its sound with the
murmur of the flowing waters.

Here the cool shade of willows, acacias, and
holm-oak is enlivened by the bright tints of
the pomegranate and oleander, whilst laurels,
tamarisks, and arbutus attract the eye, as well
as the slender fig-tree with its interlacing
branches and broad overlapping leaves.

The red fuchsia, like flowers of the Sidr,
and the orange-tinted fruit of the Solanum,
glow brightly in the warm sunbeams, whilst
here and there the turban-shaped head of a
solitary palm tree, supported on its slender
stem, rises from out the thick undergrowth
of bays and balsam trees. In the shady re-
cesses of this wooded paradise, hung with
graceful creepers of all kinds, dwell innumer-
able tribes of wild boars, otters, and leopards;
whilst flocks of waterfowl, herons, storks, par-
tridges, ducks, and snipes build their nests in
the reeds, and the wood-pigeon in the branches
of the trees, from whence also gleam forth the
many-coloured feathers of the humming-bird,
while the song of the nightingale is heard in
the grove. The Jordan extracts life from the
desert sand, and refreshing verdure from the
chalky cliffs which hem in its waters rich in
fish,— and when vegetation withers in the
scorching sun, then the river rises higher and
higher, and in its overflow blesses and fertilizes
the land; the terraced shores of the stream,
when it gradually subsides into its bed, are
covered with rich pastures carpeted with
adonis, yellow anemone, and marigold, whilst
the water-lily expands its flowers in the sun-
shine of the silent pool.

The beautiful vale of the Jordan might
easily be made a very Eden were men to settle
there who could turn to account the natural
capabilities of the land; but the pilfering
Bedouin races who encamp on the great plain
of Esdraelon, and the wild hordes who shelter
themselves in the caverns of the mountains of
Moab, render any settlement impossible.

Once a year the valley of the Jordan pre-
sents a most animated appearance, when the
Easter festival is kept by troops of pilgrims
who flock hither in caravans, undertaking the
long weary journey on foot or on camels and
horses, to halt on the spot and bathe in the
stream where Jesus was baptized by John.
The right bank of the river being here flat
affords an easy and convenient access to the
water, while the opposite shore rises in an
abrupt chalk cliff. The Greek pilgrims here
undress, and, wrapping themselves in the linen
garment which is destined to be their shroud,
cross themselves three times, then step down into the water and dip therein three times. They then sprinkle the desert sand over them, and believe all their sins to be thus washed away. With extraordinary eagerness the Christian Arab and Copt women rush to the bathing in the Jordan. They who generally feared to appear in public with unveiled faces, step down sans gene among the crowd of men with their children on their shoulders, whose hands are clasped round their mother's head, and dip them repeatedly under the water, with utter disregard of their cries and screams. Still more violently do the Russians and Greeks act—their fanaticism is only appeased when some of their number, as often happens, have lost their lives in the rushing river—a fate only envied by the survivors.

The water of the Jordan is sweet, fresh, and clear as crystal, except at the time it overflows its banks, when it disturbs the sand on its shores and mingles with it, thus becoming of a dirty yellow colour; but when left to stand it soon clears, and the sediment falls to the bottom.

The Jordan (Schenet el Kebir) takes its source in a marshy district near Hasbeiah, in Lebanon, flows through the Lake of Gennesareth, and then, after many curves and windings, rushes into the Chor and buries its waters in the Dead Sea; near the outlet its waters become dull and sluggish. Its direct course is about 125 miles in length, but the many windings and angles increase it to 70 German miles; by Jericho its width is 80 feet; at its entrance into the Salt Sea, where it creates small Delta, it measures 300, and its average depth is 12 feet. At one time the Jordan mirrored in its waters beautiful towns, but now only miserable ruined houses. In the beautiful valley of Aulon was Jericho, the renowned city of dates. Who does not know the Bible narrative, according to which, at the sound of the trumpets of Joshua, the walls crumbled into dust and ruin, and all the inhabitants, excepting Rahab and her father's house, were extirpated. When rebuilt, it acquired fame as the seat of the school of the prophets; it flourished anew, and became, after Jerusalem, the first town of Palestine. In the time of Augustus, Herod held his court there, fine palaces overtopped the palm trees, mighty aqueducts provided refreshing water to the populous commercial town, the spectacle-loving multitude were attracted by an amphitheatre, in the arena of which the people assembled to deliberate, extensive storehouses were used by the rich merchants for the costly essences with which they supplied the important towns of Rome and Alexandria, and the city was entered by ingeniously constructed roads winding over the rocky mountains. Here were gathered Jews, Greeks, Romans, and Arabs; from Italy and Spain came soldiers, dancers, gladiators, lawyers, courtiers. In these thronged streets the wild children of Ishmael and Esau—dwellers in tents, picturesque and warlike—came to sell their flocks and herds, fattened on the rich pastures of the Jordan—men whom neither emperor nor queen could bind to their word.

With the glory of Jerusalem set also the star of Jericho. Sandy waste and heaps of stones, broken columns, half-buried in rubbish, and arches of aqueducts overgrown with creepers, are the sole remains of the palace of the king and its ancient glories. A miserable village of some thirty poor hovels, more resembling cowsheds than human dwellings, alone remains; here and there a black Bedouin tent and an old watch-tower,—such is the aspect of the present Jericho. The glorious groves of palms in whose cool shade once walked the rich inhabitants of Jericho, are dead, and the plantations of the sugar-cane and indigo have disappeared. The dwellers in Riba (the Jericho of old—in Arabic Sidr) are of the negro type; they have black woolly hair, and their countenances are deficient in intelligence. The appearance of the dirty huts of matted mud and rushes, in whose interior the half-naked inmates lie extended with their shaggy dogs by their side, only excites disgust. Hedges of thorns to repel the nightly incursions of jackals enclose the village; and what was once the most lovely region of Palestine, and made over as a gift to the beautiful Egyptian Queen Cleopatra, is now the resort of wild robber tribes.
IS THE EARTH TO BE DESTROYED?

Such is the prevailing impression in the church. Most Christians believe that the earth is to be totally consumed by fire, and sustain this opinion by a reference to 2 Pet. iii. But does the Apostle make any such statement? Let us see what he does say. He is arguing against those who scoff at the Lord's second coming. They ground their infidelity on the statement that they can see no indications of any such coming, “for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” In other words, they believed, as many nowadays do, that the laws of nature are so unalterably fixed that there can be no deviation from them by any possible agency, and that, therefore, the coming of Christ, and the judgment, and the changes necessary upon it, were out of the question.

The Apostle denies their assertion. He charges these unbelievers with wilful ignorance of the fact that the world has once been overthrown by water, and therefore that it is possible to overthrow it again.

He then gives the manner of its first overthrow. In verse 6 he says, “The world”—which is equivalent to “the heavens that were of old, and the earth,” of verse 5,—“the world that then” (at the time of the flood) “was, being overflowed with water, perished.” Verse 7, “But the heavens and the earth which are now” (i.e. the world), “are kept in store, reserved unto fire against the judgment and perdition of ungodly men.” The Apostle states that the destruction that is to overtake the world is analogous to that which formerly overtook it, the agency only being different. As the world perished by water in the days of Noah, so shall it perish by fire in the day of Christ. But how was that? Did the water cause the earth’s particles so to dissolve and melt away that its place could not be found? No. Then, we are not to expect that the fire will produce any such effect. The earth being overflowed, “perished.” It was not annihilated, but perished. Its former appearance and condition was much changed, its inhabitants perished, its cities were destroyed, its old landmarks were obliterated, so that when Noah stepped from the ark, it was on a new world, its heavens were now serene, and its earth changed, and the Apostle says that the two destructions are analogous; as was the perishing by water, so must be the perishing by fire.

Without entering into the question as to how far this destruction will extend, whether beyond what is known as the apocalyptic earth, and referred to in Rev. xvi. and xviii., or to the whole globe—without considering this question, the present object is to show that St. Peter did not intend to teach that the material earth was to be so consumed by fire that it would disappear from the heavens as a lost star. On the contrary, his analogy teaches the reverse, and in verse 18 he further guards against any such impression. In the preceding verse he has been telling us of “the heavens being on fire,” and dissolving, and of “the elements” melting “with fervent heat.” But in this verse he speaks of them as still existing. He calls them, indeed, “new heavens, and a new earth;” but he is careful to tell us in what their newness consists—in “righteousness,” “wherein dwelleth righteousness.”

To make St. Peter teach that the destruction that is to come upon the earth at the appearing of the Lord, is to be of such a character as to blot it from existence, to destroy him in a position of antagonism to all other writers of the inspired volume. It is to make him contradict himself. In Acts iii. 19—21, he speaks of the second advent of the Lord as “the times of refreshing,” “the times of the restitution of all things.” This does not look like the annihilation of the earth; but accords with the language of his Epistle, that there shall be “new heavens and a new earth, wherein dwelleth righteousness.”

It is the wicked, and their wicked works upon the earth, that will be consumed. This was the case in the days of Noah, so shall it be in the day of Christ. But the earth shall remain. Its curse shall be removed. Its blessing shall be restored, “as God hath spoken by the mouth of all his holy prophets since the world began.” “Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him.”

B. B. L.

AN EXTRACT AND REPLY.

LONGFELLOW'S POEM ON THE JEWISH GRAVES AT NEWPORT.

Pride and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the background, figures, vague and vast,
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming Time.

And thus for ever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.

But, ah! what once has been shall be no more
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

A REPLY.

And hast thou then forgot,
Proud Gentile, in thy scorn,
That Israel's Strength Repenteth not?
Not of thy race, earthborn,
To vow and not fulfill—
His charter standeth still,
Ay, firmer than the rock;  
"The mountains shall depart,  
And the strong hills remove,  
While Israel of Jehovah's heart  
The constant love shall prove."  
He has been trodden down  
Like mire beneath thy feet,  
The refuse of the town,  
The sweepings of the street; —  
It was but for a moment—  
"Twas God's short day of wrath,  
He shall arise more potent  
Than in his palmiest youth;  
This "worm" shall "thresh the mountains,"  
Shall "beat them into dust"—

Refreshed by living fountains  
Of Faith, and Hope, and Trust.  
And Gentile Hosts shall tremble,  
And costly offerings bring,  
And meekly takes the yoke  
Of Zion's conquering king.  
Yes,—like a Hebrew book  
Shall the world's history read,  
Backward to Eden days  
The grand, old Prophets lead;  
Back from her death and woe—  
Back from her toil and strife—  
Back to her early glow  
Of Peace, and Joy, and Life.  
Ada (Prophetic Times).

THE TENURE OF LANDED PROPERTY IN PALESTINE BY TITLE OF "AMAR."

There are various modes in Palestine for acquiring a title to landed property. One of these modes is scarcely known to Europeans, but among natives it is both well known and used.

This is the tenure obtained by reclaiming or cultivating and planting waste land—the title of "Amar." (Arabic "amar," to build up, cultivate).

According to the very ancient code of laws, known in the country as the "Law of Abraham," he who plants (i.e. reclaims) land at any hour between sunrise and sunset, and without any other owner coming forward to claim the land and protest against his operations, thereby becomes the legal owner.

There is only one thing which would invalidate his right, and that is if his planting has been done upon land, the owner of which is at the moment absent on pilgrimage to Mecca, and hence unable to protect his property. Otherwise if the above conditions be fulfilled, the planting of a tree upon any plot of ground whatever makes the planter absolute owner, with right of gift or sale, of the tree with as much land as that tree can overshadow at noon day.

I have known various instances of this law being recognized and acted upon. There was one case in which unjust advantage was taken of its provisions by an unscrupulous man, who thereby got possession of a most valuable plot of ground close to Jerusalem. A person whom I knew had wished to purchase this plot, and having ascertained who were the owners, he entered into negotiation with them. They were peasants of the village of Lifta. While the negotiations were still pending, my friend one day walked past the spot and saw one of the city Effendies on the ground, busy in some way, which led to his being asked what he was doing there. "This is my land," he replied, "I am going to plant it." "Your land? I thought it belonged to such and such peasants." "You are wrong, it is my land, and has been in my family more than a hundred years. I can show you the title deeds." Of this my friend gave up all idea of his intended purchase, supposing that the alleged owners had been deceiving him. The Effendi presently planted the ground with olive trees and put it into neat order.

After some time my friend happened again to be passing the spot when the possessor was there examining his trees. The latter called to him, "You have not looked at my title deeds—come and see them"—then pointing to the trees, "here they are." "How? what do you mean that you have no papers? You told me the land had been a hundred years in your family." The other laughed. "That was only to prevent your buying it. I meant to have the land, you believed me, I have got it now, dispute these title deeds if you can."

It turned out that the peasantry had indeed been the true owners, but they did not know until too late that their land was being planted, in open daylight, by another. Though they tried, they could not upset his newly acquired title, and thus their land passed away from them for ever.

Possibly as both were Moslems, the Effendi may have afterwards made some small present to the poor people, or given them, by way of compensation, his protection in some affair in which they needed an advocate, but there was no legal redress for them. Their waste land had become the property of him who had planted it.

Another case occurred in the year 1855, in the valley of Tertus, under our own eye. Some Bethlehemites came down, as they often did, for a day of pleasures under the fruit trees, and beside the running brooklets. It was the season of peaches. They ate of the peaches and threw away some of the stones, but two were somehow planted, sprouted and grew into fine young fruit trees. The Bethlehemites claimed their rights as owners of these trees and of the land upon which they stood. The original owner, not wishing to part thus with his land, was actually obliged to buy it back. He paid 1,000 piastres, nearly £10, and thus only could he recover his property from the new owners.

The object of the law of "Amar" is doubtless to encourage the cultivation of the soil. The country is under-populated; there are not people enough to cultivate one-tenth of the lands; they lie waste; the land enjoys its Sabbaths. He, therefore, who reclaims and plants is a public benefactor.

It is a recognized axiom which no one would think of disputing that the title by "Amar" is stronger than the title by purchase. Of course the right and proper way is (not the forcible taking of waste land from its owners, but) to make previous terms by which the owner's consent is obtained.

I have known of instances where agreements of
partnership have been thus made by peasantry unable to cultivate all their lands. The person taken into partnership was to plant the waste land for both parties, and, having done so, he was entitled to claim that the land and all thereupon should be divided between him and the original owner, thereby obtaining an absolute and equal right of property in his share.

This method, therefore, offers to persons wishing to found colonies in Palestine a very easy mode of obtaining land without the expense and difficulties attending purchase.

The peasantry would in a vast majority of instances be only too thankful to make terms of the kind above described with European settlers, and would consider themselves amply compensated by the improvements on their lands and by the benefits otherwise resulting to them from their connection with European skill and fair dealing. The European settler would at once secure the good-will and protection of the people among whom he wishes to live. It would be for their own interest to aid him in his work and to defend him against others. He would also secure the help of their experience as natives of the land—acquainted with the climate, the seasons, products and peculiarities of cultivation, all of which he could only learn for himself after years of residence and labour.

Further, he would have the help of persons already inured to work and able to bear exposure to heat and cold, whereas he himself would need time before he could be sufficiently acclimatized to labour without risk as they could.

It has always seemed to me that when Israel shall be restored to the Land of Promise they will find in the present mongrel Arab population "the sons of the stranger" who are to be "their ploughmen and their vine dressers." It will not be necessary to exterminate or to remove the present meagre population; on the contrary, they will be wanted, and will gladly help the new comers, rich in European knowledge and in capital, to settle in the land.

Having lived many years in the Holy Land, and having paid much attention to the subject, I feel strongly inclined to believe that, in five years after a fresh population shall have been thrown into the country, the long-neglected lands, still so fertile—the bare mountains, still so suitable for terraced vineyards might be in full cultivation, bearing fruit, and able to sustain thousands, nay millions of inhabitants.

May that day come speedily when, with the blessing of their Lord and King, Israel shall enter upon their glorious inheritance, and when they shall say, "This land that was desolate is become like the garden of Eden." (Ezekiel xxxvi.)

Mrs. F.

THE AMERICAN COLONY AT JAFFA.

The two following statements from the Sword of Truth, the organ of the colonists, will be read with interest. The one addressed by thirty-four of the settlers to their friends in America, runs thus:

"We have some three hundred acres of wheat, and barley, and potatoes, all looking first-rate. The health of our beautiful little city is good; our hopes are high, and our prospects for the future glorious. We have already commenced to plough for 'Dura,' 'Seema,' and corn, and beans, and other things. The rains and dews are abundant, and came much earlier than in former years. All who went to work to carry out the great object for which we came to this land, are doing well, and are contented and happy.

We now want to let our friends know that Jaffa, and its vicinity, is a first-rate place to make a good living. Yes, we will say more, to make money; and by diligence and industry, to accumulate a fortune. Only three miles from Jaffa, is a never failing stream, the Ogee, with water power at one fall in the river to run ten cotton and woollen factories, and five grist mills, the year round. A small company, with a cotton and woolen mill, would soon make a fortune. There is cotton of superior quality enough now raised in Jaffa to run five mills the year round, and wool without end. Both have to be exported and made up, and then imported back into the country, paying a duty both ways. A sugar cane mill and press would be a fortune; so would an oil mill press, so would a good grist mill, and there is no place that we know of on earth that would pay better for business, on vessels of from one hundred and fifty to two hundred and fifty tons burthen. An English vessel refused orange boxes at seventy-five cents each, in gold, from here to Alexandria, only thirty-six hours sail, and much less than that with a fair wind. A good butcher would make a fortune in a few years. A nice neat hotel at the foot of the mountains of Judea, would be a fortune in a few years. So also a line of stages running from Z. A. and G. A. Drisko's United States 'Le Grand' Hotel, Adams City [near Jaffa], to the Hotel at the foot of the mountains. This would be an immense fortune in a few years, as travel in this country is on the increase beyond all precedence; forty American travellers arrived here in one day last week. Add to this fact that we have the best, and easiest to be worked farming land in the world; and also the fact that we have not named one half of the opportunities of going into business and doing well; then who could go back from such a land—such a country—and such a climate? We answer most emphatically that we are not among the number who will go back, or look back. No, never! never! Our faith is firm in the dispensation of the fulness of times, in the running out of the times of the Gentiles. In the fact that the set time to favour Zion and Jerusalem has come; and also that the time has come together to this land, and help, restore and redeem Palestine."

The second communication, dated February 23rd, is addressed by a Mr. Drisko, a colonist, to some friends likewise in America, which runs thus:

"Having been living in the vicinity of Jaffa for the last five months, and having become somewhat acquainted with the business of the place,
and the chances for business, I take this opportunity to give you a few statements in relation to the prospects of opening a lucrative business in the following branches, and at the same time be helping to carry out the purposes of God in the commencement of the restoration of Israel.

"First, with a little capital to buy an orange garden or two, or to buy the grounds and plant them, they would yield a great profit. One man here has four gardens that yield him a yearly income of seven thousand five hundred dollars in gold, clear of expenses, to say nothing about the vegetables and produce therein raised. Second, a good sugar mill here, well managed, would yield a man a fortune in a short time, for there are large quantities of sugar cane raised here now, and the cultivation of it would greatly increase if there was a market for it here. Sugar here is worth from ten to twelve cents, per pound, and molasses from eighty cents to one dollar per gallon, both of which have to be imported from France. Third, an oil press, such as they use for manufacturing linseed oil, would do a good business. Fourth, a small company to put up a cotton and woollen manufactory on the Ogee river, only three miles from the city. There is plenty of cotton raised here, and people enough to wear the cloth, whereas now they pay an export duty of eight per cent. on cotton, and an import duty of six per cent. on their cloths. Cotton is here worth eighteen cents, per pound, and cotton cloth sells for sixteen to twenty cents, per yard. Fifth, a good flour mill, of an improved kind, to run by steam would pay well. There is one here now, but it cannot do one-fourth of the business. There are a great many shiploads of wheat shipped to France every year, and flour shipped back. Wheat is now worth one dollar and fifty cents, per bushel, and flour about ten dollars per barrel, and is mostly imported from France. Sixth, a few small vessels, say from one to two hundred tons, good model for sailing, with good ground tackles, could do a good business, for nearly all the freight that comes here now comes by steamers, and they charge very high rates. Their exports consist of wheat, oranges, bones, sheep, oil, soap, while they import boards from Trieste, rice, sugar, coffee, salt, nuts, and many other kinds of goods and merchandize. The freight per barrel on oranges to Alexandria, some two hundred and fifty miles, is sixty cents, the same on sheep. There are from ten to fifteen thousand sheep shipped from here yearly. The natives here never shear their sheep, they make no account of wool, except what they pull from the pelts of those they kill, and that sells for twenty cents, per pound. Seventh, a small steamer, drawing six or seven feet of water, to come inside the breakwater would do a good and paying business. Jaffa is the seaport for Jerusalem, Lydias, Ramley, Nabulous, Hbron, Bethel, Bethlehem, and various other large and small towns, in fact it is the seaport for all middle and southern Palestine. A good hotel at the foot of the hills of Judea, on the road leading from Jaffa to Jerusalem, might do a good business; and also a line of coaches to run from here to the hills would do well as there is a great amount of travel from here to Jerusalem. Lastly, a store or two here, manufacture and merchandize, would have a good run of trade. So you may see there is a large field open for a remunerative business to those who wish to avail themselves of the opportunity. Any one who wishes to make further inquiries relative to the business and prospects of the country here, will receive a prompt reply by addressing 'John A. Drisko, Syria.'"

HOW ARE THE JEWS TO BE RESTORED?

REV. AND DEAR SIR,—In the July number of the Scattered Nation there is a letter by the Rev. Mr. Holmes, reflecting on my speech at the Hebrew-Christian Alliance meeting on May 14, which demands as courteous a reply as the letter in which the strictures on that speech were contained; and you will no doubt allow me a space in your most valuable periodical, to enable me to do so. Mr. Holmes makes three objections, which I will endeavour to reply to separately. Mr. Holmes seems to object to my idea that the Jewish people will be restored in an unconverted state to Palestine. He says, "Is there not a possibility, to say the least, that the Hebrews may be gathered back to their own land, converted? Why may they not be born of the good seed of the kingdom—"the truth as it is in Jesus"—whilst yet a scattered nation, and then be gathered and become an assembled nation once more?" I reply, there would be a possibility, had the Holy Ghost left us in the dark; but He has not. To my mind there are three very striking passages in the Bible, not to speak of others, which entirely upset the argument of their restoration in a converted state. In that grand passage, Deuteronomy xxx. 1—9, it is positively declared that the circumcision of heart will take place after their restoration. In Ezekiel xxxvi., after the prophet has foretold their future restoration, he says, in verse 25, "Then will I sprinkle clean water upon you, and ye shall be clean;" and the noble passage, verses 25—33, denotes conversion after restoration, and not before. Again, in Zechariah xii. 9—14, the prophet foretells the outpouring of the Spirit on the restored nation, "the house of David and the inhabitants of Jerusalem," again signifying restoration before, not after, conversion. And these three grand passages, with many other minor odes, are quite sufficient to show that after Israel and Judea are restored to Palestine in an unconverted state, though, I grant, awakened state, one of the greatest dramas of the world's history will be witnessed—"a nation born in a day"—a drama fraught with the most important results for the world's humanity, which will be the death-knell of Popery and infidelity, and which will hasten the world's final redemption and the millennial glory. The second objection which Mr. Holmes makes to my speech is that I have mentioned that a Baptist minister differed with me in my views, and that therefore
my remarks on that account "call for explanation, as it is open to a unkind construction, being apparently alien to the tone of the meeting, which was unseemly." Surely, sir, Mr. Holmes can never have gathered from my speech that I made his denomination responsible for any erroneous views held by one of its ministers. Unfortunately, those views are not exclusively held by the gentleman to whom I alluded. They are held by the great bulk of professing Christians, certainly almost exclusively by the denomination with which I am connected, and amongst which I labour, "the United Methodist Free Churches," and by all the sections of Wesleyan Methodism; and too well am I aware of the very dark veil which conceals the future millennial glory from the great mass of my Gentile brethren, to fasten upon the Baptist brethren the odium, if odium it be, of disbelief, or trying by spiritualizing to explain away, the glorious promises of God towards our nation. I would assure Mr. Holmes that some of my dearest friends are connected with the denomination of which he is, no doubt, a faithful and zealous minister, and that those who know me best know that from pulpit and platform I have ever endeavoured to inculcate love to the brother of whatever name; and that the congregations and audiences I am called upon to address are ever taught by me to cultivate the most friendly feelings towards all those who love the Lord Jesus in sincerity and in truth.

Mr. Holmes next takes objection to my remark, "that if you tell the Jews that Jerusalem means in one place the Church of God, and in another place something else, they will not easily credit your statements." And then he challenges the correctness of those words by quoting two passages from the New Testament. Now, I demur to that view of the case on two grounds. The first ground is this, that the cases are not parallel. Mr. Holmes quotes the New Testament, and I alluded to Old Testament prophecies, where so-called spiritualizers take all the blessings for the Church of God, and give all the curses to the Jews. Mr. Holmes says two Jerusalems are mentioned in the Epistle to the Galatians. Granted: whoever denied it? But the question I wish Mr. Holmes to answer is, whether two Jerusalems, or two

Zions, or two Israelites are ever alluded to in the Old Testament. I believe the views alluded to by Mr. Holmes are all significant of the Gospel dispensation, but I have yet to learn that this invalidates my argument about the spiritualizing terms in vogue in reference to Jerusalem.

Secondly, I object to the opinion of Mr. Holmes on the ground that punishments and blessings have been predicted in reference to our nation. We all agree that the curses have been fulfilled as addressed to Jerusalem, etc.; why not, then, the blessings? Where is the consistency of holding one series of literal views, and another series of spiritualizing views? "Ah! but," says Mr. Holmes, "what about these two passages I have quoted!" I would answer this question by asking another question. In Colossians iii. 11, it is said, "Where there is neither Greek nor Jew, circumcision nor uncircumcision," etc.; would Mr. Holmes therefore conclude from this passage that the Jews are no more in existence? Surely he would not. The common-sense view of the case is just this—that under the Gospel all men stand on one grand platform, but that nevertheless the Jews, as a nation, have distinguishing peculiarities and national privileges, and that all the blessings predicted are to be interpreted literally, and not spiritually. When I spoke at our meeting I did not give utterance to hastily conceived views. These views have been matured by years of continual study of prophetic truth; and I have no hesitation to assert, that what I said there can be proved by personal experience, and by that of our brethren who labour amongst our nation,—that many of our brethren are kept away from the feet of Jesus by this erroneous interpretation of the Word of God. And I, for one, as a converted Hebrew, and as a Christian minister, must decidedly enter my protest against the view, unfortunately held by so many of the best men of our day.

Apologizing for this lengthy letter,
Believe me to remain,
My very dear brother,
Yours faithfully,
In the bonds of our crucified and risen Lord,
S. M. H. Bellyn.

ISRAEL AS THE SON OF GOD.

The children of Israel, in their collective capacity, being expressly called in Holy Writ "my son," i.e., the son of God (Exodus iv. 22), the writer would feel obliged to the Editor of the SCATTERED NATION Magazine, or to any of his competent contributors, if he or they would kindly elucidate the phrase from a Hebrew point of view. Some commentators appear to have too much to spiritualizing; others too much to rationalizing. May not the truth lie between these extremes, and be found in a nationalizing sense of such passages?

The literal sense of the term Son of God, meaning a divine male child—Immanuel—never appears to have found great favour with the Jewish mind. The sublime national conviction of the unity of the Divine essence or nature, seems to have made the Hebrew nation shrink from every approach towards dualism in the Godhead with an extreme aversion. Hence the bitter opposition to the assumption of Sonship of God in its proper sense by Jesus. He might possibly have been tolerated as a figuratively divine Messiah; but could not be endured as a literally divine Messiah—Immanuel. By challenging the latter, He was accused of blasphemy, and on the strength of that accusation was crucified. Yet logically and properly considered, the infinitely sublime God-like conception of an eternal Son—"the image of the invisible God, and first-born of every creature"—far transcends all finite power of creation or origination, and is therefore beyond the range of any reasonable or rational blasphemous idea. A wicked spirit must have first injected that thought into the human mind. But this is digressing from the object in view.

The query for elucidation is—May not the
term Son of God be embodied and fulfilled in a national as well as in a personal and mystical sense? By a mystical sense is meant the Son of God as dwelling in the minds and hearts of all true believers in Jesus, whether Jew or Gentile, through the medium of the Divine Spirit, thus constituting "the general assembly and church of the first-born," without any middle wall of partition within it.

The national sense of the term Son of God may be defined in the words of the prophet Zechariah xii. 8—"In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." A literal interpretation and application of this passage, it is submitted, leads rather to a national than a personal sense or reign of the Messiah. Can any language be more express—"the house of David shall be as God, as the angel of the Lord"? What is this in other words but defining or representing the Messiah from a national stand-point?

In the prophecies of Hosea we are told (chap. ii. 1)—"When Israel was a child, then I loved him, and called my son out of Egypt." The Apostle Matthew applies this language to the individual Messiah—viz., "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (Matt. ii. 15). The Rev. Albert Barnes takes the very great liberty of saying—"It cannot be supposed that the passage in Hosea was a prophecy of the Messiah, but was only used by Matthew appropriately to express the event."

The writer submits that such a comment does not meet the case nor solve the difficulty. May there not be a sense in which the "my son" or Messiah represents Israel, and in which Israel represents the Messiah or "my son"? What says the same prophet Hosea a little further on—viz., in chap. xii. ver. 13—"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." The primary allusion here is evidently to the great Jewish legislator; but by analogy it may apply to the Prophet like unto Moses (a legislator or king in Jeshurun), whom he foretold the Israelites the Lord would raise up for them (Deut. xviii. 15). In this second quotation Hosea speaks of the deliverance of Israel from Egypt in another sense from what he does in the first quoted. The former quotation admits of a personal sense, as applied to Jesus by Matthew. The latter implies a national sense, which sense is nowhere qualified in the New Testament. If, by analogy, Jesus is the "Prophet" spoken of by Hoseas, He cannot at the same time be "Israel" in the same verse, for this would confound the personal with the national sense, and the prophet keeps the two intelligently distinct, Jesus representing Israel in chapter xi. 1, and the prophet or preserver of Israel in chapter xii. 13. Both in the Old and New Testament Jesus is spoken of in the sense of a Jewish "preserver" and Deliverer (Ps. xiv. 7 and Rom. xi. 26).

Now, the point for debate is, whether the Scattered Nation may not at this moment be scripturally considered as being in one sense in Egypt (Rev. xi.) in spiritual darkness and thraldom; but when converted and restored to their own land, be destined so to exhibit the "angel of the Lord," or represent the Messiah, as to fulfil the promises of the latter-day glory in their spirit? The writer is inclined to the affirmative; but, at the same time, is open to conviction from a fair and candid construction and interpretation of the passages of Scripture cited, with others which might be cited, if they can honestly be made to do better duty in favour of the personal or spiritual reign theory. By the collision of Jewish and Gentile steel, the electric spark of knowledge is to be elicited. The more the divine fire of truth is stirred, the brighter it will burn, so that it is prayerfully and carefully stirred.

The sum and substance of this communication—or rather its moral—is "to prove all things, holding fast by that which is good"—that which will stand the ordeal of a sound, critical, logical, and prayerful examination of the inspired volume. The conversion of the world is, in some important sense or other, dependant upon the restoration of the Jews. Ought not this solemn consideration to stir up all God's family to exclaim, not half-heartedly, but agonizingly, "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel be glad."

JAS. HOLMES.

THE UNIVERSAL ISRAELITISH ALLIANCE.

At the last general meeting of this Alliance an eloquent and highly interesting address was delivered by the President, M. Crémieux, from which we quote those parts more especially relating to the connection between Jews and Christians. "Our Holy Alliance" M. Crémieux said, must be strengthened and increased; for the moment has come for putting a stop all over the world to those inhuman persecutions which still afflict the Jews in so many countries. These persecutions must cease, and, as civilization advances, enlightenment must obliterate these frightful and deplorable prejudices. Also, how often has the year just past brought us painful news! What baseness and bitterness! In how many countries are the Jews still persecuted! What humiliations! What contempts! What ruin! What sanguinary violence!

"Nevertheless, let us take comfort; the voice of justice commences to make itself heard against calumnny and persecution; the torch of reason diminishes barbarous prejudices and unfounded suspicions. In vain have eighteen centuries heaped them on our heads; our heads have not been bowed down to these inhuman persecutions which are sanctioned by the Divine token. What is the cause of their hatred? What do they allege against us? To this day the living cause of an undying persecution is that we have crucified Jesus Christ! The time has come for energetically repudiating this foul charge. Are we, who live in this nineteenth century, to be haunted with a crime, committed.
more than eighteen hundred years ago, in a corner of the globe, in a city of a small kingdom, by a handful of ignorant and bloodthirsty fanatics; a crime, of which nine-tenths of the Jewish population were totally ignorant, and which at the time of its perpetration attracted so little notice that contemporary records have not preserved a trace thereof! Nevertheless, it was imputed to all the Jews of Palestine, to all the Jews already dispersed in various countries, to all their posterity, to us the Jews of 1866, to the French, English, German Jews; to the Jews of the five parts of the globe, yes, even to those, whose very existence was ignored and only brought to light after the lapse of many centuries. If Jesus Christ were to appear in our midst, which of us would call out: 'Crucify him!' I speak from a purely human standpoint; but, were I to consider this question from a religious point of view, adapting my language to that used by Christians, what answer could they return to questions such as these: 'From all eternity God had resolved to save you by His death, to redeem you with His blood; He had fixed the day and the hour of this all-atoning sacrifice. He had predestined the accusers, judges, and executors. How could they have avoided this inexorable decree? God wished to die; His death was the greatest expiation for our sins, the means of our reconciliation with the Father and of our acceptance as heirs of the heavenly kingdom. What legitimate motive, therefore, can you adumbrate in defence of your inhuman fury against the Jews? One word, one sign by God, and they would have fallen at His feet. But no, the Christian religion was to go forth from the cross, which you yourselves call the sign of redemption!'

"Yes, I say to the Christians present here—I accept at this moment the Christian religion; Jesus is God, the cross is the divine symbol; this religion, which spread with so much prestige, this worship, which is practised with so much splendour, and which is paid with so much sincere piety to the redeeming cross—it is the death of Christ which has founded them! The death of Jesus has effected for the world the abolition of the original sin; for all those who terminate their career here below, the eternal light! And this death, which, moreover, is nothing but a miraculous resurrection, this death—which is for you a ransom and for your souls immortality—you enact a penalty for this miracle by unheard of persecutions to the seventieth generation! How often have we not heard Gentile philosophy denounce against the declaration of the Decalogue, "I punish the third and fourth generation of those that hate me!" Our learned Jews have perceived that its meaning must be explained; they said that God only punishes the generations which hate Him, but at the fourth generation His Divine wrath is appeased. But your wrath is imperishable! Let us, gentlemen, in future, neglect no opportunity of protesting against this iniquitous and revolting accusation. I have protested in the presence of the majority of the constituent assembly of Bucharest, which received me so favourably, that, but for the breaking out of a formidable riot, it would undoubtedly have carried out its resolutions of tolerance and religious liberty; I protest here in the name of all our co-religionists of the whole world—we have not crucified Jesus Christ.'

The answer of the Christian is: We abhor persecution, but we deny your assertion that you have not crucified Jesus Christ. And why?

1. Because the Jewish nation never protested against the crucifixion of Jesus.

2. Because you crucify Jesus Christ every day afresh.

The erroneous statements of Mr. Crémiieux shall be fully replied to in our next number.

PERSECUTION OF THE JEWS IN MOLDAVIA.

In the House of Lords, on July 1, Lord Stratford de Redcliffe rose to move that an address be presented to Her Majesty for copies of any correspondence which might have taken place between Her Majesty's Government and the Ottoman Porte, or the Hospodar of the Danubian Principalities, respecting measures adopted by the Government of the latter for depriving the Jewish residents of Moldavia of their landed property, and expelling them from their farms, and many of them from the country. He said it would be in "their lordships'" collection that the country, to which his motion referred, had been placed under the special care of Her Majesty's Government and several powerful allies. It appeared, from information he had obtained, that in the Principality of Moldavia a large proportion of the population had been from early times of the Jewish persuasion, and generally, with some occasional exceptions common to all parts of Europe, they had enjoyed tranquility, and had been enabled to pursue their industrial avocations without molestation. But a few weeks ago a sudden attack was made upon them, not only through the religious prejudices of a part of the people, but also by a positive ordinance from the Home Department of the local Government. Many of them had made contracts, partly with the Government and partly with private persons, for the purpose of carrying on farms, inns, and places of public reception, and they were in a condition to acquire property. It would seem that this circumstance annoyed those who had hitherto enjoyed a sort of monopoly in the conduct of inns, and the Minister of the Home Department, M. Bratiano, issued an ordinance by which the Jews were dispossessed of their property, and expelled from their holdings, without any reason being given, but under the pretext that they were vagabonds. Numbers of Jews were seized, put in fetters, and forcibly carried away by troops to be embarked on the Danube for transportation to some unknown land. Representations were made to the Emperor of the French, who expressed his sympathy with the sufferers, and engaged to send orders to his agents at Moldavia to make representations to the local Government, and to obtain all the redress he could. At the same time repre-
sentations were made to the English Government, and Lord Stanley, with his usual promptitude in attending to the public interests, wrote to the British consul at Jassy, and to the authorities, for the purpose of obtaining relief for the sufferers. In order to give an idea of the manner in which the Jews had been treated, the noble Viscount quoted several extracts from the "Archives Israelites," in which a heart-rending account was given of the cruel indignities to which the defenceless and unoffending victims had been exposed through the injudicious and cowardly conduct of the Government. In compliance with French interference, the public execution of the decree had been countermanded; but, although overt acts of oppression had, he would not say ceased, but been suspended, secret persecution continued, and no redress appeared to have been given to those who had suffered through being violently seized, chained, and transported. He presumed that the Jew was as susceptible to persecution as the very best Christian, and difference of religion was not a circumstance calculated to make any change in the degree of sympathy which one would entertain for sufferers of this kind. Persecutions such as he had described must excite strong feelings of sympathy in favour of the Jews, strong feelings of indignation against the Government that could act in such a manner, and still stronger feelings of indignation against the Minister who was the instrument of transactions so disgraceful. He understood that M. Bratiano, the head of the Home Department of Moldavia, was a gentleman of extreme principles, verging on democracy, and had given proofs of his principles in that respect, and, therefore, being placed in a position of trust, it was something almost inconceivable that he should act in the manner he had done. One would have thought that representations made by powers such as France and England would have had some immediate effect; but he understood that M. Bratiano was still in office. In conclusion, he begged to move the address of which he had given notice. The Earl of Denbigh expressed his strong disgust at the manner in which the Moldavian Jews had been treated, and his hopeful expectation that the English Government would exert all its influence in order to obtain a fair and just treatment for the Jewish population. The Earl of Malmesbury, in reply, said it would be undesirable to discuss the matter on this occasion, because just previously to the noble Viscount's entering the House he had received her Majesty's permission to lay upon the table the papers for which the noble Viscount asked. Now, although the statement of the noble Lord was no doubt correct, as far as the persecution of these men was concerned, still it was an ex parte statement, and till their lordships had read the papers which would be at once laid upon the table, they would hardly be able to judge fairly of the conduct of her Majesty's Government, or of the treatment to which the Jews had been subjected. The difficulty was that this question was entirely one of internal government, and it was generally allowed that we ought to interfere as little as possible in the internal affairs of foreign countries. He would, however, say no more at the present time, because their lordships were not yet in a position to judge of the facts of the case. Of course, if the noble Lord wished to bring the matter forward on a future occasion he should be glad to enter into the discussion of it.

Lord Stratford de Redcliffe said that after what had just fallen from the noble Lord he would withdraw his motion, reserving liberty to himself to draw attention to the subject on a future occasion.

In the House of Commons a similar motion was brought forward by Sir F. Goldsmid, and after a few short observations by Mr. Darby Griffith and Alderman Salomons, Lord Stanley stated, in reply, that information had been received from Mr. Green, the British consul at Jassy, who, in a personal interview with Prince Charles, had received the assurance that these persecutions would be put a stop to. How far the promise would be verified, he (Lord Stanley) could not undertake to say, but as far as the matter rested with the Prince, he believed that he was perfectly sincere in what he said, for he had acted very fairly in all these matters. If the popular prejudice was really strong and general, he could not hold out a hope that it would be entirely removed by diplomatic action, and in that case they must trust to time and the general pressure of the civilized communities of Europe. At any rate, the English Government would do all that was reasonable and possible; and the French Government were acting cordially with them in the matter. In a case of this kind, the more discussion there was and the more publicity there was given to the subject the better.

AUSTRIA.

A deputation of Hungarian Jews has been received by the Minister of Religious Affairs at Vienna, and has been assured by the Secretary of that Department that the exceptional condition of the Jews in Hungary will shortly be changed, and that Jews shall be accorded to them. The Austrian Minister of Justice has submitted to Dr. Wolfgang Wessely, a Jew, and Professor of Jurisprudence at Vienna, a scheme for the reorganization of the criminal code on which he is desirous to consult the most eminent lawyers of the country in order to obtain their advice previous to introducing it into the Legislative Assembly. In an official letter addressed to Dr. Wessely, and inviting him to accept the task entrusted to him by the Government, the Minister refers to the eminent abilities displayed by Dr. Wessely, and assures him that every one of his suggestions shall meet with earnest and profound consideration.

THE HUNGARIAN DIET.—In a recent sitting
of the Lower House of the Hungarian Diet, M. Bernath, a member of the Left, demanded that the Government should bring in a Bill for the emancipation of the Jews from civil and political disabilities.

Religious Intolerance in Hungary.—The Allgemeine Zeitung des Judentums relates:—

"At Senys, a small village of Hungary, the restoration of constitutional rights to the people of Hungary was allowed to pass unnoticed, owing to the indifference of the populace. A Jewish proprietor, ashamed of the lack of patriotism displayed by his fellow-citizens, calls the inhabitants together, and in their presence attaches a superably-decorated tricolour, manufactured at his own expense, to the spire of the village church. The people, animated by the sight of their favourite symbol, loudly applauded the action, and manifested their delight by sundry demonstrations of joy, when suddenly an unexpected event occurred, which made an end to the contemplated festivities. The chief magistrate, when informed that the banner, which was the sign and centre of rejoicing, belonged to a Jew, immediately ordered it to be torn down, 'lest,' as he said, 'the sacred cause of the Fatherland should be desecrated by being mixed up with a profane and impure religion.' The command was forthwith obeyed, and the Jew, who had shown so much patriotic zeal, instead of receiving the reward he richly deserved, became the object of general reviling and scorn."

ITALY.

Among the Deputies chosen at the recent election is a Jew, M. Davide Consiglio, a native of Rome, who will take his seat in Parliament as representative of Mercato.

SWITZERLAND.

The erection of two additional synagogues is contemplated, one at Basle and the other at Zurich. In the former place, the first stone of the proposed building was laid, with great pomp, on the 24th of May; and it is intended to make this place of worship—of which the cost, amounting to 60,000 francs, has been raised by voluntary subscriptions—"one of the chief ornaments of the town. At the same time, a wealthy banker, M. Jacques Ris, has acquired the citizenship of Zurich, he being the first Israelite on whom that distinction has ever been conferred.

AMERICA.

New York.—Association of Sabbath-Keepers.—The Jewish Messenger of New York records the establishment in that city of a Society for promoting a proper observance of the Mosaic Sabbath by the Jewish business community, and procuring situations for Jewish young men where they will not be required to violate their Sabbaths.

Meeting of American Jews at Philadelphia.—The annual meeting of delegates from the Jewish communities in the different cities of America was held at Philadelphia, in the last week of May. Fifty-two communities have been inscribed on the register of the Board. The meeting led to the following practical results:—550 francs were voted to support the missions in China and Abyssinia, which will be undertaken by the Universal Israelitish Alliance; a resolution was passed to encourage agriculture and industrial pursuits among the Jewish inhabitants of Palestine; the thanks of the meeting were tendered to Sir Francis Goldsmid for his intervention on behalf of the persecuted Jews in Servia; a society for increasing the number of Jewish publications was formed; and, finally, it was resolved to establish a Jewish college.

JAMAICA.

From statistics published with regard to the religious communities of Jamaica, we glean the following facts:—In the city of Kingston there are, first, a German synagogue, presided over by Dr. H. Meyers, and numbering more than 400 members. The average attendance is about 80. During the year 1864 the number of marriages recorded was 3, that of births, 12, and that of religious confirmations, 6. 2nd. A Portuguese synagogue, which counts nearly a thousand adherents. The attendance varies from 1 to 600; the number of marriages from 7 to 12; the births may be estimated at 20. A school, which the two synagogues possess in common, is placed under the direction of Mr. B. A. Franklin, and received a Government grant of 1,000 francs per annum. Besides these, there exists a third synagogue, called Barbadoes, which numbers 80 members, of whom 12 generally attend the Divine service.

TRIPOLIS.

A telegram has been received from Paris announcing that at Judihan, in Tripolis, the Arabsians have set fire to the Jewish synagogue, which has been destroyed, with all the sacred objects it contained.

TANGIER.

We learn that last Passover a Spanish crowd of fanatics dragged through the streets a figure dressed up like a Jew, which was afterwards burnt with great pomp, amidst derision and insults to the Jews. Moreover, Jews met with in the streets were beaten and ill-used by these fanatics. The fanaticism of Spain is thus being imported into Africa.—Jewish Chronicle.

THE LONDON SOCIETY AT THE PARIS EXHIBITION.

The Jewish Intelligence for July contains valuable information with regard to the work carried on by the agents of the London Society for Promoting Christianity among the Jews among the visitors of the International Exhibition. A daily record of the work performed and the results obtained is published by the Rev. E. M. Schlochow. We extract a few specimens:—May 11th.—This day I had the privilege of speaking to many Jews. One gentleman, after a lengthened conversation, during which he told me that he knew Dr. M'Caule, Palestine Place, and our work, gave me his card. He is a Jew, and he confirmed the statement he had read in our address that an inmate of our Hebrew school is now at the Cape of Good Hope, proprietor of a newspaper. He took great interest in the progress of our Society, though he seemed to lean to the rationalistic school. 13th.—Again a great number of Jews from various countries. There came,
for the third time, three Turkish Jews, and bought parts of the Holy Scriptures. One of
them seemed to be a very rich man. There were several Jews from Silisia, one from the Grand
Duchy of Poland, some others from Frankfort, besides a great number who stood mixed among the
Gentiles, and heard in this way some divine truth.
The papers on the work of our society in English, German, and French, as well as
the tracts, were eagerly taken up by the visitors. I must here remark that hitherto we
have not found a single tract of ours in the Park worn or thrown away. I believe the reason of
this is our strict rule not to offer our publications, but to permit the people to take them themselves
if they like.

18th.—We had to-day a great number of Jews and Gentiles. Prince Oscar of
Sweden, accompanied by his chamberlain, spent half-an-hour in our place. (Amongst other illusory visitors were the crown Prince of Prussia, the Prince of Wales and the Duke of
Edinburgh). It so happened that a Jew from Bavaria mingled in the conversation, when I
explained to the Prince the objects and means used by our Society, and the Prince co-descended
to speak to him on the subject. He was much interested, and showed a good knowledge of the
Holy Scriptures. He accepted a Hebrew New Testament, bound very nicely at the Operative
Institution." Many other interesting facts might be told, but the limited space at our disposal
compels us to refrain from further quotations, trusting that what has been communicated will
be sufficient to ensure the sympathy and prayerful co-operation of all who love Jerusalem.

A JEWISH TESTIMONY AGAINST INFIDELITY.

The Archives Israelites after advertizing to the recent persecutions of the Jews in Moldavia,
continue as follows:—"Persecution, however, is not the only adversary whom religious feeling is
bound to resist; there exists another enemy, not less formidable, and whose advance, it would
seem, is the more rapid in proportion as the human mind awakens to the injustice of religious
intolerance. Materialism and atheism, both representing, the one practically, the other
theoretically, the same principle, or rather founding their right on the negation of every principle, are
threatening us on every side. Anything rather than nihilism, and yet there is no disguising the fact
that, under various forms and appellations, nihilism makes dreadful progress amongst us, and
ensnares many in its deadly toils.

"An exhaustive treatment of this all-important subject would far exceed our present purpose; we
refer to it exclusively in relation to an institution of which many of our co-religionists are members.
We advert to Freemasonry.

"In a general meeting of the different loges at Paris, a discussion arose on the advisability of
retaining in their documents and banners the ancient formula, "To the glory of the Great Archi-
tect of the Universe." Many objected to this inscription as deliberately attesting the existence of
the Divine Being, and thereby infringing the "liberty of conscience," to be accorded to all,
while the only ground of defence was sought in its antiquity, and on the question being pressed to a
division, its retention was only ensured by the small majority of 100 to 67. Nothing can well
be more vague and inoffensive than the formula used by the Freemasons, and yet we find many
objecting to it as an encroachment on individual liberty. We will not now enter into an examina-
tion of the question to be attached to philanthropical institution which completely isolates itself from
God, but content ourselves with addressing the following question to our brethren:—Supposing
that next year a majority of votes declare themselves in favour of expunging the name of the
divinity from their documents, how would it be possible for any Israelite, who at all deserves the
name, to occupy a place in such an institution?"

A TALMUD TRANSLATION COMPANY.

A circular, published at Berlin, announces the formation of a Society for facilitating the publi-
cation of a complete edition or translation of the Talmud. This Association possesses a capital of
200,000 francs (about £8,000), divided among 250 shareholders. An enterprise like this is char-
acteristic of the times in which we live. A work, which formerly would have been undertaken with
a religious purpose, is changed into a commercial speculation, and made subservient to the material
interests of its promoters.

IMPORTANT DEGREE OF THE SULTAN.

A decree recently issued by the Sultan permits the possession by foreigners of immovable
property within the Turkish Empire. One of the greatest obstacles in the way of a colonization of
the Holy Land by Jewish emigrants is thus removed.

AN EARNEST REQUEST.

A DEAR BROTHER, known to me since many years as an Israelite indeed, asks the help of
Christian friends for 400 dollars, in order to enable him to pay the passage to America for a
sister and four children, who live on the Con-
tinent, and have wonderfully been prepared for
the reception of the truth, as it is in Jesus. I
know that the case is a genuine, a highly interest-
ing one, and merely refrain from giving details to
spare the feelings of all concerned in the matter.
Help the dear brother, and send your gifts to A.
Piowski, Esq., 30, Langham Street, W., or
to Major-General Goodwyn, 58, Kensington Park
Road, or to C. SCHWARTZ.
WHO WAS MELCHIZEDEK?

BY THE EDITOR.

I.

Some months ago this question was ventilated in the pages of the Scattered Nation: since then I have been repeatedly told that many feel deeply interested in this question, and would cordially welcome a satisfactory answer. An answer I shall attempt to give, but it rests with the reader to decide whether it is satisfactory. All I can say is, that I shall not be wise beyond what is written, believing, as I do, that it is much safer and more becoming to confess one's ignorance than to venture upon theories and speculations which have no other foundation than the wisdom of man, which may prove to be foolishness before God.

Melchizedek is twice mentioned in the Old Testament. We are made acquainted with his person, titles, and office, when he meets Abraham, who was returning to privacy after he had conquered mighty kings, who were flushed with victory, he having by this act of faith rescued Lot, and proved not only his unselfishness, but also his abhorrence of Sodom, by refusing the liberal offering made by the king of that country. We are not told whence Melchizedek came nor whither he went, neither when he was born nor when he died; yea, as far as the record in Genesis xiv. goes, Melchizedek might be living to this day, and never have transmitted his priestly office to any successor.

More than a thousand years roll on, and the name of Melchizedek is nowhere to be met with; when, suddenly, the sweet Psalmist of Israel, the man by whom the Spirit of the Lord spake, and whose word was upon his mouth, reveals to us the sublime declaration of Jehovah, "The Lord has sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psalm cx. 4). David records the marvellous fact that one whom Jehovah addresses as "my Lord," and whom David acknowledges as such, is to sit at the right hand of Majesty, to subdue His enemies, to rule from Zion, to gather around Him a people clothed with holy garments, He himself being invested in the most solemn manner (as Jehovah confirms the attestation with an oath) with royal and priestly dignity, the latter after the manner of Melchizedek. Nothing further is said of Melchizedek, and the question might justly be asked: Who is he who blessed Abraham, and to whom the father of Israel gave tithes; who is he after whose priesthood (and not after that of Aaron, which, since the time of Abraham, had been established in Israel) the man is to be that sitteth at the right hand of Jehovah?

Again a thousand years pass by, and once more we encounter the name of Melchizedek, reference being made to the experience of Abraham and the revelation given to David. Paul, who before his judges declared his belief in "all things which are written in the law and the prophets" (Acts xxiv. 14), and who never abandoned the hope of his nation, but rather gloried in being a Hebrew of the Hebrews, explains fully and throws much light on what was hitherto dark and mysterious.

It is known that Jesus Christ is compared in the Epistle to the Hebrews with all that was noble and glorious in the old dispensation, with the prophets and the angels, with Moses and Aaron. In the 5th chapter the excellencies and weaknesses of the Aaronitic priesthood are described and, in passing, the promise made in the 110th Psalm of the priesthood after the manner of Melchizedek is mentioned. To this all-important subject—for the priesthood of Jesus occupies as prominent a place in the New as that of Aaron, its type, in the Old Testament—the Apostle returns in the 7th chapter, into which I now intend to inquire.

The chapter consists of two parts. The
first ten verses referring to Gen. xiv. speak of Melchizedek as a type of Christ; the latter part, or 11—25, in connection with Psalm cx., describes Christ as a priest after the order of Melchizedek. We are told that Melchizedek is manifestly a person of extraordinary dignity, but we are also shown how much Jesus surpasses him. Looking to the first ten verses we perceive that as 1—3 defines Melchizedek's person and dignity, so 4—10 defines his relation to Abraham who was the father of the Levitical priesthood and gave tithes to Melchizedek. Inasmuch as he who receives tithes must be superior to him that gives them, and he who blesses must be greater than he who is blessed, Melchizedek must also be superior to Abraham. Then again, as Levi was in the loins of his father Abraham when he gave the tithes and was blessed by Melchizedek, it follows that Abraham, and in him Levi, from whom all the Aaronitic priests were descended, acknowledge the superiority of Melchizedek and of his priesthood above their own.

The Apostle describes the person and dignity of Melchizedek by what Scripture says of him, and by what it passes by in silence, believing that the silence of Scripture no less than its speech is designed. And justly so, for when we consider how very important a person Melchizedek is, we are surprised to find how little is said about him in comparison with other holy persons. We know where they were born, who their ancestors were, what they did, and how they died; but of Melchizedek our information is extremely scanty. Surely there must be design in this remarkable silence.

Let us now consider what we do learn on the subject. The Apostle tells us, in the first place, "This Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him." Following the example of Paul I shall speak when he speaks, and be silent when he keeps silence. He must have had a purpose in mentioning the occasion when Melchizedek met Abraham; for why should he refer to a well-known fact like this unless he had a special object in view? But what is it?

Perhaps there is no period in the history of Abraham, when he appears to greater advantage than on that angust occasion. Call to mind the circumstances of the battle and the victory. Lot had by his own free desire separated himself from Abraham, and determined to live in the midst of evil-doers for the sake of amassing riches. He looked at visible things, and when he beheld all the plain of the Jordan that it was well watered everywhere, he departed from the foundations of faith and pitched his tent toward Sodom. The conduct of Lot is judged by the holy writer in the few but decisive words: "Now the men of Sodom were wicked, and sinners before the Lord exceedingly." It soon happened that Lot and his possessions were carried away captive by the four kings who also attacked Sodom. Abraham might have reasoned within himself that as Lot had acted in unbelief the evil that had befallen him was a just punishment. Besides, these kings were flushed with victory and stood at the head of a numerous and brave army, while he could muster only a few untried shepherds; thus he might have excused himself from any effort on behalf of his kinsman. But Abraham did not judge Lot, nor reason with flesh and blood; no sooner did he hear that Lot had been taken prisoner, than in the strength of faith, believing in God's promises, he pursued the victors, defeated them, and obtained a great victory over them.

This victory may be considered as a type of the great warfare between the representatives of the kingdom of God and those of the kingdoms of the prince of darkness. When, according to Oriental usages, the king of Sodom offered Abraham the spoils of the victory, he carefully guarded the rights of his followers, but refused to accept anything for himself; not from indifference to earthly possessions, nor from motives of pride, but because he desired to show, by that act of self-denial, that his whole strength lay in his God, who was also his great reward. Thus Abraham exhibited one of the noblest instances on record of self-denial and of faith, glorifying God in the midst of His enemies.

How striking a contrast is his behaviour towards Melchizedek! The mighty conqueror of kings, the victor over his own heart, he who refused for himself every offer from Sodom's king, accepted the gifts and blessing of Melchizedek—yes, honoured him by giving him the tithes of all things;—surely Melchizedek must be a very extraordinary man.

As we know so little about Melchizedek,
WHO WAS MELCHIZEDEK?

various and many have been the answers given to such questions as: Who was Melchizedek? Where did he reign? Whence did he come? How did he become a king? and how a priest of the Most High God? Some have said that Melchizedek was an incarnation of an angel, others that he was an incarnation of the Holy Spirit, or a special Divine power, and others that he was no less a person than Jesus Christ himself. The first-named suppositions are manifestly nothing but conjectures, having no foundation whatever in the Word of God. The last-mentioned opinion is simply impossible, as will be seen from what Paul says of his relation to Christ. Let us then hear what Paul says of Melchizedek, the King of Salem. He draws attention to the name of the man, and of his kingdom, which are very remarkable indeed, as they signify, "king of righteousness," and "king of peace." His royal dignity is therefore explicitly stated, and two qualities are mentioned which are always joined together in the kingdom of the Messiah, under whose sceptre "righteousness and peace" are ever to flourish. The Messiah, we know, is elsewhere called the "righteous servant" of God, and "Jehovah our Righteousness;" and so Melchizedek is called not only a righteous king, but a king of righteousness,—which conveys the idea that his throne is based on righteousness, even as the establishment of righteousness is the very object of his life.

Then again the kingdom of the Messiah is to be one of peace, so fully described in the 72nd Psalm,—a Psalm which, like the 127th, is not for but of Solomon. Solomon is the author, and the Messiah the subject of his Psalm; the days of his reign, and the work in which he was engaged, supplying the materials for this divinely-inspired hymn. Salem is the ancient name of Jerusalem and signifies peace, the word Jerusalem meaning "The inheritance of peace." Having mentioned Melchizedek's name and royal title, the Apostle proceeds with the other statement, taken from Genesis xiv., that he was "a priest of the most high God." How he attained to this dignity we do not know. Whether there were besides him any believers over whom he ruled as a king, and to whom he ministered as a priest, is a matter on which Scripture is silent. One might suppose that such believers did exist, but their traces are nowhere to be discovered in the Scriptures.

It is quite clear that this man, whoever he was, derived his dignity, not from any external authority, but from the direct appointment of God, who, it would seem, saw fit to place him among the idolatrous nations, having separated him for a special object from the wicked inhabitants of the land.

Abraham, who so much excelled all who surrounded him, met Melchizedek when returning from the slaughter of the kings. Melchizedek did not praise Abraham, but he praised Abraham's God; and Abraham did not magnify Melchizedek, but honoured his priestly office.

I do not know anything more striking and grand than the meeting of these two men in the midst of wicked and idolatrous nations. The one strong in faith and victorious through faith, and the other standing alone amidst wicked persons, as the priest of the most high God. Abraham is struck by the appearance and demeanour of Melchizedek, and he hesitates not to recognize him as a priest. This meeting is a bright gleam of light in the darkness; blessing and blessed, giving and accepting, in the name and to the honour of Jehovah, are the delight of Melchizedek and Abraham. I hesitate not to say of this meeting, that it is the most marvellous, mysterious, and at the same time most glorious meeting recorded in the Book of God.

The Apostle, in speaking of this meeting, mentions the fact that Abraham was willing to be blessed, and gave to Melchizedek a tenth part of all he had gained in the battle. So far all is clear. But how are we to understand these words: "Without father, without mother, without descent (or genealogy), having neither beginning of days nor end of life." These words have led not a few to suppose that Melchizedek must have been an angel, if not the Son of God himself. Do these words justify such a conclusion?
We left Titus, in our last letter, victorious over the ancient people; the temple was in ruins, and the Holy City burned to the ground. This was about A.D. 70. However extensive the desolation of the city may have been, it could not have been absolutely universal, for several of the most conspicuous buildings were spared, and the tenth legion was stationed in the city; nor is there any reason to believe that many Jewish families did not return and find shelter among the ruins. Indeed, Jerome directly testifies that remnants of the city existed to the time of the Emperor Adrian. This Emperor had a taste for travelling and for building cities, like Alexander the Great; and about the year 130 A.D. he visited Palestine, with the design of rebuilding Jerusalem. This design he accomplished; but in the meantime this imperial purpose acted like a spell on the Jewish nation, both in Palestine and in all the provinces of the empire. What! Is the city of the living God to be polluted by the worship of Jupiter and Venus? Are we tamely to witness the desecrations of the heathen on those spots where priests ministered and prophets spake in the name of God, and angels visited the patriarchs, and the very voice of the Living One was heard by the sons of men? And the very name Jerusalem is to be forgotten in the heathen and imperial city, "Ælia Capitolina"? While such thoughts as these were filling and swelling the heart of the Jewish nation, a famous impostor, Bar Cocab, the Son of a Star, made his appearance in Palestine, as their expected Messiah. He promised to break the yoke of their oppressors, and lead the holy people to still greater glories than adorned the reigns of David and Solomon. His success was amazing. All Palestine rose at his call; the cities of the provinces yielded their contingents, multitudes of those that were banished returned, so that Bar-Cocab soon found himself at the head of 200,000 men! In an incredibly short period of time they were masters of 50 castles, 985 towns and villages, including the ruins of Jerusalem, which they intended to rebuild. The impostor was acknowledged to be their Messiah, and crowned king in the city of Bether. All this roused the vengeance of the Romans. It was, indeed, even for the Iron Empire, a serious event. Adrian, the Emperor, saw the danger of the rebellion, and, with Roman resolution, prepared the means of quenching it. The legions were speedily assembled, his best officers hastened to the scene of action, and Julius Severus, his most distinguished commander, was sent for to Britain to take charge of the Jewish war. And now again, as under Titus, we have the same terrible struggle, the same fierce resolution on both sides, and the same contempt of death. Many bloody battles are fought, many strongholds besieged; and now, finally, it is brought to close around the walls, not of Jerusalem, but Bether. The Romans have prevailed, the impostor is slain, and the state of the conquered nation becomes more deplorable than ever.

2. During this rebellion it is estimated that 580,000 Jews perished by the sword of the Romans. Add to this the multitudes that died of plague, famine, and other diseases, and you swell the number to about 700,000. Nor ought we to forget that, in addition to all this, multitudes were sold into slavery, so that the slave-markets were glutted in all the towns of the empire. The fearful imprecation, "His blood be upon us, and upon our children," was working its intent. Silently, irresistibly, like the force of nature, like the power of vegetation, Providence has been fulfilling it during 1800 years! How awful is sin! What a crime the crucifixion was! How incomprehensible is the enmity of man—how irresistible the purpose of God!

3. But the Romans are now determined to make an end of the Palestinian rebellion and the Jewish troubles. The city of Ælia Capitolina is built on the site of the ancient Jerusalem. Temples to Jupiter and Venus were erected on the sites of the crucifixion and the resurrection. The Jews were, by a terrible decree, banished from the land, and, on pain of death, forbidden to enter the city; and this prohibi-
tion continued for nearly two hundred years, till Constantine, the Christian Emperor, gave them liberty to return. During this long period we know little or nothing of the Jews, and the very name Jerusalem was forgotten; and when the Saracens conquered it from the Christians in 637, it still bore among the Arabs the name of Elia. The Christians, from the time of Constantine, restored the ancient name.

4. But we note here that during the Jewish rebellion, and under the Impostor-King, Bar Cocab, the Christians suffered horrible persecutions. They would not join in the revolt, and their ancient enemy showed them no mercy. From the crucifixion up to the time of Constantine the Jews were fierce persecutors. In Palestine and in the provinces they were the informers and accusers of the Christians; many thousands they killed, and many they sold into slavery, for the Jews considered them as the original cause of all their troubles. But now that heathenism is dethroned and Christianity triumphant, the position of the scattered nation becomes entirely changed. They are now under the power of that triumphant enemy. They can accuse and inform no more, for the persecuted have become the persecutors, and vengeance tenfold is to fall upon the ancient people. They persecuted the Christians four hundred years, from the crucifixion to Constantine, and they have, in return, been persecuted by the Christians from Constantine till the present time! Persecution, indeed, rarely succeeds in its objects, and even in this world it often gets its reward. The persecutions of Antiochus did not destroy, but purify Judaism; the persecutions of the Jews did not annihilate Christianity; after all the persecutions the Jews have suffered they are still 5,000,000 in number; the wasting fury of the Arian Goths did not annihilate the Catholic Church; the cruelties unutterable which the Apostolic Church of the Waldensians suffered did not destroy them; all the fury of the Moelems, with the sword in the one hand and the Koran in the other, could not eradicate Christianity, and now that once powerful empire is ready to be dissolved (Hasten it, O God!); nor has the fury of the Popes and their myrmidons succeeded, by their fire and sword, by bloody decrees and bloody inquisitions, in rooting Protestantism from the face of the earth. But did the persecutors escape without punishment? Few of them did. They generally got their reward, either in their own persons or in their successors. Antiochus died of a horrible disease, and his kingdom was soon after destroyed; the persecuting Jews have certainly been paid in kind; the Arian-Gothic nation and empire have been swept from the face of the earth or submerged in the orthodox nations; the fierce persecutors of the East are in God's providence become powerless, and Europe shall soon see them driven back to their Asiatic wilds; nor has the Papacy benefited much by all its bloody persecutions. The former ruler is become a slave; the voice that shook nations and made monarchs tremble, now shrieks its anathemas at indifferent or defiant nations.

We might, indeed, extend this principle to all times and to all nations. The central point of Jehovah's working is the Church, which is the fruit-bearing Vine, which is the Temple of God, which is the Bride of the Lamb, which is the body of Christ, which is the fullness of Him that filleth all in all. The Jews were His church, and the four great monarchies that oppressed them have all been destroyed. While they remained faithful they prospered. His promise shone over them like a starry sky; His hand protected them, and fell heavily on their enemies. Christianity is now the sphere of the divine manifestation, and no weapon lifted against the true Church shall prosper. Be not afraid of rationalism on the one hand, or superstition on the other. The bush burning in the wilderness shall never be consumed. The bark that has Jesus in it shall weather the storm. The eternal veracity secures all the sheep of Jesus. "I give them eternal life, and no man shall pluck them out of my hand."

"Ye fearful saints, fresh courage take; The clouds yea so much dread Are big with mercy, and shall break In blessings on your head."

5. But what were the Christians doing in Palestine during the first four centuries? They were increasing and multiplying on all hands, though hated and persecuted alike by Jews and Gentiles. The purity of their lives, the sublimity of their doctrines, their steadfastness in persecution and death, the promise of their Divine Master, the providence of God in general, and the presence of the Holy
Ghost, the Comforter, gradually extended the Church, and finally planted the Cross on the throne of the Cæsars. The Church, formerly banished to Pella, returned to the Holy City. Julian, the apostate, sought to overturn Christianity and re-establish the old Roman paganism, and for this end mightily favoured the Jews, gave them liberty to rebuild city and temple, and placed them once more over the plundered and persecuted Christians. The laws of Constantine were repealed, and the Jews flocked in multitude to their ancient home. Gifts of all kinds were poured liberally into the treasury; the space was cleared, and all things prepared for commencing the rebuilding of the temple. Is it to be so? Shall the Saviour's prophecy of the desolation of the city and the temple be nullified by the Emperor Julian? Is it that the promise of the Divine Sufferer is to be put to the experimentum crucis? and both parties, friends and foes, look with anxiety to the result. But the issue is speedily determined; for, as the workmen proceeded to lay the new foundations of the temple, the whole mount trembled, balls of fire issued from the earth, and exploded like shells among the builders, while at the same time the wind rose to a hurricane. The workmen fled in confusion, and all that was completed was overthrown; and the design thus signally interrupted was finally prevented by the death of Julian in the second year of his reign. All flesh is grass, and all the glory of man is as the flower of the field: the grass withereth, the flower fadeth; but the word of the Lord endureth for ever. The temple has not been rebuilt, and Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.

6. With a sentence or two let us now connect the Holy City with the advent of the locusts from the pit, which are the Saracens or Thieves (sarak means to steal) from the deserts of Arabia. On this subject take the following notes:—(1) The fourth century is the great fountain of superstition in the Christian Church. The exaltation of the Cross brought, in many respects, shame and dishonour to the cause of the Crucified; for then was the Church filled with the ignorant multitude of heathens, who knew little and cared less for the doctrines and duties of the Gospel. (2) Then was opened the door to let in the principles of pilgrimages, holy places, veneration of relics, worldly ambition in ministers, high-swelling worldly titles, as prelates, archbishops, metropolitans, patriarchs, popes, and such like diabolical vanities. (3) This all working together, along with many other false principles, brought the Church, in the fifth and sixth century, to a pitch of superstition and corruption little better than the ancient worship of the heathen. In the multitude of divinities the divine unity was lost, and the advocacy of the Son of God obscured by a multitude of mediators. The principles which afterwards developed into the Papacy, that is, the principles of human merit, worldly ambition, and persecution, spread widely, and corrupted the noble simplicity of the Apostolic times. All things indicated decay and apostasy. Not grace, but human merit gained the skies; not love, but fierce hatred reigned in the hearts of men; not sanctity, but ambition gained station, place, and name in the Church; not earnest pastors, but fierce fanatical monks guided the convictions of the multitude; not the doctrine of the Cross in which Paul gloried, but vile Grecian metaphysical speculation occupied the controversies and the councils of the Church. The apples of Sodom were ripening fast, and the hand was ready to shake the tree. But this brings me to the avenging wars of the Saracens, which I intend to reserve for my next letter.

Weep for the scattered nation,
For Zion's ruined state;
Weep! for the cruel heathen
Have made her desolate.
Weep for the sins that sold her,
And brought her to the dust:
The sin of grace rejected,
The sin of human trust.
No other fount is opened,
No other name is given,
But that which they rejected,
To bring the soul to heaven.

O Jesu! Jesu! hasten
The long-expected day,
When nations all shall serve thee,
And Israel lead the way.
THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

NO. IX.

The Goat-hair Tent.—The enclosure that we have just been considering, with its boards, sockets, and inner embroidered curtains, formed exclusively "The Tabernacle"—the dwelling of the God of Israel. Over this was the Goat-hair "Tent," which had two "coverings," one of "rams' skins dyed red," the other of "badgers' skins."

Redemption is the summit, as well as the foundation, of the glory of God in the Messiah, or Christ. The Tabernacle rested on sockets of silver, the emblems of atoning ransom, and was covered by the Tent of goats' hair, which symbolized the substitutionary sin-offering of the Redeemer; the goat being an animal specially used in the national sin-offering on "the great day of atonement."*

But I think that we are more particularly to understand, from the position of the Tent, or covering curtains of goats' hair, that the inner glory of the Sanctuary was, in the wilderness, concealed, or undeveloped, being covered over by the prefigurement of a then unaccomplished work of atonement.

The goats' hair Tent tells us that the mysteries of the prospective Throne of Jehovah, and of the holy vessels before that Throne, clothed in symbolic righteousness, were not possible of development until the purport of those covering curtains should become a reality;—or, in other words, until redemption, completed, should make it a possible thing with God to manifest in all its fulness the Kingdom, or "the glory that should follow."

But Calvary has opened the way: the Cross, the grave, and the open tomb of Jesus proclaim that Israel's sin has been adequately met, and put away, and that they have been nationally fore-accepted in the Messianic sin-offering. Jehovah "does not behold iniquity in Jacob, neither does He see perverseness in Israel." The tangible demonstration of the Kingdom of their inheritance thus waits only for the fulness of "the times of the Gentiles," when "the Deliverer shall come forth out of Zion," and the Throne of Jehovah Jesus shall be established in Jerusalem. The New Covenant has been sealed in the blood of the Great Mediator, and "all Israel" will tread, with undefiled feet, the Courts of the Millennial Sanctuary.

The Coverings of Rams' Skins Dyed Red, and of Badgers' Skins.—The coverings over the goat-hair Tent declare that there were yet other grades in the work of redemption, towards the hidden glory of the Kingdom, previous to the sin-offering, which were then unaccomplished. In regard to the dyed rams' skins, the ceremony of the consecration of the Priesthood must be our guide, wherein there was "a ram" slain, whose blood was put upon the bodies of the priests, signifying the personal devotion to Jehovah of those who had been accepted in a previous ram slain as a burnt offering.* But in order to appreciate the proper sequence in the work of redemption, it is necessary to refer to the order in which the burnt and sin-offerings are presented in the book of Leviticus. The burnt-offering is the first, and the sin-offering the last.† The former, signifying the unblemished Person of the Son of God, presented to the Fathers as an acceptable offering of a sweet Saviour, consecrated to His service for the work of human redemption. The latter, representing that same Person, thus accepted of God as a fitting sin-bearer, or adequate substitute for the sin of His people. The sin-offering has been already viewed in the goat-hair curtains. The "rams' skins dyed red" show the burnt-offering—a view of the Cross, or phase of the work of redemption, preliminary to that of actual sin-bearing, though the sacrifice was one. This, too, must become a reality in the hearts of Israel before the covering of rams' skins can be removed from all that is to be enjoyed within.

The external covering of badgers' skins expresses the rejection of Messiah at His first advent, by His people Israel. "He came to

*Levit. xvi. 5—10.
*Exod. xxix. 16—21. †Levit. i. 4.
His own, and His own received Him not* in that character, or as their King. Had they done so, the coverings of the Sanctuary would have folded themselves up and fled away, and the glory of the Kingdom have been a visible and substantial fact.

The dark, rough, forbidding aspect of this outer covering of the Tabernacle gives great force to the prophetical declaration of the promised Messiah, who was foretold as about to appear in the garb of humiliation, "a Man of sorrows, and acquainted with grief,—a root out of a dry ground, having no form or comeliness, that they should desire Him." And accordingly He came in "the form of a servant," making Himself "of no reputation."† But why! Israel had fallen, and was in a condition of degradation and reproach. Jesus therefore—a true son of Abraham—came in sorrowing sympathy with the national shame, humbled Himself in repentance, and confessed in the ear of Israel’s God the nation’s sins on the banks of the Jordan, being baptized on their account unto death. Israel knew nothing of this; but seeing in Him a man "stricken of God and afflicted," they blindly deemed that He was thus judged on account of His own infirmities! They therefore "hid, as it were, their faces from Him," though He was bearing their griefs, carrying their sorrows, was wounded for their transgressions; taking upon His sinless Person the entire responsibility of their guilt, in order that with His stripes, they might be healed!‡ This, also, Israel must mourn over and confess, before they come into the similitude of the pure golden vessels of the Sanctuary.

There are, then, three grades in the work of Redemption, each, in their order, necessary for faith, in order to salvation and its accompanying glory; indispensable for all sinners, however feebly they may apprehend them: but as Israel is a scriptural representative of man in the aggregate, we have only to look to that which will be their experience, in order to understand how they affect sinners in general.*

In the day of the appearing of the Messiah in His glory for the redemption of Israel, and the establishment of His kingdom on earth, when He will show them His hands and His side, one shall say unto Him, "What are these wounds in Thine hands?" and He shall answer, "Those with which I was wounded in the house of my friends!" These solemn words will surely pierce like arrows into the hearts of the hearers, and prostrate the people in mourning humiliation at His feet† Then shall they begin to unfold the coverings of the Sanctuary; first, in their acceptance of Him as their Messiah and King of Israel; secondly, in their acknowledgment of the great need of one who will have borne them on His heart, and presented them, in His Person, faultless and blameless before the Throne of God; and, thirdly, in that they will believe in the forgiveness of their sins, through the sin-offering of His priceless body and blood.

Thus will the Lord—in whom, as the Divine Sanctuary of God on earth, the glory of the kingdom was hidden—verify His words, when He said that it could not be manifested till Israel should say, "Blessed is He that cometh in the name of J’HOHVAH."‡

* I allude not here to the period of the conversion of other bodies of sinners, that is, relative; but to conviction of sin, which is common to all.
† Zech. xiii. 1, 6; xii. 10-14.
‡ Matt. xxiii. 39.

Recognizing man in the fall, Jesus was there as a son of Adam likewise (Luke iii. 23-38), identifying Himself with the entire family of God, and confessing their sins in repentance and humiliation.

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**MORNING ON MOUNT TABOR.**

_Sweet is the hour of prayer,_
_As the morning breaks on the hills;_
_Sweet is the balmy air_
_Which His glorious presence fills._

_'Tis sweet to begin with Thee,_
_Thou fountain of life and love,_
_To live with Thee here as we_
_Shall live in Thy kingdom above._
"Tis sweet to meet Thee alone
While the drowsy world still sleeps,
And make all our sorrows known
To Him who never sleeps.

Let me sail on the ocean of light,
On the wings of the morning rays,
Up, up to the regions bright,
Where the saints their anthems raise.

O bear me to Pisgah’s height,
Where Moses, thy servant, stood,
That my faith may wing its flight
To the land of the holy and good!

In the spirit of prayer let me give
My life and my labours to Thee;
In the spirit of prayer let me live,
In time and eternity.

W. G.

XXVIII.—THE WAY AND THE STRAIT GATE.

The two pilgrims set out on their journey with the words of the Psalmist on their lips, “Our help is in the name of the Lord, who made heaven and earth.” They left their beloved Halle on the first of May, 1752, accompanied by the venerable Dr. Cullenberg, who went with them as far as Kurnburg, where, with mutual prayers, they took leave of each other. Little did one of them then think that he was going away to lay down his earthly tabernacle on Mount Carmel. The simplicity with which they started was remarkable; there were no far-fetched plans, no great preparations, consequently no anxiety and no misgiving; their object was to bear witness to the truth of God’s Word, therefore they did not dwell on a visionary future, but laboured as faithfully among the Jews in Bavaria, through which they travelled, as if Smyrna and Constantinople had no place in their thoughts. Everywhere they made friends who forwarded the interests they had at heart. They passed through Vienna, Venice, Ancona, and Smyrna, and arrived in Constantinople on the 15th of December, 1752, remaining there till the beginning of April, 1753, when they returned to Smyrna, thence to Egypt, and again to Aleppo, from which latter place they intended to start for India and China; but this journey was never accomplished. In ascending the Pyramids from Cairo, Woltersdorff had hurt his leg so severely as to prevent him from going further than Aleppo, and during the whole of 1753 Schulz was under much anxiety on his account. The medical help which they received at Aleppo only gave temporary relief. Woltersdorff was enabled to visit Jerusalem, though in much suffering, and then was brought back to Ptolemais or Acre; but his strength gave way, and after passing many months on a bed of sickness, nursed with unwearied tenderness by Schulz, he quitted this mortal life. In the midst of it all Schulz found opportunities for proclaiming salvation through Christ to the Arabs, Greeks, Maronites, and Papists by whom he was surrounded. In one of his walks in Jerusalem he was going up to address a leper, when a passer-by hastily pulled him back to warn him of his danger.

XXIX.—THE TWO-EDGED SWORD AND THE RIGHT MEDICINE.

Wherever Schulz went he was found with his weapon, the Holy Scripture, in his hand; and to great and small, to Jews, Mahomedans, and Christians of all denominations, he sought to make it profitable. When he was staying at the Dutch embassy at Constantinople a Jew came in, and Schulz at once brought out his Hebrew Bible, opened it at the ninth chapter of Isaiah, “Unto us a child is born,” and spoke with him on that text. The Ambassador expressed his surprise that Schulz should have the Bible so ready at hand. He answered, “This is our weapon, the Old and New Testament, both in the original; it is a two-
edged sword; and we are everywhere surrounded by spiritual enemies; it becomes us soldiers of the Cross to bear the sword of the Spirit, not in our hearts only, but also in our hands."

The two friends seized every opportunity when they were in the East of giving a useful warning. A Jew in Cairo, Benjamin by name, had sought the advice of a physician to cure his brother's weak eyes, but as they never used what was prescribed, bad soon became worse. Benjamin entreated the missionaries to help them. Woltersdorf said, "I could tell you of an invaluable eyesalve for both you and your brother (Isaiah, liii.), but you will act in spiritual matters as you do in bodily matters; you will say, 'I know better myself.'"

XXX.—THE CANDLE UNDER A BUSHEL, AND SOPHISTRY.

Schulz talked with the same Jew on the subject of the Talmud, which he called darkening of the Scripture. "That is true," said the Jew; "the Talmud is indeed the cover of the light, but we have made this cover for your sakes." "Just so," answered Schulz. "You have made the cover, and keep the light under it, so that you cannot see. If we followed your example we also should go astray; but we have taken the light out of the cover; therefore we have the light, and you have the cover, and continue in darkness."

A Jewish Rabbi, of Joppa, was speaking to Schulz in Joppa about the number of sects among Christians, and inferred from that the Messiah could not yet have come, but Schulz proved that the inference went for nothing, for all parties, however they might differ in other matters, agreed in the one point that Jesus is the Christ. It must be inferred, rather, that the doctrine of Christ must be true, since all parties of Christians, who would have disputed to the death on other points, were unanimous on this one, that "the Messiah is come, and that Jesus is He." And when the Jew went on to say that it was strange there was so much wickedness among Christians who profess to obey the Gospel, Schulz answered, "The Gospel is no more responsible for that than the tables of the Ten Commandments were responsible for the golden calf which the children of Israel set up in the wilderness."

XXXI.—THE BLESSING OF GOD'S PEOPLE.

Our travellers met with much respect and love from Jews. At Constantinople one of them brought his eldest child, a boy of a year and a half old, to Schulz, that he might lay his hand on the child's head. Schulz complied, and blessed it in the name of the Lord, the God of Abraham, Isaac, and Jacob; also in the name of the Lord our Righteousness, the Messiah, and the Son of David, Jesus of Nazareth; and in the name of the Holy Ghost, who had inspired Moses and the prophets to write and declare the word of truth to men, and, calling him by his name, Joseph, he prayed that he might go on from grace to grace. Then, taking him in his arms, he sang Hallelujah and Hosannah, and restored him to his father, who was much gratified. When he came to Damascus he met a Jew who had previously known him at Ptolemais, and who was very friendly to him. This Jew pointed him out to his fellow-traveller, and said, "Here is one who does not believe in the Talmud, yet we may not regard him as an enemy, for he heartily loves God's Word, and diligently preaches it. This was satisfactory, but a heavy trial was to come in the severe and tedious illness of his beloved Woltersdorf, which we before alluded to, and which compelled him to circumscribe the extensive plans he had formed for promulgating the Gospel. In March, 1754, as he travelled from Aleppo to Jerusalem with his friend, he said, in reference to his stay in Aleppo, "Although the illness of my dear fellow-labourer prevented our accomplishing what was much needed, yet I trust we have not laboured altogether in vain; and if we have been able to offer but five barley-loaves and a few small fishes, yet when placed in the hands of Jesus, He can feed some thousands therewith."

Poor Schulz was not only distressed by the increasing suffering and weakness of his friend, and its pressure on himself, but still more because it made them burdensome to the English consul at Acre, who had received and kept them at his own expense, even though the consul, in the kindest way, sought to remove his apprehensions. But the invalid began to need more care than the servants could bestow; and Schulz, in his readiness-
to attend on the sick man, even washed the bandages himself that were put on his leg, and performed other equally menial offices.

XXXII. — EXPLANATION OF SCRIP-TURE.

Before Woltersdorf became so ill as to require Schulz's constant attendance, the latter was able to undertake some missionary tours, which he was particularly urged to do by all his friends, as his health was far from good, and he had premonitory symptoms of fever. He accordingly set out, and reached Tiberias, on the Sea of Galilee. When there he went into the Midraesh or Gymnasium, and found twenty young men assembled, studying the Talmud, but setting aside the Word of God, the only true Guide to Life.

Not that they believed they were studying anything but the Word of God; but it was evident when Schulz addressed them thus: "Tell me which of you all has ever read through the books of the Prophets," and not one could answer in the affirmative.

What most impressed him in his journeys was that the customs and modes of speaking of the people he travelled amongst continually illustrated the Bible. For instance, when passing through the plains of Esdraelon, he was received into the tent of an Arabian sheik, and there understood Is. liv. 2— "Enlarge the place of thy tent," &c., as he saw it exemplified when the curtain was lifted that led to the tents of the women. This again reminded him of Sarah (Gen. xviii. 9—14) who lived in a similar tent, which was used by Isaac, after her death, for the reception of Rebecca, his bride (Gen. xxiv. 67); and this led, besides, to his narrating the history of Abraham and Isaac to those around him, whilst the sheik and his followers listened with the greatest attention.

In one little village, Beitjin, Schulz was warmly welcomed and entertained. The supper was laid under a large and spreading vine, the stem of which was a foot and a half thick and thirty feet high, whilst the branches formed a roof of fifty feet every way. This reminded him of the words of the prophet Micah (iv. 4)— "They shall sit every man under his vine and under his fig-tree, and none shall make them afraid;" and not only of this passage, but also of the parable of the vine in Isaiah v., and of Christ the true Vine (John xv.), which he explained to his Mahometan hearers, and so interested them, that they would not allow him to go to rest before sunrise, though he was extremely tired.

When he arrived at Mount Carmel, the word of Amos became clear to him when he says (ix. 3): "Though they hide themselves in the top of Carmel, I will search and take them out thence," for he found there a great many caverns, some of which are so narrow at the opening as to admit but one person at a time; and, besides, the passages were so winding, that any one hiding there could easily elude his pursuers, even if they found out the cavern in which he was concealed.

In Ptolemais, Schulz came in for a wedding ceremony. All the guests seated themselves, without distinction, in a large hall, and were afterwards inspected by the Master of the Ceremonies, who arranged them according to their rank, bringing some to higher and others to lower places than those they had taken; and Schulz particularly observed two guests who had seated themselves in a high place, and were sent to take a lower one. Christ's parable naturally rose to his mind: "When thou art bidden of any man to a wedding, sit not down in the highest room," &c. (Luke xiv. 7.)

Schulz could do little for Israel at Ptolemais, since there were only ten families residing in the place, and of these few were at home. He naturally sought the Jews of and around Ptolemais in their own houses, and on one of these visits, an Israelite met him with the usual argument, that Jesus could not be the Messiah, because in His days all people are to serve the only true God, and this has never been fulfilled. Schulz replied that the taking of the kingdom of which this is spoken is no more to be fulfilled in a literal day than the taking of the land of Canaan, small as it was, compared with Christ's kingdom, was accomplished in one day by the people of Israel; and when the Jew went to say that it was because there were so many bad and ungodly men amongst them that they did not prosper, he replied: "That is true; there are many evil men amongst you, but that could not hinder the coming of the Messiah, for the very object and purpose of His coming is 'to turn away ungodliness from Jacob.'"
THE SONG OF A BELIEVING JEW.

O Jacob's God, my leader still,
And guardian from impending ill;
When others fail, be Thou my friend,
And guide me safely to the end.

I seek no other power but Thine,
No other hope but love divine;
No other refuge, other rest,
But Thy paternal, loving breast.

O God, how wondrous is Thy grace!
O how unsearchable Thy ways!
Unheard, Thou hearest when we call;
Unfelt, yet Thou pervadest all.

Unseen, all-seeing God of light,
Thy path is in the darkest night:
O God, all-knowing, yet unknown,
What darkness still surrounds Thy throne!

But this I know, with saints above,
This, only this—that Thou art Love!
All doubts and darkness flee away
As I the bleeding cross survey.

Then let my praise ascend the skies,
An humble, grateful sacrifice;
Until I mingle with the blest,
In Jesus' everlasting rest. W. G.

HAVE THE JEWS NOW LIVING CRUCIFIED JESUS CHRIST?

A few months ago a German Rabbi attempted to prove that the Jews have never crucified Jesus. We shall take an early opportunity of stating briefly by what ingenious method that result has been obtained; but at present we have to deal with another assertion, made boldly, and repeated very energetically, first at Bucharest, and then at Paris, by a man whose name and talents carry great weight,—by M. Crémieux, the President of the Universal Israelitish Alliance. M. Crémieux pleads arguments which seem so plausible, that it is positively necessary to give a clear and plain answer.

We lament, with him, the persecutions Israel had to suffer, and we protest as energetically as he does against every act of violence, and every manifestation of hatred towards Israel. We know perfectly well that all this misery has befallen God's ancient people, in accordance with the threatenings and awful judgments pronounced by Moses (Deut. xxviii. and xxix); Israel has suffered righteously because of its sins, but this does in no way justify or even excuse its oppressors. They have little thought of God's judgments when they gave vent to their evil feelings of jealousy and hatred; and, besides, God NEVER used His FRIENDS to execute His judgments upon the people of Israel. Hence all the haters of Israel have no right whatever to plead in their defence God's threatenings, though Israel suffered what was due to their sins, and their oppressors served God's purposes. We acknowledge, with M. Crémieux, "In vain have barbarous prejudices and unfounded suspicions been heaped on the heads of the Jews during eighteen centuries, our heads have not been bowed down, they raise themselves nobly marked by the Divine token." God is faithful, though Israel has departed for a time, and because God's calling and gifts are without repentance, can Israel not be destroyed; it must be preserved to glorify the Messiah by crowning Him, even as they have tried to humble Him by crucifying Him as the King of the Jews. But now do we begin to differ from the President of the Israelitish Alliance.

"What is the cause of their (the Christians') hatred?" he exclaims. "What do they allege against us? To this day the living cause of our undying persecution is, that we have crucified Jesus Christ! The time has come for energetically repudiating this foul charge." Be it so; but how is the charge to be repudiated? First, "by the positive declaration that we who live in the nineteenth century, are not to be haunted with a crime committed more than 1800 years ago, in a corner of the globe, in a city of a small kingdom, by a
handful of ignorant and bloodthirsty fanatics; a crime of which nine-tenths of the Jewish population were totally ignorant, and which at the time of its perpetration attracted so little notice, that contemporary records have not preserved a trace thereof." The conclusion to be deducted therefrom is, that no one has a right to impute this crime to all the Jews, and the Jews of 1866. 

Next to this, stands another argument which M. Crémieux chooses to call "considering the question from a religious point of view." "God," he pretends, "fixed the day and the hour of this all-atoning sacrifice; He had predestined the accusers, judges, and executors; how could they have avoided this inexorable decree; God wished to die." Moreover, "one word, one sign, by God, and all the Jews would have fallen at His feet." Lastly, M. Crémieux triumphantly exclaims: "If Jesus Christ were to appear in our midst, which of us would call out 'crucify him?'" M. Crémieux is famous as a pleader, and we cannot be surprised that he arranges the arguments so as to suit his purpose. We begin with his so-called "considering the question from a religious point of view;" we take no notice of the exaggerated form in which the omniscience and absolute sovereignty of God are stated; we pass by in silence the strange words —to use no other expression—"God wished to die." No Jew can deny that God regulates all things according to His pleasure, and foreknew and fore-ordained all things from eternity; but suppose a murderer would plead before M. Crémieux, "God knew that I was to murder that man, He knew the hour and the day; He neither forewarned the murdered man, nor prevented me to murder; I simply did what God fore-ordained me to do; how dare you to punish me?" M. Crémieux's answer would no doubt be, "You did a wicked thing, and acted not in obedience to God's will, but in compliance with your own bad passions; and when now condemned to the gallows, you get what you deserve." Does the same not hold true with what the Jews did to Jesus? All doubt is removed by the declaration of some of the counsellors of the high priest, who said, "If we let that man alone, all will believe in him, and the Romans shall come and take away both our place and nation." And the president of the Sanhedrin tells the wavering members, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."

Considerations of expediency, of supposed self-preservation, animate the judges, but nowhere do they say that they deliver Christ to the Gentiles in order to obey God. Moreover, M. Crémieux forgets that the argument he now uses is the very one which the oppressors of the Jews have always employed. "God," they said, "has foretold that the Jews are to be a proverb and a byword; that they are to have no resting-place, and to undergo dreadful sufferings; and we execute simply on the Jews the threatenings of God." Thus they took credit to themselves for doing God's will, at the very time when they followed the devices of their wicked hearts. We say to those so-called Christians, when you oppressed the Jews you never thought of God's glory, and we say the same to the Jews when they crucify Jesus. M. Crémieux pretends that "one word, one sign by God, and they would have fallen at his feet." Let the Jewish judges answer themselves; "What do we," they said, "for this man doeth many miracles;" and as to his words, let the officers of the Chief Priest be witnesses. "Never," they answered, "man spake like this man." Neither words of power nor signs were wanting, but Israel hardened itself, and would not hear the voice of the Shepherd, and ascribed the signs to the help of Beelzebub.

Fortunately for M. Crémieux he lives in France, where he is free from the persecutions of the Rabbis. We should otherwise like to hear what the leaders of the Russian bigoted Jewish sects would have done to the man who calls the high priest and the Sanhedrin "a handful of ignorant and bloodthirsty fanatics"? Is Palestine, for the President of the Universal Israelitish Alliance, nothing but "a corner of the globe," and Jerusalem no more than "a city of a small kingdom"? True, all the Jews have not taken an active part in the crucifixion of Jesus, but still the nation never repented of that deed, and never protested against the verdict pronounced against Jesus of Nazareth. Go wherever you may, every Jew rejects Jesus, and thus virtually takes part in His crucifixion; and it cannot be otherwise. Jesus came to His people, and laid claim to the title of Messiah, appealing to the law and the prophets, and
demanded of the Jews to honour and acknowledge Him as the promised one. The highest tribunal with the greater part of the nation refused to obey, and condemned Him as a blasphemers and impostor. Every Jew who to this day rejects the Messiahship of Jesus, must condemn Him as arrogating to Himself what God never granted to Him. The nation of Israel is not made responsible for what their fathers did eighteen centuries ago, but for what they themselves did throughout all these ages; and to this day they follow the footsteps of their fathers, and crucify Him as decidedly by their unbelief as the fathers by leading Him to the cross; for the crucifixion was nothing but the last and legitimate result of unbelief.

There was once a man who did not take a personal part in the crucifixion of Christ; still he persecuted Him in His people, and this was looked upon as done to Jesus Himself, for He thus addressed him—"Saul, Saul, why persecutest thou me?" The Jews of our days cannot crucify Jesus personally, but as far as lies in them they do crucify every Jew who believes in Jesus as the Messiah. The treatment Hebrew-Christsians have to undergo, even from such Jews as M. Crémieux and the members of the Universal Israelitish Alliance, is such that, with an eye to what Christ said to Saul, we safely may answer Mr. Crémieux when he exclaims, "If Jesus Christ were to appear in our midst, who of us would call out 'Crucify Him'?" He is in your midst, and you crucify Him by your unbelief, and by the invectives and calumnies and persecutions you heap on every Jew who is not ashamed of Jesus.

The Church of Rome never repented of the massacres of the children of God. The Synagogue of the Jews never repented of the crucifixion of the Son of God. Both stand guilty of bloodshed before Jehovah. Rome, the mother of harlots, will harden herself and go on from wickedness to wickedness, till the shout of triumph be heard.

“Babylon the great is father, and has become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. Rejoice over her, thou heaven and ye holy apostles and prophets; for God hath avenged you on her.”

Rome will perish but not Jerusalem. The persecuting Saul was in God's good time changed into the professing Paul, who then deeply lamented what he had done in a state of blindness and ignorance, and his grief was heartrending when he called to mind that he had persecuted his King and the people of that King. A time will come when the vail will be removed from the heart of Israel; their eyes shall then be opened, and they will see that they have weighed the good Shepherd for his price, thirty pieces of silver. Then shall they look upon Him whom they have pierced, and mourn for Him in such bitterness of heart as one that is in bitterness for his first-born. When “the spirit of grace and supplication shall be poured upon them,” then there shall be a “fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” He will say “It is my people;” and they shall say, “The Lord is my God.” Then shall they who once in self-righteousness compelled the nations to crucify their own King, constrain them, purged from all sin by the blood shed on the cross, to crown Him the King of Israel, yea to crown Him Lord of all.

N.B.—I shall send a copy of this number of the Scattered Nation to M. Crémieux, as it is but right that he should know what we have to say against his statements. We expect no answer from Dr. Benisch, the editor of the Jewish Chronicle, as he has proved himself to be very bold in continually attacking Christianity in his own paper, where we could not reach him, but has never yet ventured to give an answer to plain questions laid before him nearly a year ago.

A CONVERTED JEWESS; OR THE RELIGIOUS EXPERIENCE OF MRS. HARRIETT KALISCHER.*

Mrs. Harriet (Hasse) Kalischer was born February 11th, 1835, near the city of Posen, in the section of Poland lying within the limits of Prussia. When about six years old she was sent to a Jewish school, where she remained about two years. After the death of her mother, which occurred when she was about nine years old, she was for a short time sent to a school taught by

* From the Israelite Indeed.
Mr. Minersky and his wife, a couple of earnest, amiable Christian missionaries. While under these kind and affectionate teachers she received her first religious impressions.

Her connection with this school probably did not exceed one month, when her father, having married a second wife, took the daughter home to aid in supporting the family labours.

Although so short a time under the instruction of these Christian teachers, and though religion was only incidentally introduced, yet an impression was made upon her mind which has never been effaced.

Though of an ardent temperament, and exceedingly fond of youthful sports and gay amusements, yet thus early in life something within her told her that the path of pleasure was not the way to heaven. She was accustomed to retire from her youthful companions and childish sports, and give herself up to serious meditation.

[The remainder of the narrative is in Mrs. Kalischer's own words.]

I felt solemn; I felt the need of something to satisfy the longings of my heart; I could not tell what was wanting. I was unhappy, but dared not tell any one; lest I should be thought a foolish girl. I longed to see my teachers, for I thought they could lead me in the right way, and direct me where I could find that peace of mind which I so much needed. The treatment of my step-mother was very severe, so that I was not allowed to visit my teachers.

In the course of a few months I went to live with an aunt, where my labour was harder, and my condition was more unpleasant, than with my step-mother. I remained here two years and a half, when another relative took me to live with her, where I remained till I was in my sixteenth year. While I was living with this family, a Christian gentleman from Berlin, learning my unhappy state of mind, offered to send me to live with his mother, where I could receive instruction in the Christian religion.

For a season, with this prospect before me, I was very happy. But when my friends found out that I was expecting to go to Berlin for Christian instruction, I was at once sent to my father's house. There I was treated more severely than ever: I was not allowed to go three steps from the house without an attendant. My former playmates would no more call upon me, because they thought I had disgraced myself by desiring to become a Christian. My father and step-mother and the little children teased and taunted me.

After a brief stay at my father's I was sent into the country, near the city of Stettin. I was glad to go anywhere to get away from persecution. I remained with that family four years, and was treated kindly, but was all the time very unhappy. I felt that I had been disowned by my relatives; and yet I had never found anything to meet the longings of my soul, "to fill an aching void."

At the end of four years, my father called me home, and sent me to New York city, to the care of an aunt. Five weeks after my arrival my aunt made me acquainted with Mr. Simon Kalischer, a Jew, to whom, after five weeks more, I was married.

After living together four years and a half in New York, my husband sailed for California: sixteen months later he sent for me to join him.

After coming to California I still felt uneasy.

The longing in my heart was unsatisfied. Something was wanting to complete my happiness, and I thought perhaps it was the pleasures of the world. I then attended several balls and parties, and participated freely in all such amusements; but, instead of finding comfort, I felt the more unhappy.

Five years after my arrival in San Francisco, owing to some trying circumstances in pecuniary matters, I was brought into great mental distress. One evening, as I sat alone, I remembered that I had heard that "God is nearest to us when we are in greatest trouble." I thought I would pray to God to help me out of this trouble, but something told me I was so great a sinner that I was unworthy of his help. I at last decided I would pray to God, and said, if he removes the cause of my distress I will then seek the way to serve him. I did thus pray, and this was my first effort to talk with God. When a child I learned a little Hebrew prayer, but I knew not the meaning of it, and so I had never prayed from the heart. After I prayed I fell asleep, when I seemed to hear a voice speaking to me, and telling me just what to do. In the morning, at an hour specified, I was to go to a certain place, and say and do just what the voice told me; and the voice assured me that if I did as I was directed all would be well. I then awoke, and looked around the house to see who had spoken to me, but I found no one. I was then convinced that God had answered my prayer. In the morning I followed the direction of the voice I had seemed to hear in my sleep, and all turned out for the best. The cause of my trouble was removed.*

I then felt that as God had answered my prayer, it was my duty to serve him according to my promise.

The next Saturday I went to the synagogue, as I knew no other way to serve God. Since my marriage I had attended the synagogue on special occasions, but I went carelessly, as multitudes go to the sanctuary; and the kind of service made but little impression on my mind. At this time, however, I really desired to serve God, and with the new light that had entered my mind, I viewed these forms so empty—entirely wanting in the vital element—as only a form of godliness without spirit and power. It had never so impressed me before.

I went home disgusted and dissatisfied. I felt as if that was not the way to serve God, and made up my mind not to go there again.

Soon after this I visited a Christian woman who lived near me, and told her about my feelings and desires to serve God. She answered me by saying, "You will be a Christian yet." I blushed, and taking up a Christian paper (the Christian Advocate) which I saw on the table, I asked her to lend it to me. She said she would, and many more if I wished. By reading that paper I learned that Jesus Christ was the Messiah. I never knew before that he even professed to be the Messiah.

In childhood I was never allowed to speak his name. The only thing for which my father ever whipped me was for speaking the name of Jesus Christ. I was taught that he was a swindler—a wicked man—pretending that he was God; and

* This part of the narrative is left somewhat obscure, because the full details would unavoidably cast censure upon others.
going about the country practising jugglery. A
Christian book was once found by one of
the family, and brought into the house, but my father
condemned it as unclean, and burned it.

I then went to the lady, and told her I had
learned something new in that paper—that Jesus
Christ was the true Messiah.

While talking with her another lady came in,
and being informed of my desire to learn about
Jesus, she brought me the book entitled "The
Prince of the House of David." The reading of
this book, the Bible and other Christian writings
convinced me that Jesus Christ was indeed the
Messiah; and that no one could enter into the
Kingdom of Heaven except he was born of the
water and of the Spirit.

Soon after this I began to attend the church in
F—— Street, San Francisco, under the pastoral
charge of Rev. C. D. For a whole year I went
slyly, unknown to my husband, taking my seat
near the door, and keeping my face closely veiled,
afraid to be recognized. All this time I was very
unhappy. I felt that I was a sinner; that I needed
a change of heart, and that Jesus could help me;
but fear of my husband and friends kept me back.

One Friday evening I attended a lecture preparatory
to the communion, which deeply affected me.
I felt more distressed than ever before.
I wept much, and nearly fainted. I went home
and fell on my knees, and called upon the God of
Abraham, Isaac, and Jacob, to tell me whether
Jesus was the true Messiah, and if He was to give
me peace through him, to take away this heavy
burden, this fear of man, and help me to believe
in him; and if Jesus was not the Messiah, to
convince me that I might no longer be in this state
of doubt. I was in great agony, and prayed earnestly.
My husband soon came home, and we retired for the night—he to sleep and I to pray in
my heart; but finally I fell asleep. I dreamed I
was sitting in my front room, with my boy on my
lap, when a little bird flew in at the open window,
and lit upon the table. I said, "O, Eddie, see
that beautiful bird; shut the window, and we will
catch it." Eddie went to it, and finding it very
tame, took it in his hands. We were both much
delighted with it. I took it in my hand to ex-
amine it more particularly, when its face seemed
to assume the form of a human countenance. In
a moment it slipped from my hand to the floor,
and disappeared as a bird, but in its place stood a
woman. I looked at her with astonishment, when
she said—"Be not afraid, for Jesus has sent me
to you." I said, "How did you get into the
bird?" She answered, "Jesus, who has power to
do all things, enabled me to come to you in the
form of a little bird. I was in great trouble and
distress, and as I lay at the foot of the cross, pray-
ing to Jesus to have mercy upon me, and tell me
where to go and what to do. Jesus sent me to
you, saying you had a good heart, and would take
care of me." I exclaimed in astonishment,
"What! does Jesus know me?" She said,
"Yes, he knows that you have been praying to
the Lord to know if Jesus is the Messiah, and he
has made me come here as a bird, to prove to you
that Jesus is the Messiah, and has power on
earth. If I had come in at the door as a person,
and told you, you would not have believed." I
said, "If Jesus has sent you I will take care of
you; you shall not cross my house till you are
well. You shall have my pillow, and I will do
without one. Whatever I have I will share with
you, because you have brought me this glorious
news of my dear Messiah." I felt very happy, and
said, "O, Eddie, are you not glad that we now
know that Jesus is the Messiah?"

In my dream, immediately I seemed to run to
my husband in another room, calling out, "Will
you now believe that Jesus Christ is the Messiah,
and has power in heaven and earth?"

This I said in so loud a voice that my husband
heard it, and he awoke me. He scolded me, and
asked me if I was crazy, and said he would be
obliged to send me to Stockton (asylum for lunatics).
I was so frightened at the language and appearance of my husband, that I dared not tell him my dream. All the next day I was unhappy.
I believed that Jesus was the true Messiah, and
that he could save me; but I dared not acknowl-
dedge him for fear of my husband.

The next Sunday was communion, and I felt a
great desire to partake of the Lord's Supper. I
hungered and thirsted after it, and felt that I
could not leave the church without partaking.
I felt that I did believe in Jesus, and I desired to
commune with his people, both as a proof to
myself and to every one else that I wanted to be a
Christian.

Rev. C. D., the pastor of the church, who had
on former occasions conversed with me, and knew
something of my state of mind, noticed my weep-
ing, and again invited any others (some having
already partaken) who really felt a desire to part-
take of the emblems, to come forward. I rose to
my feet to do so, and immediately my feelings
changed. My tears were no longer of sorrow but
of joy. I was very, very happy! My burden
was taken away, and has never returned. For the
first time in my life my soul was at rest! My joy
was complete! Everything seemed changed! As
I walked home, even the pavement of the street
and sidewalk beneath my feet seemed to smile
upon me. Everything I saw seemed to praise
God.

(To be continued.)

THE RESURRECTION OF THE PATRIARCHS AND THEIR
POSSESSION OF THE LAND.

It will be well here just to state that the
territory possessed by the children of Israel
fell far short of the original grant, and of the
minutely detailed extent of the land mentioned
by Ezekiel. The extent of the land possessed
by the twelve tribes under Joshua was only
about 180 miles long by about 60 miles broad,
while the extent of the land to be possessed
by them as detailed by Ezekiel extends to about 500 miles long by a mean average width of from 250 to 280 miles. 

The extent of the land mentioned by Ezekiel as to be possessed by the restored twelve tribes, the outcast of Israel, and the dispersed of Judah; and the full accomplishment of all the varied covenant promises relating to the land, are reserved for the Millennial dispensation—that day to which Abraham looked forward in faith, and the anticipation whereof sustained him contentedly to dwell and die as a stranger and a sojourner in that land which he “should after receive for an inheritance.” This our blessed Lord recognized when He said, “Abraham rejoiced to see my day, and he saw it and was glad” (John viii. 56)—that day in which our Jesus shall be again manifested, and then acknowledged as the Messiah of Israel; when it will be seen that He has reserved the land for the people and the people for the land, and both for His own glory.

But it may now, perhaps, be inquired what personal interest have the saved Gentiles in these prospective blessings reserved for Israel and their fathers? Alas! it ought to be the shame of those who ask a question like this, and are interested so little. It is too true that these blessings possess little interest for the Church now, and why? Because the Church so faintly apprehends, and so imperfectly receives, the Scripture doctrine of union with Christ, and the character of that union. He, the Head; we, the members of His body;—one with Him on the Cross, one with Him in the grave, one with Him in resurrection, one with Him in ascension, one with Him in heaven, one with Him in coming glory. But where this truth, so plainly taught in the Word—Rom. vi. 6; Gal. ii. 20, or Rom. vi. 4; Col. ii. 12; Eph. ii. 5; Eph. ii. 6; as also Eph. i. 22; 1 Peter ii. 5; John xv.—is received in the living power of the Holy Ghost in the heart, then all that concerns Jesus must interest us; and this union with Jesus, this association with Him in the glories of His Millennial reign, ought to give to you Christian Gentile a deep and personal interest in the ultimate destinies of that wonderful people—a nation scattered and peeled; a nation which stands, in view of all people, the living embodiment of a perpetual miracle. And thus He whom we can now by faith call our God and our Father, because the God and Father of our Lord Jesus Christ, is invested with the added interest of being still the God of the fathers, the God of Abraham, Isaac, and Jacob.

I have now gone through the principal parts of the Scriptures which detail the facts connected with and illustrate the covenant promise to Abraham to give him the land. We have seen that the covenant was strictly unconditional in its character, and that it was not therefore dependent upon Abraham’s faithfulness for its fulfilment; yet we have also seen that it has not been fulfilled to Abraham; that it is still in abeyance; and, lastly, that Stephen, in the Acts of the Apostles, refers to it as an acknowledged truth: “Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, ‘Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.’ Then came he out of the land of the Chaldeans, and dwelt in Haran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yea the promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” In the face of this accumulated evidence I feel we are brought to this alternative, either to force the simplest and plainest statements of Holy Scripture into a spiritualized signification (but these I intend to preclude in the article of next month), or to believe that what the Lord has plainly declared to be His purpose He will assuredly accomplish; for there can be no difficulties with Omnipotence. Unbelief, first discrediting God, and then stumbling over details is ever rambling among precipices and bogs and pitfalls, while faith, combining the submission of the child with the wisdom of the Spirit, finds every supposed difficulty vanish before the words—The Lord hath spoken; and no details puzzling in the light of the word. He doeth all things in the counsel of His own will. And now may the Lord direct our hearts into the love of God, and patient waiting for Christ; and may we be enabled to rejoice that when He cometh it will be to receive His church unto Himself, to establish Israel in blessing in the land, to restore to order and to beauty this groaning creation, and to fulfil the covenant promise made to
the fathers, Abraham, Isaac, and Jacob; giving into their happy possession, and in a condition of unimaginable loveliness, the land wherein they were strangers, the Lord's land, the holy land, over which over the subject nations of the earth, He shall come with His church to reign, and Jerusalem being the throne of the Lord, the centre of the earth's government, the source of earth's blessing, the glory of all climes. "For the Lord dwelleth in Zion" (Joel iii. 21). "For the Lord hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, ' Unto thee will I give the land of Canaan, the lot of your inheritance'" (Psalm cv. 8—11). "For the Lord will perform the truth to Jacob, and the mercy to Abraham, which He sware unto the fathers from the days of old" (Micah vii. 20). When, amid the splendour of "the days upon earth" (Deut. xi. 21), "many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven" (Matt. vii. 11). The zeal of the Lord of Hosts shall perform this! and may your hearts, in sympathy with a groaning creation, a Church in ruins, and Jerusalem trodden down by the Gentiles, be enabled to pray, Lord, speedily accomplish the number of thy elect, and hasten thy kingdom. "Even so—come, Lord Jesus." The grace of our Lord Jesus Christ be with all them that love and look for His appearing. Amen.

J. WIPLECH.

THE EFFECT OF ZION'S BLESSEDNESS ON THE WORLD.

In a sermon preached by the Rev. E. Bickersteth, at York, September 23, 1838, on Isaiah xxvii. 6, the present and the future state of Israel are described with great clearness, and then the following weighty remarks are made:—

So wonderful a work of God cannot but have a surprising influence. Let us notice the cause of that influence, and the extent of it.

I. The cause of that influence.—We may view the effects produced on the world, as they will spring from the following causes:—

(1.) The seal put on Divine revelation.—The Bible will be God's own book opened and confirmed in its fullest glory. Every part will be seen to have a living reality. "Heaven and earth," says our Lord, "shall pass away, but my words shall not pass away." The Scriptures cannot be broken. "Till heaven and earth pass one jote or one tittle shall in no wise pass from the law, till all be fulfilled." Those gracious promises and predictions which are now strained and perverted by being confined to a figurative application, will be seen to have been real, and pregnant with liberal as well as spiritual blessedness and glory. Restored Israel will be to all nations the constant living evidence of the full inspiration of God's word, and according to that continually-repeated prediction of this result, "They shall know that I am the Lord."

(2.) The rich exhibition of Divine grace.—How fearfully guilty, as a nation, has Israel been! What wonders of love God has wrought for them! What patriarchs, prophets, kings, evangelists, apostles, did he raise up among them? Our Lord himself was a Jew, born of this nation; and yet how have they despised and rejected all their distinguished privileges, and crucified the Lord of Glory Himself. But all their sins have not broken God's covenant of love. They are to be freely, and fully, and for ever forgiven. After that striking enumeration of their sins in Ezekiel xvi., it is said, at the close, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy covenant and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayst remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, saith the Lord, for all that thou hast done." O, when all the rich comfort of the Gospel is at length poured into the very bosom of the once blinded, prejudiced, and perverse, but then restored Jews, what a humble, contrite, zealous, loving, holy nation will they be! What a testimony and pattern will they be to all nations of the riches of God's goodness! If the conversion of one Jew like St. Paul had such an effect (1 Tim. i. 16), what, on the conversion of the Jewish nation, will millions of such patterns accomplish?—

(3.) The unveiling of God's wisdom.—Now God's plans are in a great measure hidden from the eyes of men; the casting away of his people, the taking in of an election from among the Gentiles, the varied afflictions of his Church: all are hitherto in darkness and obscurity. "What I do thou knowest not now, but thou shalt know hereafter." The blindness in part that has happened to Israel is, indeed, a mystery of which we are not to be ignorant, "lest, we should be wise in our own conceits;" for if we continue not in God's goodness, we too shall be cut off. But even then the final issue is, "God hath concluded them all in unbelief, that He might have mercy
BLESSNESS ON THE WORLD.

upon all." And when events have unfolded all His gracious purposes by their glorious fulfilment, every human being throughout the world will join in the prophetic acclamation of the Apostle—"O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! for who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him are all things, to whom be glory for ever, Amen.

(4.) The assurance of God's faithfulness will be another cause of the influence of Jewish conversion on the world. The Scriptures often notice this: "He hath remembered His mercy and His truth towards the house of Israel;" and then, "All the ends of the earth have seen the salvation of God." The same truth is brought before us at the close of the prophecy of Micah, where the nations of the earth are described as seeing and being confounded at the mighty manifestations of God's presence, and saying of Israel: "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth towards Jacob, and the mercy towards Abraham, which Thou hast sworn unto our fathers from the days of old." O how will this overflowing faithfulness and mercy attract and win all nations to Christ. Thus, "the earth will be full of the knowledge of the glory of the Lord, as the waters cover the sea!"

(5.) The pattern of national holiness will also affect the world. Israel will be the first specimen that our earth will witness of a nation universally righteous, which, by the least to the greatest, will know the Lord. The prayer of Psalm lxvi., "God be merciful to us, and bless us; and cause His face to shine upon us, that Thy way may be known on earth, Thy saving health among all nations," will be realized. "They shall call them the holy people, the redeemed of the Lord!" And the effect is set before us in Jer. xii., 15, 16, "It shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring again every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, they shall be built up in the midst of my people."

II. Let us now notice the extent of this effect; "To fill the face of the world with fruit." This it is that gives a special interest to ourselves in all that has been hitherto said. It is not a mere partial blessing to Israel; it is the method which infalls ultimately blessing our whole earth. St. Paul is very distinct here, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The prophecies are full of descriptions of this. Thus Issiah, speaking to Judah and Jerusalem, says: "It shall come to pass in the last days that the mountain of the Lord's house shall be esta-

bled in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it; and many peoples shall go and say, Come ye, and 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 path; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and He shall judge among the nations."

The face of the world is to be filled with fruit, according to the promise (Psalm lxxvii. 6, 7); "Then shall the earth yield her increase, and God, even our own God, shall bless us, and all the ends of the earth shall fear Him."

Glorious issues of divine love! God designs nothing less for our world than to form "a new heaven and a new earth, wherein dwelleth righteousness." The blossoming, budding, and bearing fruit of Israel is the great means for accomplishing this blessed result. Thus, at length, the Lord's Prayer will be no longer viewed as a request to be obtained; but it will show us a blessing bestowed; it will no longer aid a struggle and conflict, but mark a victory and a thing to be endured; it will be a thing of rest, and an enjoyment. No longer shall we say, Our Father which art in heaven, but "Thy tabernacle, O God, is with men, and Thou dwellest with them; Thy name is hallowed; Thy kingdom is come; Thy will is done on earth as it is in heaven." The communication with heaven shall be re-opened; the new heavens and the new earth for ever glorify His great name; the kingdoms of the world be for ever His own, and earth for ever a beautiful reflection of heavenly harmony and obedience.

Those great promises of Scripture which show the general conversion of the whole world to Christ, and His universal kingdom, are marked as to be fulfilled subsequent to His coming, and connected with the restoration of His people Israel. The 67th Psalm is the blessing of Zion made a blessing to the earth; the 72nd Psalm is the reign of our Saviour over the world; the prediction in Dan. xii. 13, 14, is of a universal kingdom at our Lord's return. The memorable and most delightful assurance that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," is connected directly with the restoration of the Jews in one place (Isaiah xi., 9—11); and with the coming of Christ in others. Hab. ii., 8, 14; Heb. x., 37. The equally memorable and equally delightful assurance, at the sounding of the seventh trumpet, that "the kingdom of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi., 15), is connected with the time "of the dead being judged," v. 18. The solemn appeal to Timothy joins together the return and the kingdom of Christ; "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom, preach the word, be instant in season and out of season" (2 Tim. iv., 1, 2). The promises of the Old Testament are very numerous, which join together the blessedness of Israel and the blessedness of the whole earth. No wonder then that the children of God are beginning to take a livelier interest in the welfare of the Jewish nation now that the dawn of its restoration begins dimly to appear before us. O what an auxiliary, Christian brethren, to all our desires, efforts, and labours will this zealous and righteous nation be!
We are fainting under the heat and burden of the day; "The harvest is plenteous, the labourers are few." The earth with its unfurled cloaks, notwithstanding all the efforts of the little flock of God's people, is passing on to eternity in darkness, idolatry, enmity, and alienation from God, full of strife, and full of misery. And the Scriptures show us that at length there will be a righteous nation, under the sway of the Prince of Peace, subduing all iniquity, attracting every eye, winning every heart, gaining the best affections of all kingdoms, and finally bending all monarchs and all nations in willing tribute to its divine Head, "the King eternal, immortal, and invisible, the only wise God, our Saviour." We too, under Him, shall take the kingdom, and possess the kingdom for ever, even for ever and ever; the happy and glorious rulers by whom its blessings are dispensed. O how mightily that kingdom will realize all our feeble plans of mercy, accomplish all our designs of love, glorify the God of the whole earth, fulfill all our prayers, and inspire our praises with rapturous hallelujahs through eternity!

The practical lessons such a subject teaches are very many; but I can only just notice a few.

(1.) Take a lively interest in the state of Israel. —How many reasons have we for this? We have received our blessings through them. Our Saviour was a Jew; our Bible came through them; our Lord's-day through them; our conversion through them; our future glory through them. Most inexcusable, and base and ungrateful is all despising and neglecting of the Jews. While on the other hand, attention to them and interest in them is the very spirit of Christ and his apostles.

(2.) Pour out fervent prayers for Israel.—This God has again and again commanded: "Pray for the peace of Jerusalem." "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." Surely this ought to be then a distinct, prominent, and leading object in your prayers. Is it really so? Who is not guilty? Let us amend here especially.

(3.) Let Christ be preached for their conversion. —This also God has distinctly commanded; "Go through, go through the gates; prepare ye the way of the people. Lift up a standard for the people, say ye to the daughter of Zion, Behold, thy Saviour cometh!" Repentance and remission of sins must be preached among all nations, "beginning at Jerusalem." "To the Jew first and also to the Greek." Christ in His atoning death and His returning glory are the grand means by which Israel will be won.

(4.) Freely give of your substance. —It is a talent entrusted to you. The ministry of the Word is a talent. Strength to labour is a talent. If a minister is base, who neglects his ministry; if a labourer is worthless who fails to do his work, is it not so also with him who, having money entrusted to him of God, uses it not for those ends which God has required; and he has required the use of our money for Israel. If the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them even in carnal things, much more for spiritual objects. Oh brethren! let none of you be lovers of money! The man who is habitually more concerned to accumulate or retain the gains of this world than he is to see that his soul or the souls of others may be saved is no Christian. He has only a name to live. "If any man love the world, the love of the Father is not in him."

THE LATE MR. GEORGE YONGE.

Few men will be more deeply lamented and more greatly missed than the one whose death we have now to chronicle. Mr. George Yonge expired, at his residence, Great Russell-street, Bloomsbury, on Sunday morning, the 10th, at the advanced age of seventy-seven. Though originally carrying on business as a watchmaker, in the Strand, he was for many years an inhabitant of the Ward of Farringdon Within, until the metropolitan extension of the London, Chatham, and Dover Railway necessitated his removal from Bridge-street, Blackfriars. He had occupied the post of resident secretary to the British Society for the Propagation of the Gospel among the Jews since that society first commenced its labours, and by his earnestness, tact, and devotion to the cause, mainly contributed to its success. Those who knew the society in its earliest days, before age had impaired Mr. Yonge's physical powers, will remember him as the life, and soul of its operations and meetings. Though he could scarcely be called a public man, no one was more generally known and respected, particularly amongst the Disestablished interest, not merely in and around the City, but throughout the country; and away in all quarters of the globe there are many individuals who will read of his removal as the loss of an old friend and a faithful adviser. To his immediate connexions his death will be the severance of almost the last link that bound them to associations that can exist now only in memory, for the localities with which he was identified have been one after another "improved" away by the various alterations of the metropolis now in progress—notably in the case of New Court Chapel, Lincoln's Inn Fields, just demolished to make room for the new law courts. He held the office of deacon in that congregation for forty years, dating from the pastorate of the celebrated Dr. Winter, and had previously taken an active part as Sunday-school teacher and in other capacities. Since the closing of the chapel, the congregation met under his guidance and teaching at his own residence, the site for a new place of worship not being yet selected. As an instructor of youth, few have been more successful, and none could have felt a deeper love for his pupils or a greater anxiety for their happiness and welfare than he uniformly manifested. For some months past the infirmities of age were perceptibly growing upon his frame, though the mental faculties remained unimpaired till a severe attack of bronchitis completely prostrated his feeble body, and he sank to rest in a state of apparent unconscious—
ness. His death leaves a gap which it will be almost impossible to fill; and those who knew him will long venerate his memory as that of a faithful friend and a good man, ever ready to sympathize with their troubles and eager to alleviate misfortune by all means in his power. His remains were interred on Friday, the 17th, at Kensal Green cemetery, close to the tomb of his friend and fellow-labourer, Ridley Herschell. A large number of friends attended to pay the last tribute of respect.

To this statement, drawn up by a friend, I only add that it was my privilege to have known Mr. Yonge for the last twenty-three years, and whenever I met him he manifested a humble and loving spirit, resting and rejoicing in the Lord. I never saw a converted or unconverted Jew who did not speak with high esteem of Mr. Yonge. It may be truly said of him that he loved our nation, and that the British Society owes as much to his works as to his prayers on its behalf. His last words to a young missionary who visited him a day or two before he became seriously ill were, "God bless you! you are engaged in a glorious work."

He was made faithful to the end, and the prayers of the departed saint will come down as blessings on the Society so dear to his heart.

C. SCHWARTZ.

The King and the Kingdom.

All who wish to read a clear and scriptural exposition of the four first verses of the 110th Psalm may safely take to hand the short exposition given by the Rev. John Kelly. The worthy author will readily admit that it is more in accordance with Scripture language to speak of Christ as the Head than as the King of the Church. It is perfectly true that both expressions intimate authority, and it is the duty of the members, as well as the privilege of the members and of the subjects, to submit to and be guided by their Head and King. Still it is of importance to confess not only Scripture truths but also to adopt Scripture language. When error abounds on every side, and all sorts of attempts are made to deprive Christians of their only weapon, even the two-edged sword of the Word of God, which alone is found sufficient to repulse the attacks of the wily prince of the world, then it is high time to go back to the Word in all its simplicity and majesty. For then we may rest assured that God's strength will be made perfect in our weakness, and the cry, "It is written," will put to flight even the devil and his legions. Mr. Kelly explains the words of the Psalmist in their natural and grammatical, and thereby arrives at their spiritual, meaning. It is a great mistake to suppose that we must spiritualize the Word in order to obtain some profit from it, and not a few well-meaning persons really suppose that what they call the letter of the Word is dead, and hence it is necessary not to stick to the letter, but to give it a spiritual (?) explanation. Let me just say, in a word, that this is derogatory to God's Word, and, to speak plainly, a piece of great arrogance.

I do maintain that the whole distinction between the letter and the spirit of the Word is of man's making, and contrary to the whole teaching of the Bible. The passage which is usually referred to (2 Cor. iii. 6), "The letter killeth, but the spirit giveth life," in no way proves what it is made to substitute, but speaks of the letter or the law which killeth (and this is by no means dead) and of the spirit or the Gospel which gives life. Besides, to suppose that we must put a so-called spiritual sense on God's Word, in order to make it profitable, is nothing short of impertinence. We therefore prefer to read the Psalm in the light of the teaching of Christ and of the Epistle to the Hebrews, believing that the Spirit alone can reveal the meaning of the Spirit.

After an exposition of the first verse with regard to the person of the Lord spoken to by Jehovah, and the terms of expectancy, until his enemies be made his footstool (Hebrews x. 19), Mr. Kelly proceeds—

"In the second verse of the Psalm, David declares what shall happen at the close of the period of expectancy—of waiting:—'Jehovah shall send the rod of thy strength upon Zion.' This has been supposed to mean that God would send forth His Word and Spirit, and to have met its fulfilment in the preaching of the Gospel, and in the outpouring of the Spirit. Pentecost has been supposed to be the great commencement of its fulfilment; and that it is still being fulfilled, is the opinion of many. Zion has been taken for heaven, or the Church; or a literal meaning has been so far granted, inasmuch as the Gospel began to be preached at Jerusalem by the Apostles of the Lord. The rod has been taken for Christ's royal sceptre, and Zion for the seat of his kingly authority, in a spiritual sense. Now the word 'rod' has not this sense at all: the idea of punishment is always connected with it. The rod is the instrument of slaughter—of punishment. In this verse, rule is also spoken of, but it comes after punishment has been inflicted—after the subjugation of Christ's enemies by his judgments, by his rod of power, his powerful rod. The work of the Spirit is nowhere thus spoken of. There is no such confusion of ideas in Scripture. The work of the Spirit is always spoken of in the Old Testament in terms, or in emblematical language—perfectly clear, intelligible, and impossible to be mistaken."

"In Joel, it is said, 'I will pour out my Spirit upon you.' In Ezekiel, 'I will put my Spirit within you.' In Isaiah, when figures are used, it is said, 'I will pour water upon him that is thirsty, and floods upon the dry ground; but all mistake is guarded against by the parallel statement, 'I will pour out my Spirit upon thy seed, and my blessing upon thy seed's seed.'" Though part of the Spirit's work is spoken of in John as reproof, the reproof is mental; but the Psalmist himself clearly shows that here terrible..."
judgments are implied, for in the 5th and 6th verses of this psalm it is said, 'The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the place with the dead bodies; he shall wound the head over many nations.' So, also, when the preaching of the Gospel is spoken of by the Prophets, the language is plain, though mingled with metaphor: in the preaching of Wisdom, for example, in the Proverbs; and the passage of Isaiah quoted by Paul in Rom. x. 15. In Isaiah lii. 7, it runs thus:—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good things, that publisheth salvation; that saith unto Zion, Thy God reigneth!' Again, in the New Testament, we read not of the rod of power, but of the 'foolishness of preaching.' The instruments are weak. True, it is 'the wisdom of God, and the power of God unto salvation; but this power is only manifest to the eye of faith. Here, on the contrary, it is plain from the whole psalm, that a manifest, visible power is spoken of, accomplishing its proper ends direct and visibly. 'Equally groundless is the idea that the Zion here mentioned is not the local mountain in Judea. In every place in Scripture (in the Old Testament, at least,) it can, I believe, be shown to mean the local literal mountain, or to refer to the city or inhabitants of Jerusalem. If it be otherwise, on what principle are we to interpret it? When are we to call it the Church, and when the literal locality? If we are to say that it is the Church of God as now existing when glorious things are spoken of, it are we also to apply to the Church the terrible things that are recorded against it? Judgment and mercy are spoken of. Are all the curses to be applied to the literal Zion and Israel, and all the blessings to be appropriated by the existing Church? If, when Isaiah says, 'The Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody,' we are to ascribe this to the Church, are we to refuse a similar application to the words of Micah the Morasthite (Mic. iii. 11, 12), 'Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of a forest.'

'Nay, more: in the same continuous prophecy are we to ascribe the blessings to the Church, and the curses to the Jews, as when it is written in the same connection in Mic. iv. 1, 2. 'But in the last days it shall come to pass, that the mountain of the house of the Lord—using the same words as when speaking of Zion's desolation—shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and ass, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us in his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.' On what principle are we to interpret the different parts of this prophecy, so as to apply the blessing to the present Church, and the curse to Israel? The same faithful God who kept His word of threatening will prove true to His word of promise. The literal Zion, which is now the monument of the former, will, in God's time, be the scene of the latter. But since spiritual blessings in every age are essentially the same, God's own people may look for those spiritual blessings in their own experience. What is said of the former ages are still future; and there can be no objection to the application of the word Zion to the Church, or any part of it, provided its primary application be ever kept in view. If the Zion of prophecy be allegorized, we see no reason why the Zion of history should not be so also. If the Israel of prophecy be allegorized, we see no ground for ascribing reality to the Israel of the past. Prophecy is future history revealed; and how can we meet rationalistic expositors of the latter, if we apply their principles to the interpretation of the former?'

'The event, then, for which Christ is waiting, and which in the second verse is particularly predicted, is his return for the twofold purpose of judgment and mercy, to destroy his enemies, and to establish his kingdom of righteousness and peace universally. His first coming was without observation, but was heralded by the proclamation of peace on earth, and good will towards men; but ever since the world has been the scene of wars and rumours of wars, and the Church has had no lengthened cessation from opposition and contention. His second coming will be with power and great glory, when he shall destroy Antichrist and his hosts. Yet notwithstanding this, it will usher in the reign of universal peace, when 'men shall beat their swords into ploughshares, and their spears into pruning hooks.' Not that the world will be converted by judgment. The Word and the Spirit alone can do that. But as a matter of revealed fact, it will be as stated. 'The Lord shall send the rod of the strength out of Zion : rule thou in the midst of thine enemies.' In the day when 'out of Zion shall come the Deliverer, who shall turn away ungodliness from Jacob—or, as it is written in the original prophecy, 'When the Redeemer shall return to Zion, to rule in the midst of the Gentiles, and shall destroy the weapons of war,'—in that day shall the rod of Christ's power be sent out of Zion for the destruction of Christ's and Zion's enemies, when he shall consume the man of sin, 'the son of perdition, with the spirit of his mouth, and destroy him with the brightness of his coming; when He who shall have planted the tabernacle of his palace between the seas in the glorious holy mountain, shall have come to his end, with none to help him, when he shall have perished without hand,' and all those confederate with him shall have shared the same fate. Then will Christ assume his great power, and rule among his enemies—among those who have hitherto been his foes. His kingdom shall then be established. Israel, having 'looked on Him whom they have pierced, and having mourned for him as for an only son,' shall 'become willing in the day of God's power.' The old olive branch being grafted in, those who were cast away being reconciled, their restoration shall be as life from the dead. 'Then the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass that tarryeth not for man, nor waiteth for the sons of men.' Converted Israel, as here intimated, having been made the instruments, by their preaching, of bringing the nations to the knowledge of the truth, Christ shall then be seated on the throne of his father.
The Scattered Nation, September 1, 1867.

THE ALTAR AND THE CROSS.

Dear Sir,—I am, like yourself, deeply interested in the welfare of the "Scattered Nation," and most anxious that they should no longer be despoiled. Allow me to make, in the pages of your valuable periodical, an effort to restore to the Hebrews a passage in the epistle to the Hebrews, which Christians have too long appropriated to themselves. I mean Heb. xiii. 10—17.

I have read in your interesting number for this month an article of the first portion of this passage. The Inquirer asks, "What is the Christian altar?" and he quotes the tenth verse: "We have an altar, whereof they have no right to eat which serveth the tabernacle." I am persuaded that a candid examination of this verse in its context will lead to the conclusion, that the term "altar" in this passage does not mean "the Christian altar"—"the Cross," but that the term "we" (which is not expressed in the Greek) signifies "we Christians." Of the many reasons derivable from the whole passage (Heb. xiii. 10—17), I can adduce only those connected with the tenth verse itself.

The sacred writer's meaning of ἡ αὐτοτρυπή, "altar," must, I should think, have been that which it had at the time the epistle to the Hebrews was written. Now, will it be seriously maintained, that in A.D. 64 (while Jerusalem and its temple were still in existence) ἡ αὐτοτρυπή had the significance given to it by your correspondent, "the cross"? And if not, how can it now convey a meaning unknown to the writer himself, and to the original readers of the epistle?

Surely the modern diplomatic use of language, "as a medium for concealing our ideas," was not employed by the sacred writer. The contemporaneous unus logendi, with regard to the term under review, may aid us in our effort to ascertain its meaning in the passage before us.

We meet it already in this very epistle. In Heb. vii. 13, it expresses the Jewish altar. Can it in Heb. xii. 10 convey a totally different and (at that time) an unknown significance? Must not the first readers of the epistle, in their simplicity, have understood an altar to mean really an altar—or had the recondite meaning—"the cross," been recently communicated to them? Why not boldly tell "the taunter"—"We have the cross as our altar"—"we have Christ, the sacrifice offered on it"?

Twenty times the word ἡ αὐτοτρυπή occurs in the New Testament. In every case, except that under consideration, it conveys its undoubted meaning, "an altar." Should not this constant use of it elsewhere decide its significance here? The word occurs in profane and sacred literature. It is met in the Sept., in Josephus, in Phil.: where is it used to signify a cross?

But now to consider the term "we," which does not appear in the original. If "we have an altar" mean "we Christians have the cross," true criticism would (as it appears to me) require that the term "we" should be expressed in the Greek; "we Christians" would be emphatic, would be in decided opposition to those "who serve the tabernacle;" but as the pronoun "we" is not in the Greek, is it not reasonable to conclude that "we" and "those who serve the tabernacle" were not contrived by the author of this epistle, but formed the parts of the same body—the Hebrew nation. (This view can also be sustained by closely observing the invitation in v. 13, where "us" in that verse is the same party as "we" in v. 10.)

Another argument against the "altar" signifying "the cross" arises from the use of the word "eat." In dealing with the meaning of the sacred writer we should reason only on what he writes, viz., "those, who serve the tabernacle," not "those who still serve the tabernacle." The parties "who have no right to eat" are described in Heb. viii. 5, as well as in the passage before us. They are spoken of in their official capacity; their "frame of mind" is not brought under consideration; we nowhere learn that it deprived them of the right to eat. We are informed, without a hint of their being "content," or otherwise, that there is an altar of which they, "who serve the tabernacle" (the priests) "have no right to eat." The use of the word "eat" is suggested naturally, I think, by v. 9. In it eating, in the natural sense, is indirectly referred to by the introduction of the term "meats," as opposed to "grace." What other meaning, then, can consistently belong to "eat," except its natural one? Owen, therefore, justly remarks, that the words, "have no right to eat" have eternal." Every knee shall then bow in token of the prior submission of the heart, and every tongue confess his name, as men only can do by the Holy Ghost. Christ's Church is now in an enemy's country, surrounded by enemies; but his rule is not now among his enemies, in the sense of his enemies being the direct subjects of his rule."

Yes, it is so. If Christians employ rationalistic methods in explaining the prophetical word, and then deprive it of its real meaning, how can they safely and fairly meet their opponents who do the same with what God has done in days bygone?
Dear Sir,—Has it ever occurred to any of your people to look for the ten tribes of Israel in North and South America? I ask if these are the "outcasts of Israel"? The Missing Link Magazine for last month contains two interesting articles relating to this subject, which help to confirm my previous opinions on that subject from other authors. William Penn gives a very interesting account of the people he met when he first landed in what he afterwards named Pennsylvania. In writing to his friends in this country, he says that he could imagine himself in Old Jewry, in London. These people he met, in physiognomy, were Jews, he doubted not; their manners, customs, and religion were the same; they observed circumcision, feasts and fasts Israelitish. Surely they are of the "Preserved of Israel." Mrs. Simon, in her "Hope of Israel," gives full information regarding the North American Indians, which, to any reader without particularly biased opinions, will, I doubt not, afford convincing evidence of their Israelitish origin. These people were much to be admired before they were contaminated by intercourse with the white people. I will give an extract from the "Hope of Israel" for the benefit of those of your readers who cannot easily procure a reading of the book, and trust that this inquiry will lead those interested in "the scattered nation" to extend their researches and give them publicity, so that we all may have enlarged views on those subjects connected with the revealed mind of God.

The Northern Indians have a current tradition among them, that their ancestors wandered eighty years in search of the land to which they were directed, through a strict regard to the commands of the Great Spirit: by that means they discovered and settled in Mexico. It is said by their beloved men that they have handed down from their ancestors that the book which the white people have was once theirs. That while they minded it they prospered exceedingly, but that the white people had bought it of them, and had learned many things from it; while they, for parting with it, thus lost their credit, offended the Great Spirit, and suffered bitterly from the neighbouring nations. That the Master of Life took pity on them, and directed them to this country. They also say that some of their ancestors were possessed of an extraordinary Divine Spirit by which they foretold future events, and this they transmitted to their offspring who obeyed the sacred laws. That they by these means did bring down showers of blessings on the beloved people; but that this power, for a long time past, had entirely ceased. One of their most ancient traditions was, that a great many years ago they had a common father, who lived towards the rising sun; that he had twelve sons, by whom he administered his government; that his authority was derived from the Great Spirit. They also knew from their tradition that a time would come when the Indians would regain the gift of the Great Spirit. The Spanish writers say that they found a temple called Jew-Lalli, or House of the Great Spirit, and a person belonging to it called Chacaluma, or minister of holy things. They speak of the hearth of the Great Spirit, the continual fire, and the holy ark. Though many of their hereditary laws have been corrupted, they affix vicious and contemptible ideas to the eating of swine's flesh; in somuch that 'swine-eater' is the most opprobrious...
epithet with which they brand us. When English
traders have been making sausages of hog's blood
I have observed the Indians cast their eyes on
them with horror. They abstain from most of the
unclean animals as forbidden to be eaten."

The Earl of Crawford and Lindsay writes in
1801: "It is curious and pleasing, in reading
the travels of those who have been among these
people, to find how their customs comport with

-NO PROSELYTIZING.

The editor of the "Israelit," the Rev. Dr.
Lehmann, of Mayence, in taking to task a Roman
Catholic journal which sought to rouse the popu-
lar fanaticism against the Jews, writes: "During
the thirteen years of our official nativity (?) at
Mayence we have declined a large number of
Christians, both Roman Catholics and Protestants,
who applied to us in reference to their intended
conversion to Judaism; we told them that,
as good and honest men, they might also be saved
in their religion, in accordance with the declar-
ation of the Talmud: the pious of all nations have
a share in the world to come. And on the other
hand, we have also to record a fine example of
tolerance set two years ago by the Protestant
garrison preacher, who sent to us a Jew desirous
of being baptized, that he might confer with us
previous to taking this step. And we, indeed,
succeeded in preserving this young man, aged
twenty-eight, for his religion and family."

To raise popular fanaticism, be it against Jews
or against Christian Jews, is very wicked; but to
act as Dr. Lehmann did, is very wrong too. Jews
believe Christians to be idolaters, and the Jewish
Chronicle again and again tells us that Christians
and Jews worship a different God. If these
Roman Catholics or Protestants apply to the Rev.
Dr. to be received into the Jewish community, is
he not committing a great sin in telling them,
that as good and honest men, they might be saved
also in their religion? Where is this to be found
in the whole Old Testament? As to the alleged
liberality of the Talmud, the less that is said
about it the better.

Many a time I asked Jews who wished to be
baptized, to hold conversation with Rabbis, but
the Rabbis mostly decline, and whenever they
agreed to it, they used threats and anathemas in-
stead of arguments. I am ready to send any Jew
that wishes to be baptized by me, either to Dr.
Benstock, or to any of the London Rabbis, either
orthodox or reformed, if these gentlemen will
speak to such a Jew in the presence of two Chris-
tians or two Jews, taking their arguments from the
Old Testament.

THE APOSTASIES OF THE JEWISH CHRONICLE.

It is not very uncommon to charge another
with the fault one feels guilty of himself. So it hap-
pens that the Jewish Chronicle continually speaks
of Jews who believe in Jesus as apostates, though
it can clearly be proved that more writers in the
Jewish Chronicle apostatise from the teaching of
God in the Scriptures. Here are two specimens.
In an article headed "Jewish Preachers and Jewish
Sermons," these sentences occur:—

"As a rule our texts are taken from some part
of the Old Testament, and, consequently, the dis-
courses themselves are limited to the subjects
treated therein. I know there are some men who
advance that the five books of Moses alone con-
tain sufficient and everlasting matter for all ages
and all philosophies; yet, as there may be a few
who, living in the present, desire to know what
is as well as what has been, it may be wise oc-
casionally to leave the old oft-trodden track of the
past, and take note of the wondrous progress of
this non-miraculous age. We might, with ad-
vantage, remember Bacon's aphorism: 'Time is
the greatest of innovators, and the wisdom of one
age is the folly of another.'"

It is impossible to speak with less reverence of
the whole Old Testament, and more especially of
the five books of Moses; for, if the quotation
from Bacon means anything, it comes down to this:
that, what was wisdom in Moses' time, may be
folly in our day. We do believe that the five
books of Moses contain sufficient and everlasting
matter for all ages and all philosophies; so that if
the present age is safely to be guided, it must take

care not to leave what the writer in the Jewish
Chronicle so contemptuously calls "the old oft-
trodden track of the past."

Here is a second specimen—

"The three weeks which date from the seven-
teenth day of the fourth month (Tamuz) and ter-
minate on the evening of the ninth day of the
fifth month (Ab), is a period of mourning for every
true son of Israel. The object of wailing and
fasting on this the 'Black Fast,' is not solely
for the purpose of regretting the past, or grieving
for the destruction of our national place of wor-
ship, and the slaughter of so many myriads of our
brethren and sisters in faith, but the moral to be
deduced from this 'burning which the Eternal
has kindled' is, that we should bear in mind
that the disobedience and sins of our forefathers
have brought all these evils on themselves and on us their descendants, and that this ‘visiting the iniquity of the fathers upon the children’ should induce us to ‘lift up our heart with our hands unto God in the heavens;’ and, as another inspired servant of the Eternal bids us, ‘And rend your heart, and not your garments, and return unto the Eternal, your God.’

‘While most nations have had a past, and while some have a present, Israel alone has a future. It therefore behoves us Jews to ponder well on the important lesson which the anniversary of each recurring ninth of Ab teaches, and that we should earnestly strive by the veneration of God, obedience to His Divine behests, and living on terms of amity and accord with all races and classes of men, to hasten the arrival of that glorious period, foretold by the Jewish prophets, when ‘Ten men shall take hold out of all tongues of the nations, even shall 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’ (Zec. viii. 20—23). May this be speedily, and in our days.—Amen.’

If the one writer speaks irreverently of the Old Testament Scriptures, the other misrepresents the importance of the Holy City, and the cause of its destruction. Is it really true that Jerusalem was nothing else to the Jew than ‘a national place of worship,’ and is the moral to be deduced from the continued ‘burning which the Eternal has kindled’ no more than ‘Hush! a smoulder, hear in my mouth the obedience and sins of our forefathers have brought all these evils on themselves and on

* Heb. “Wing” (Benisch).

THE AMERICAN COLONY IN PALESTINE.

FROM “The Sword of Truth” we learn, that on April 11th last, the leaders of this colony set out on a journey through “Philistia,” or Southern Palestine. Here is a portion of the account:—

‘The first evening we pitched our tents near ancient Ashdod, in the land of the Philistines. On Friday we took our lunch amidst the ruins of ancient Askelon, and the same evening pitched our tents at Gaza, where we remained two nights. Whilst at Gaza we visited the Governor, and other officials, and were received and treated in the kindest manner. We also visited the hill on which Samson left the city gates, and many other places of interest. On Sunday evening we pitched our tents in the midst of the land of the Philistines, where Samson burned their corn, where we visited many ancient ruins. From thence, on the following day, we journeyed on to Hebron, the place where David reigned some twelve years, before he was made King over all Israel. Thus far we had passed through fields of barley and wheat, and vineyard after vineyard. The vast fields of barley and wheat filled us with wonder and amazement. Never before, within the memory of man, has Palestine produced such immense crops on the plains of Philistia. From Hebron we came to Bethlehem, from thence to Marsaber, and from there to the Dead Sea, Jordan and Jericho, and thence to Jerusalem, where we arrived on Friday evening, after a journey of nine days of tent life in Palestine. During that

us their descendants!” It is very easy to cast all the blame on the forefathers, but we protest against such a view of the God of the Old Testament visiting the iniquity of the fathers on the children for eighteen centuries if these children do not share the sins of their forefathers. We, who say that Jerusalem was destroyed because it rejected its King, and that it remains desolate because the children of those fathers continue in the same sin, rightly divide the guilt between fathers and children, and maintain the justice of God; but what of those Jews who try to shift their own responsibility by blaming their fathers and the God of these fathers?

Does any one believe that the glorious period described in Zec. viii. 20—23 will be brought about by the Jews “striving earnestly to venerate God, to obey His Divine behests, and to live on terms of amity and accord with all races and classes of men?” For eighteen centuries the Jews have, no doubt, striven to do so, and how far have they succeeded?

As little as the Jewish Chronicle understands the cause of Israel’s dispersion, as little does it explain the hope of Israel. We, at least, are consistent when we say Jerusalem is trodden down, and the Jews are scattered because the fathers and the children have crucified, and are crucifying, Jesus; but that Jerusalem will be re-built, and the Jews re-placed at the head of the nations, when they shall have pierced, and bow before Him as King of the Jews. But what of them who neither confess guilt with their fathers nor look for the coming Messiah as their fathers did? Are not they apostates?
INTELLIGENCE.

PESTH.

The following statement, from the pen of a missionary at Pesth, will be read with much interest by all who rejoice in the extension of the Lord's kingdom. Mr. Moody, one of the missionaries, in speaking of the success of the Hungarians, says:—“We look on with special interest, however, because the present changes are of the greatest possible importance as affecting the prospects of our mission work in the land. The restoration of constitutional government, and the putting in actual operation of those laws which had been suspended from the time of the revolution, place us in a quite a new position. Instead of being under one of the most despotic, we find ourselves at once under one of the most liberal governments on the continent, for Hungary takes its place now among the freest countries in Europe. The door is thus opened wide for evangelistic work, and we shall have a feeling of liberty and security in carrying out our arrangements and prosecuting our labours, such as we have not hitherto enjoyed. We look up with wonder and gratitude, and seek to praise Him who ruleth among the nations; and who, according to the counsel of His own will, and to the glory of His own name, maketh the devices of the enemy of none effect, putteth down the mighty from their seats, and breaketh in pieces the oppressor; removeth barriers and hindrances, which had been as gates of brass and bars of iron, and prepareth gloriously the way for the coming of His own kingdom.”

AMSTERDAM.

The Rev. T. Myers (recently of Ancona, successor to the Rev. Dr. Schwartz, at Amsterdam), reports the following pleasing incidents in connection with his installation to the charge by Dr. Schwartz. Speaking of the services on that occasion, he says:—“The church, both morning and evening, was crowded, as it was advertised that Dr. Schwartz was to preach, and the crowded audience were eagerly listening to the words spoken by their late pastor. After a long privation the people enjoyed again the privilege of having the Lord’s supper dispensed to them; a very interesting and touching sight it was to see thirty-six Jewish proselytes partaking of this sacred rite, and Dr. Schwartz ministering it to them—himself a convert of Jew. That is a fact which speaks volumes, and is well calculated to stir up our zeal and love for Israel, and our faith in all the promises of the Lord regarding Israel.”

Mr. Myers also records the baptism of a Jewess on the 25th of May, who, having received the first impulse of Biblical inquiry from a sister of hers who had some years previous been led to see the truth as it is in Jesus, eagerly examined the prophetic declarations, and, after the full conviction that Jesus of Nazareth is the true Messiah, she avowed her faith in Him by public baptism.

WARSAW.

The "Lebanon" has an article on the Jews of Warsaw, a few particulars of which we copy:—

"The Jewish population of Warsaw exceeds 80,000 souls. With very few exceptions, they are all faithful adherents of traditional Judaism, and greatly excel in the knowledge of the Divine law. Among the thousands of students of the law there is a poor tradesman known by the excellency of his character and rare attainments throughout all Jewry. His name is Rabbi Yehuda. He is a poor cheese-seller, whose cloth, wrapped in his sheepskin coat, is wont to improve for himself a couch on the bare ground in some street, there dines off a piece of dry bread, which he washes down with draughts of purling water, seasoning his meal with the recitation of some Talmudical section in a low tone. From infancy he applied himself to the study of the law, and so tenaciously is his memory that if he is asked the explanation of a verse in the Bible he recites by heart the whole passage, together with the commentary of Rashi, without committing the slightest mistake. Never did he consent to accept charity from anybody. More than once persons of property offered the poor cheesemonger to receive him into their houses and to provide for him, so that, free from all anxiety, he might pursue his studies; but he always declined. Nor is he averse to profane science. Thus engaged in his studies, he is seen day after day, even in the most wretched weather, traversing the street, with a pair of scales in his hand, weighing out to the purchasers the cheese they might buy of him. Everybody knows him, and everybody respects him, and no one interferes with him."

A JOURNEY.

The Rev. J. Lowitz thus describes a missionary journey, previous to his arrival in Paris, where he is now stationed in the Exhibition:—

"I must not defer any longer to give you a brief account of my missionary journey to Laghout, some three months ago. I left Algiers on the 7th of March, and got to Blidah on the same day. The Jews there were pleased to see me, and ready to listen to the preaching of the Gospel, and to receive tracts. I visited the girl's school, recently opened for the education of Jewish and Protestant children; and was glad to find it in a very prosperous state. There are now, I hear, sixty-three girls in regular attendance, of whom twenty-one are Jewish, and twenty Catholics, and the rest are Protestants. They are all under Gospel teaching, carried on by a pious teacher, under the direction of the Protestant pastor. This school is supported by voluntary subscriptions; and I sincerely trust the Society will give some help. The 8th I reached Medella, which is a town nicely situated on the Atlas, with a population of 7,000—200 Europeans, 200 Jews, and the rest all, Arabs. There I proceeded in the usual way of visiting the Jews in their shops and dwellings, speaking to them of Christ, and distributing tracts amongst them. There just happened to be a Jewish marriage in a house I entered, and I had the opportunity of addressing a large number of them together. I gave to some of the most intelligent Jews Hebrew New Testaments, and a
number of Arabs gladly accepted Arabic Tracts. From thence I went to Boughar and Boughary by the diligence, and reached these towns on the 19th. The former is entirely a French town, garrisoned by soldiers, whilst the latter is an Arab town, with a small number of Jews in it, where I occupied the time in visiting the people and proceeding in the usual manner, speaking to them on the subject of our holy religion, and giving them tracts to read. I met there with a Jewish acquaintance, who not only pointed out to me all the Jews of that place, but kindly assisted me to persuade his brethren to accept of my books, and to read them. I also knew the rabbi, who was from Algiers. I met a party of Jews in his house, and we had a long discussion on Christianity, which resulted in his accepting of a New Testament and an Old Testament in Hebrew. May the Holy Spirit reveal unto him the only true Teacher of Israel!

"After a weary journey for three days more through that vast extent of uncultivated, arid territory, where, with the exception of some savage rocks and hills, or sandy mountains, nothing but an immense void is seen, I passed one more little town, called Djelfa, where I again met with a few Jews; and on the 14th I reached the famous oasis, on which is situated the town of Laghaut. This is a pretty large town situated on the frontiers of the great desert, with an abundance of water and much vegetation. There are no less than 25,000 palm-trees in that place; the principal streets, laid out by the French, are lined with good houses, but the Arab quarter consists of houses made of mud. The number of its inhabitants is about 4,000, of which 200 are Europeans, about 100 Jews, and the rest are Arabs from the desert, and a large garrison of French troops, which are stationed outside the town. The Jews carry on their usual trades as jewellers, tailors, shoemakers, but a few have no business at all. Ignorance and misery prevail amongst them. My appearance excited a great interest among these outcasts; some asked me to obtain favours for them from the commandant superior, to be allowed to do some business in the camp of the soldiers; but when I called on that gentleman, he would only authorise me to circulate my books freely wherever I liked. He himself accepted of my Arabic tracts. I then commenced my visits from shop to shop, and house to house, amongst the Jews, to communicate the message of glad tidings to them, and to distribute books. They willingly took them, and readily listened to my exhortation. After having thus made my round, I found that many of them had left their work, and had gathered in groups to examine the tracts, and to ask each other what it meant. I then invited them to follow me into a shop, where I took my stand beyond the counter, and, with my Hebrew Bible in hand, I proceeded to explain to them the prophecies relating to the Messiah's coming. I had an audience of at least forty. I only left off speaking when I found the street obstructed, and the people disputing amongst themselves whether I was right or wrong. They requested me to go with them to the rabbi, whom I was glad to find was from Algiers, an acquaintance of mine. We had a little discussion on the subject of Christianity. I gave to him the Hebrew New Testament and 'Pilgrim's Progress' to read, which he promised me to do."

THE JEWS OF COCHIN.

A traveller who describes, in the "Leisure Hour," a visit recently paid by him to Cochin, says:—"Taking a boat on the Backwater, we soon landed at Jew Town, about two miles off, and were not long in finding an escort, in a poor son of Israel, who had appeared yesterday as a beggar at the bungalow. We visited the synagogue of the white Jews, a square building, having first a court, then a small antechamber; by the door, opening into the chief apartment, is a chest with holes in the lid, for the reception of gifts. The room where they assemble is paved with Dutch tiles, and the seats placed round the walls; over the entrance is a gallery, which we were told is only used by the priests; in the centre is a kind of rostrum, railed off, and raised about two steps, and at the upper end, doors handsomely carved and gilded, behind which the books of the law are kept. These appear to be beautifully written on vellum, each roll standing upright, and carefully covered with a case. We walked through the long street inhabited by these interesting people, many of whom are as white as Englishmen, some of the Brahmin colour. Contrary to what has been represented to us, the streets looked clean and orderly. Many of the women were sitting in front of their houses, engaged in lace weaving or similar work. The old women looked very desolate, but we observed some fine faces among them; and we could not but remark that, whether in Jew or Syrian, the contrast with the heathen, in everything that expresses moral beauty (if I may so speak), to the eye, was most strikingly in favour of the former. The black Jew's quarter is a continuation of the same line of street. Their synagogue does not present any material contrast to the other. They appear to be partly a mixed race, and partly the descendants of heathen proselytes. As we returned, we called on the Rabbi of the white Jews, who received us politely in a neat upper room. We had some serious conversation with him, through an interpreter, before parting. Never before had I such a sense of the desolations of Jerusalem; nor had the touching descriptions of their old prophets seemed so vivid and forcible. Surely, the presentation of the truth in the love of it is what is now wanted for these poor people, rather than the attempt to connect them with any section of the Christian Church."

AUSTRALIA.

We hail, with a welcome reception, the pleasing announcement, in the Australian Christian Messenger of February, of a mission to the Jews in Melbourne by the Rev. S. Finkelstein. May the Lord grant that many of the scattered nation who go forth to the gold regions of Australia may there find the pearl of great price.
THREE HOURS WITH ABBE RATISBONNE.

Many a time the name of Ratisbonne, and the work he does at Paris, have been mentioned in the pages of The Scattered Nation. For a long time I have wished to meet him, and to see with my own eyes the convent he presides over, but from some reason or other I never visited Paris, though I was several times invited to come thither. You know that I went abroad at the end of August, and now, when returning to London, I purposely went by way of Paris, in order to have a conversation with the Abbé.

I called at his house on Saturday, the 14th of September, at two o’clock in the afternoon, and after having sent in my card, he at once came to see me. He then invited me to his private room, where we had a full and long conversation, a short résumé of which I give with his permission. He is sixty-two years old, has an interesting, very calm countenance, long white hair, and friendly eyes: altogether he makes a pleasant impression, for he seems to be an honest and zealous man. I told him at once that I called on him because of his being of Jewish descent, even as myself, and that I felt deeply interested in the welfare of our brethren, many of whom he tried to lead to the Church of Rome. As I had never seen a Jewish priest, and could not believe that a Jew could conscientiously embrace Romanism, and still less become a priest of the Romish Church, I came to him who was both a Romanist and a priest. He was quite ready to enter into a conversation, telling me that he had given up great prospects when he embraced Christianity; and that he had no other motive in separating himself from his family and the synagogue than the conviction that Jesus was the promised Messiah. He then quoted a few passages of Scripture in proof of the claims of Jesus of Nazareth to the Messiahship; and when I said that I was not surprised at his believing in Jesus, but at his having joined the Church of Rome, he said that he had begun with studying Protestantism, which seemed to him to be more liberal, but that he missed in it two great elements—viz., authority and unity, both of which he found in the Church of Rome.

"Will you allow me," I said, "to put to you a question before I reply to your charges against Protestantism? Are you acquainted with a movement set on foot by some Anglican priests, headed by a Father James, who have formed a brotherhood, called the Catholic Mission, the first division of which is devoted to the work of Jewish conversion? They try to gain influence over the Jews by living according to the Mosaic economical laws, and boldly assert that Jews, on joining any evangelical sect, become apostates, but joining them, become thorough Jews. I have been positively assured by an eye-witness that rabbis have been taken in by this device, and I know that even the Jewish Chronicle, the bitter enemy of Christianity and Hebrew-Christians, speaks with a certain kindliness of the work of these Angli cans, and their purpose to build a church in Jerusalem after the model of Solomon’s temple, over which a Jewish bishop is to be set. Is it true that you approve of this movement that you take part in it?"

"Most decidedly not," he said. "The Church has nothing in common with the sects; the sun dispels darkness and mist, but never mixes himself up with them. Besides, this error of the Anglicans has been clearly condemned by the teachings of Paul, and is nothing but a cunning device to entrap unreflecting Jews."

"I fully agree with you," was my answer, "that the Anglicans, in attempting to unite the Protestant Church of England with the Eastern and Greek and Romish Churches, are building the Tower of Babylon; while the Jews forget that the real question at issue between them and us is not whether this or that ceremonial law is to be observed, but whether Jesus is the Messiah or not; in other words, whether He who was and is the glory and hope of Israel is come or not? One could say with Paul, ‘Destroy not him with thy meat,’ if our Jewish brethren would only accept the latter clause of the verse, ‘for whom Christ died.’ But now permit me to add that these Anglicans no doubt deceive the Jews, who, as it was foretold, believe rather a lie than the plain truths about the King of Israel; but, then, what has the Church of Rome done to our nation? Can you imagine two greater contrasts than Rome and Jerusalem? Is Rome not the per-
secutor of the Jews, and has pagan and popish Rome not trampled upon the nation and land of Jerusalem?"

"You are mistaken," he cried, "and have formed your notions from Protestant books. The Church so much loved Jerusalem that she encouraged the crusaders to reconquer the holy ground, and the bishops not seldom protected the Jews against the fury of the mob. The popes even established the Ghetto, in order to give the Jews a place of shelter; and it is not their fault that the place became very filthy. So little do the Jews," he added, with a certain animation, "desire to leave the Ghetto, that they cling to it even now, after they are permitted to live in every part of the town. Besides, were there not also ghettos in Prague and Frankfort?"

"Does not this latter prove," I answered, "that the Ghetto is not an act of kindness of the popes, as you are pleased to call it? I admit that some of the bishops, inasmuch as they were Christian men, have shown kindness to the Jew; but the Church of Rome, in encouraging the crusades, never thought of the Jews, and only remembered them to use these very crusades against them as much as against the Turks. Need I remind you of the heavy taxes the Jews had to pay for the scanty protection afforded them, and the means employed to compel them to listen on certain days, in special churches, to a sermon preached on their behalf? It is not only this or that act of the Church of Rome which has estranged the Jews from the Gospel, but her whole teaching and all her practices, her pagan instead of Israelitish character, has done more mischief than all the bloody persecutions of which she stands guilty."

At a sudden he exclaimed— "To what authority can a Jew submit when he turns a Protestant? Do you find the name of Protestant in the Bible, your only guide? And then your manifold divisions: which of the innumerable denominations must he join? Do not all pretend to have the truth? If the Church is the family of the children of God, must she not have a father? and who is more worthy of that name than the holy father at Rome, the successor of Peter, the mouthpiece of all the Apostles, on whom Christ built His Church? Where was Protestantism before Luther, and how can you overlook the importance and validity of tradition handed down from the Apostles to their immediate successors, and thus preserved in the Church? Just let me illustrate this by the following statement.—A father has made a testament, and settled his property upon his children. Are they then to forget and to set aside all he said when he was still with them, or are they to explain this his will in the light of what he said and did in former years?"

"Granted," I said, "that this comparison, taken from daily and private life, is applicable to the traditions of the Church. It follows from it that we are to take notice of the practices of the early church, if—mark the if—they can be learnt from reliable sources, are not opposed to one another, and especially not to the Written Word. For the father, by writing his testament, clearly intimated that his children were no longer to depend on and to trust in what they had heard and might have misunderstood, if not perverted, but on that written record, wherein he has, clearly and definitely, expressed his mind. Just as you defend the tradition, the Jews defend the oral law, declaring that the written Word of God is incomplete, and even submit the exposition of the Word to the interpretation given by the rabbis. This tradition is found in Pharisaism; and if I must accept tradition, I most decidedly prefer that of my Jewish fathers to that of their persecutors."

"Peter, I admit, was the Apostle of the circumcision, but I deny that Christ ever built His Church on a man. No; He himself is the corner-stone, and no other foundation can be laid but that of Christ himself. Did Christ not ask the Apostles what men thought of Him; and when Peter confessed Him to be the Son of God, does it not follow from this that all the importance attaches not to the confessor but to the confession he made of Christ? Can you deny that it is very providential that almost immediately after the confession of Christ, Peter is addressed in these startling words, 'Get thee behind me, Satan?'"

"That's a mystery!" Mr. Ratisbonne exclaimed.

"It seems very plain to me," I said; "but let me just add that the Church of Rome is now very busy with declaring the infallibility of the Pope. The Pope claims to be the successor of Peter, and surely he cannot lay claim to greater honour than Peter himself. Now, it so happens that on a very important occa-
sion Paul withstood him in the face, and reproved him publicly. I ask you how Paul could have done so if Peter had been infallible? And if Peter was not infallible, how can his successor pretend to be so? Besides, Jesus healed the mother-in-law of Peter, then Peter was married; and what of the Pope, his successor?

"Peter," Mr. Ratisbonne rejoined, "married before he became an Apostle."

"Be it so," I said; "but then Paul declares, 'Have we not a right to lead about a sister?'"

"A sister," Mr. Ratisbonne exclaimed, "means a good and kind woman that minister to our holy wants, even as many godly women followed Jesus, and ministered unto His wants."

I could not help saying: "Hitherto you have spoken as a Christian, but now I really hear the popish priest. For, do you not know that Paul adds 'a wife,' and, moreover, says, 'as well as other Apostles, and the brother of the Lord, and Cephas?'

"I always speak," he answered, "as a priest of the Church, and cannot admit the distinction between the Christian and the priest."

"I can very well understand," was my answer, "that you do not like that distinction, but still it exists. There are two elements in the Church of Rome—a Christian, and an Ultramontane one. Inasmuch as the first prevails, we can in many things sympathise with you; but when the other predominates, as is, alas! the case now, we must repeat the old watchword, 'No peace with Rome!' There are also two sorts of Protestants. The one rejects all authority, and boasts in its resistance to Popery without anything more. It is only negative, and no man can live on mere negatives. The other begins with an entire submission to the Word of God, and because it bows before the authority of God's testimony, it protests against Popery. Here is the authority we acknowledge and oppose to that of the Church, tradition, and councils. And as to union, we are quite satisfied with the unity of the Spirit."

"Look," he triumphantly exclaimed, "to the unity which recently prevailed at Rome, when so many thousands were assembled from all parts of the globe."

"What did these thousands do at Rome?" I asked. "See sublime spectacles, and hear what some of the leaders were pleased to say. To see, to hear, and to keep silent, is the Romish tactics, and in that way unity can easily be preserved. If you wish to see true unity, look to what happened a few weeks ago at Amsterdam. No word of command brought those hundred to the capital of Holland; they came out of their own free accord. Every one spoke, and said what he felt his duty to say; and here I am ready to concede that we Protestants probably speak too much—every one rather likes to hear his own voice, instead of listening to what others have to say. All spoke on different subjects, and yet true, real unity was preserved. Me-thinks that what Rome aims at is not so much unity as uniformity."

"The distinction is just," he answered, "but uniformity is the safeguard of unity."

"But," I added, "unity cannot exist without life, while uniformity can be maintained when all is dead. The synagogue, even as the Church of Rome, continually reproaches us with our divisions, and points to their unity. Our answer is: We dare to differ publicly, because we know that, notwithstanding our differences, we have some union in Christ; you try to hide all differences, and to deny their very existence, because, if the external uniformity were removed, it would be seen that there is much more unbelief in the synagogue and in the Church of Rome than amongst Protestants. Do you know Venillon?"

I asked.

"Not much," he said.

"Well, Venillon has lately boasted that, when the Pope commands, 200 millions of Roman Catholics believe. Is not this downright folly? Do these 200 millions know, believe, practise the doctrines of the Romish Church?"

"Most assuredly not," he said, "but true Catholics believe it, and the self-denial, the devotedness of the priests to the service of Christ in the hour of danger, is something marvellous, is very touching indeed."

"We have seen," I said, "beautiful instances of faithfulness unto death last year in London, when the cholera raged in the city. The highest dignitaries of the Church and the simplest city missionary, the Bible-woman and the lady of title, spared not themselves, but came forward and helped wherever assistance was needed. You always taunt us with the question: Where was your Church before
Luther? Let me simply ask you: Where was your Church before the Council of Trent, which followed Luther, and was directed against the truths brought to light again by the Reformation? Do we, then, not know that the present Romish Church is of very recent date? It would be a very easy matter to show that the pretensions of the Bishop of Rome were successfully resisted for several centuries, and that the doctrines now taught are the result of centuries, a thousand years having nearly elapsed before celibacy was fully established. When one hears Romanists speaking of The Church, one is almost tempted to believe that she existed from the very beginning as she now is, and that there ever was a time when she was the Church to which all Christians belonged. Now I tell you that this was never the case, and that it is—pardon the expression—a piece of pure arrogance to claim for any visible single branch of the Church Universal, the title of the Church.

He then asked me to accompany him to the convent, the centre of his operations for the Jews. It is a large and splendid building, the gift of friends. They can do and obtain much, these Romish priests; they exercise great influence over their followers, and reach their people in various ways. They need not and do not publish much. They are fully trusted, and go on working quietly and steadily. They are, at any rate, wise like the serpents. Of his work, and that of his brother and their order, I shall say more in the next number. Here I may state that he has baptized 600 Jews and Jewesses—many, possibly most of them, children, the parents giving them a declaration in writing that the children are to be educated in the Christian faith. "We do not seek them," Mr. Ratisbonne said, "but they seek us, and we have much more confidence in the children whom we educate than in the parents who have grown up in their prejudices." But, as I already said, I do not enter, at present, into the details of the work.

In the large garden of the convent I saw for the first time in my life a nun, a Jewess, many years ago baptized by Ratisbonne. They have twenty.

"Are you a Puseyite," she asked me, with a beaming face.

"Why do you ask?" I inquired.

"A Puseyite priest came here some weeks ago," Mr. Ratisbonne answered, "stayed with us three days, and left as a member of the Romish Church."

"Well," I said, "I must confess to being a thorough heretic, and I entertain a very low idea of those who eat the bread of the Church of England, and are Romanists in disguise." The conversation then turned on the Virgin Mary, and her being the queen of heaven, the mother of God, her immaculate conception and intercession were successively discussed. I insisted on these two points, that she was blessed, but not blessing; rejoiced in her Saviour, but could in no way save others.

"Commend your family," Mr. Ratisbonne added, "to Esther, Judith, and Mary."

"I prefer," I said, "commending them to the Father, Son, and Holy Ghost."

"Have you no doubts?" he asked.

I now felt it my duty to speak very decidedly.

"Who doubts more, and keeps the souls more in suspense than the Church of Rome? Is there any one among you that is sure of his salvation? You speak of Apostolic succession, let me now tell you that we are the true successors of the Apostles. With Paul we say, 'Having been justified by faith, we have peace with God through Jesus Christ.' With John we exclaim, 'We know that we have passed from death unto life,' and with Peter we bless God 'who has begotten us again unto a lively hope.' We have not to pass through a purgatory, do not want any masses nor indulgences; 'we know that we have eternal life, and that nothing can separate us from the love of God through Jesus Christ.'"

"Imagination, nothing but imagination," he cried.

"Imagination?" I said. "Who has taught me to understand the Scriptures in the face of Jesus? Who has enabled me to acknowledge the despised Nazarene as my Messiah? Who has inclined my heart to glory in the very things whereof I once was ashamed, and to count all things but dung compared with the excellency of the knowledge of Jesus Christ? Who gave me strength to forsake my kindred, and be the only one in my family who confesses Jesus as his Messiah? My parents are now reconciled, but in the years of painful separation, who comforted and upheld me, who but the Spirit of the living God? Many a time the Jews have persecuted me, and one of them stabbed me in my own pulpit. I for-
"Gave, I loved, I love them more than ever, my whole life is devoted to them, and the prayer of my heart is that all Israel shall be saved. I know that this is not imagination, but a blessed reality, the work and gift of the living God. Imagination?" I continued. "Who works more on the senses, tries more to enlist the help of imagination by gorgeous buildings, splendid vestments, bewitching incense, painted windows, processions, statues and singing of professionals, than the Church Rome? Yea, what would Peter and Paul say if they witnessed all that is going on in the Romish churches? would they not suppose themselves to be in a pagan temple rather than in a place of worship devoted to the service of Jesus, the King of the Jews?"

"Then you suppose," he said, half smiling, that Peter and Paul are Protestants?"

"Most assuredly," I replied. "They were Protestants when, acknowledging Jesus as the Messiah, they protested against the errors of the synagogue; they are Protestants, for by their Epistles they protest against the Church of Rome."

This was perhaps more than he could stand, "I promise you," he said, "to call on you when I come to London in order to see Dr. Manning, the friend of the Jews. Meanwhile, let us pray for one another." The offer was made and accepted, and with the words à revoir we separated.

C. Schwartz.

THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

A. No. X.

The Vail of the same material as the inner beautiful curtains, and embroidered with similar tricolour Cherubim, was suspended from four pillars of Shittim wood, covered with gold, dividing off the Most Holy from the Holy Place. The Scriptures inform us that "the Vail" signifies "His flesh," so that, apart from the instruction that has already been gained relative to these symbols, there is no difficulty in recognizing, through them, the Son of God in the perfect humanity which He assumed, enriched with Divine righteousness, and to which were attached these characteristic elements of sovereign power that have been displayed in the three cherubic colours. This was the "body" prepared of God for His beloved Son, wherein He declared His delight to do the perfect will of His Father, and to glorify Him on earth in a life and death of filial obedience and righteousness.

In uttering those words, "Lo, I come to do Thy will, O God," in the "body Thou hast prepared," and in the attitude He then assumed, the Eternal Son declared that man, as seen in Adam's descendants, had hitherto been alien to the will of God, his nature having been all along at enmity to that will.* His words further declared that it was impossible for man to enter into the holy presence of God, until he should be found in the likeness of such a body as that which Jesus was about to assume, and with the Divine nobility and moral excellence which attached to it. The Scriptures below throw additional light on this.†

This I think to be the scriptural interpretation of "the Vail," as it hung attached to the Shittim wood boards, clothed in pure gold, concealing the Ark and the Shekinah glory. "The way into the Holiest was not yet manifest." That "body" of the fore-ordained Jesus, stood before the Throne of the Majesty on High, and proclaimed, "Without holiness no man shall see the Lord."

Since Adam and Eve were driven out of Eden, and from the sweet communion with God in a garden of innocence, no hopeful means had been found whereby that position and privilege could be regained. Holiness

* Rom. viii. 7, 8.
† Rom. viii. 29; Phil. iii. 21; 1 John iii. 2.
barred the entrance, because sin, in its terrible effects, had poisoned the once pure spring of paradisaic joy in the heart of man, and left its blighting curse on all the fair creation of God. But that gate, which grace and mercy closed on fallen man, “lest he take of the tree of life, and eat, and live for ever,” as a sinner; that gate, grace and mercy have opened, displaying “a new and living way consecrated for us, through the Vail,” so that man, by faith in the death and resurrection of that “body” of Jesus, the Son of God, has access into the grace wherein he stands, and rejoices in hope of the promised glory of God.*

Thus in the last Adam, His glorified Eve will be blessed with a hundred-fold higher blessing in the New Paradise of God, than the first Adam and his Eve could ever have known or conceived, being in ignorance of those attributes of the Godhead, which are only appreciable through the love which has been revealed in redemption! The last Eve possesses a hope, which the first never could have had in the mere innocence of “a living soul” in the garden of Eden, and though she be still on the troubled waters of the world, and though her vessel may be storm-tossed for a little while, she has cast out the “anchor of her soul,” “sure and steadfast, and which entereth into that within the Vail;” the rock of her salvation in heaven itself, “whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchizedec.”†

The mention of Melchizedec in connection with the rent Vail, opens up a vista of far-stretching glory in the coming kingdom, when the Son of Man will assume that eternal priesthood, which is connected with the royalty of Israel.‡ That name declares that they, as well as the multitudes who shall be saved on the Millennial earth, are embraced in all the value and power of “the offering of that body of Jesus once for all,” and of its acceptance “within the Vail.”

The Door of the Tent, or as it is sometimes called “The Door of the Tabernacle,”§ is the last feature in the central structure of the Sanctuary. It was of the same material as the Vail, and worked in the same colours.

In what device is not mentioned, but the Cherubim were not there. This hanging door was at the last end of the Tabernacle towards the open Court, from whence it could be seen; and I think we learn from this description of its materials, colours, and position, that by comparison with the Vail and inner curtains, where the Cherubim were, the knowledge of God, through His Son, was not only there unrevealed, but that even now such knowledge is perfectly realized only in the light of the Sanctuary above.

“Canst thou by searching find out God, canst thou find out the Almighty unto perfection?” asked one of Job’s friends; and he declared the impossibility by adding, “It is high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea!” * When man can soar into heaven, or penetrate beyond the confines of the globe he dwells on, even then he will fall short of understanding what is comprehended in the name God. Is it given to man, even with his renewed mind, to conceive the Almightyness and the multiplied variety of the attributes and excellences of the eternal Son of God, “in whom dwelleth all the fulness of the Godhead bodily”? † Can the finite grasp the Infinite? Much as is given by the Spirit of God to His children to understand, and high as is the privilege to have fellowship with the Father about the Lord Jesus His Son, in the Word through the Holy Ghost, yet none can really know that eternal Person except the eternal Father, for it is an eternity of acquaintance that is necessary thereto.

Grace—sweet, precious grace—may be, and is known at the present time, and faith throw wide her arms, and embraces it as an evidence of things not yet seen. The lordship and royalty of the Son of God are believed in, and looked forward to with assurance, as a glorious hope. The blood of the Cross is a wondrous power of salvation received into the heart by faith, and confidently trusted as a Divine gift unto eternal life. All the three colours, blue-purple, and scarlet, can thus be seen by those within the Court; but the Cherubim! the incorporation of the omnipotent fulness of the Godhead, with all that those colours convey, who can grasp? Who of the sons of God on

* Rom. v. 1, 2. † 1 John v. 11, 12; 2 Pet. 1, 4; Heb. vi. 19, 20. ‡ 1 John vii. 11—17; Zech. vi. 13. § Ex. xxxv. 16; xl. 5.
earth, or angels in heaven, can really fathom the depth of such expressions as "the glory of grace," or "the riches of grace"? Surely they are "unsearchable"!* Well may we say with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God!" † Who can concentrate into one person, so as to give intelligence to thought, the Creator of the worlds, Jehovah of the Old Testament, and the Lord Jesus Christ, Son of God, of Abraham, and of David, crowning all with the Melchizedec, Priest of the Most High God, "King of kings, and Lord of lords"? Yet these are only some of the individualities of One Person!‡ Redemption through the blood of the Son of God is said to be without price; that is, immeasurably beyond the powers of human appraisement. Can all the rich revenue of glory that the death of the Messiah Jesus has brought to the treasury of heaven, be reckoned by the saints on earth? The preciousness of that blood, and the divinely meritorious perfection of that humanity, are incomprehensible to any one but the Father, from whom the Son and His atoning work proceeded, and for whom it was all accomplished. He who dwelt between the Cherubim of gold in the Shekinah glory, could alone value at its true worth, all that was comprehended by the Cherubim in the Curtains and Vail, and hence their absence from the hanging door of the Tent.

I may add another illustration of this door from the lips of Jesus himself, and a very remarkable one it is,—"I am the door of the sheep," that is, of those who come under that denomination, as belonging to the fold, who, having satisfied the claims of the brazen altar, and been washed in the laver which stood before the door, can lift its folds, and be admitted to the full enjoyment of the inner glory.* May we not add a superscription for that door?—

"The Way, the Truth, and the Life."

Five pillars formed the supports of the door, so that the intervals between them were narrow, compared with those between the pillars of the Vail, which were four. Here is "the strait gate." When therefore the redeemed shall have attained to the true circumcision, and become possessors of the kingdom of heaven, it will have been by the denudation of all former natural pride, self-will, and self-righteousness: every filthy rag of the old Adam condition will have been stripped off, as impossible of entrance through that narrow way.

The sockets of brass too, on which the five pillars of the door rested, tell their tale. "Brass" is a metal that signifies endurance, and in many instances—such as this under notice—endurance under sufferings. It here points to those of the Messiah. The keen woe of human sympathy, the manifold anguish physical and moral, of His life, and the furnace of the holy wrath of God in His death on account of sin, have been endured by Him; for "it became Him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings."‡

The Tabernacle proper, and the vessels of the interior, have, with one exception—the altar of incense—passed before us. May the Spirit of Truth, who has hitherto guided us, give the light whereby we may examine the mystery of those in the Court.

GERSHOM.
acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels. And I would have you to know that fighting for religion is an act of obedience to God." This is the letter of Abuhecker, the first Kalif (the word Abuhecker means the Father of the Virgin, because his daughter Ayesha was the only one of Mohammed's wives whom he married when a virgin); and in it we see the origin of all the Saracen conquests. The date is A.D. 632, the year of Mohammed's death, and the place is the miserable city of Mecca, in Arabia, and the results that flowed from it were the destruction of Christianity in the East, the overthrow of all neighbouring kingdoms, and the establishment of an empire greater than that of Caesar or Alexander! Such is the power of words when spoken in the propertime and place.

2. See now the wandering Arabs streaming in thousands from all quarters to the city of Mecca, resolute to kill or enslave the infidels, and burning with the hopes of paradise and plunder. The army was not large at the first, and seemed ill able to meet the Roman armies which had, under Heraclius, just completed the conquest of Persia; but it contained all those elements—fervour, fanaticism, poverty, rage, love of glory, contempt of death—which make an army strong and victorious. The leaders of that army are the founders of kingdoms, the conquerors of provinces, and Kaled, the Sword of God, is at the head of the host. Heraclius, the Greek (or Roman) Emperor, is in Antioch, and bestirs himself to resist the invaders, but his army is speedily overthrown, Bosra, a great and wealthy city, is taken, and the conquering Saracens are approaching the ancient city of Damascus. The plain is filled with armed men, and every approach to the city straitly besieged. Many deeds of valour are mentioned by the historians of the siege; but in the meantime we must leave these unnoticed, and follow the course of battle, for the Saracens have abandoned the city, and are gone to meet the last great army of Heraclius and the Greek empire. Let me here give a copy of the general order given by the Kalif to the Saracen armies. It is addressed to the commander-in-chief. "Be sure that you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just, for those who do otherwise shall not prosper. When you meet your enemies, acquit yourselves like men, and do not turn your backs; and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill and eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on you will find some religious persons who live retired in monasteries, proposing to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. But you will also find another sort of people who belong to the synagogue of Satan, and have shaven crowns; be sure you cleave their skulls, and give them no quarter, till they either turn Mohammedans, or pay tribute." Such was the general order, and on the whole it was properly attended to in the first wars of the Saracens. Afterwards they became less obedient. But now see the two armies ready for battle. They meet on the plain between Homs and Damascus, and now let us survey the lines, and estimate for a moment the nature of the war and the motives of the contest.

3. The Greek Emperor was at that time in Antioch, rusticating as it were, and reviewing the provinces, after having victoriously finished the Persian war. Messenger after messenger reached him with the strongest tidings of the wild and barbarian Arabs, telling how a new religion had sprung up among them, how his noblest province was invaded, how Bosra had fallen, and Damascus had been besieged. He should have put himself, as formerly, at the head of his army, and roused the imperial will to the heroism of former times. Instead of this, he entrusts his army of 70,000 men to the command of Werden, who proved himself incompetent to stem the fury of the Saracens. The motives that animate them are, or ought to be, of the strongest kind; they are fighting for their country and their homes, for their families, their altars, and their God. They are fighting against a host of naked barbarians who have hitherto been as nothing among the nations of the East, and they know that in defeat they are to expect slavery, if they do not prefer apostasy or death. Be firm then, ye Christian warriors; let the sword be as keen as the scimitar, and the Cross be vic-
torious over the Crescent! Ye fight for the liberty of the world, for the glory of the true religion, for the united name and honour of Greeks and Romans! Send back the barbarians to their deserts, and save mankind from the fury and fanaticism of Islam! Ye have conquered the Persians already, and yonder stands the Arabian host! Ye are also twice as numerous as the barbarians. On then, and crush or expel the invaders of your country!

4. Among the Arabs, on the other hand, we find motives equally strong, or still stronger, and Kaled, their leader (the Sword of God), knows how to inflame them. (1.) These Arabs have the firm faith that they are the army of the living God, sent by Him, and qualified by Him to defend and propagate the doctrine of His unity against all infidels and idolaters; no feeling of doubt on this subject exists among them. It is a great, a terrible, a victorious faith! The prophet has told them to fight for the true religion and fight they will till they die! (2.) Then again their minds are so elevated by enthusiasm, that death is far better than life; for with their dying eyes they see paradise opening, the Houries beckoning them to come, the rivers flowing with wine, milk, and honey, and all the angels of God ready to welcome and honour the martyrs of the faith! If they are victorious in battle, they have the plunder and riches of the earth; if they fall, they have the glory and blessedness of heaven! Lead us on then! to victory or death! If we turn our backs, God sees us; paradise is before us, and hell-fire behind! Come on, the world shall see what the companions of the prophet can perform. (3.) Then again it is marvellous how this religious fervour has united the nation so long divided into tribes and clans, and subordinated the proud independent children of the desert in serried ranks and firm battalions, obedient to their leaders, patient under the arrows of the enemy, and ready to spring like lions at the word of command! The only thing that requires restraint is their impetuosity and their willingness to die. Kaled can reckon on them as Caesar could upon his legions. Cromwell's Ironsides did not shout more joyfully when they saw the enemy; and no Crusaders in any age or country were ever animated with a fiercer fanaticism. Such was that terrible host; such was their faith, and such their steady valour, that in this battle of two days they founded a dominion which, in one form or other, has lasted to the present time, during a period of more than 1200 years! May the time of its end soon come, for it has been, and is, the mortal enemy of all that I hold dearest in heaven or on earth; that is, the incarnation, the atonement, and the dignity of my Lord and Saviour Jesus Christ.

5. In armies, as in nations and ages, there are generally to be found characters who may be called representative men, in whom the predominant qualities of the army are incorporated; thus the Greeks had their Achilles, the Trojans their Hector, and the ages of chivalry their Roland—the Orlando-furioso of Ariosto. In modern times we see the French vivacity and daring in Murat and Ney; the Russian astuteness and tenacity in Kutusof; the Spanish cruelty and bigotry in Alba; the Irish generosity and fighting propensities in Pickton; and the British valour, calmness, and tenacity, in such model-warriors as Marlborough, Wellington, and Clyde. Now among the fervid and fanatical Saracens, bent on sending infidels to hell, there was also a typical or representative man. This was Derar, in whom the valour of Orlando, the cruelty of Alba, and the cunning of Kutusof, were marvellously united. He is now gone to reconnoitre the Christian army, and, being taken for a spy, Werden has sent thirty men to seize him. But Derar will not be seized. He draws them gradually to a distance from the lines, then turns like a lion, runs his lance through one, two, three, successively, sweeps round right and left with sword or lance, sometimes advancing, sometimes retreating, but always fighting and killing, till seventeen of the thirty are unhorsed, and the rest, in terror at such a fighting devil, are put to flight. Here then is the model-man, the true representative of the cruelty, fanaticism, and valour of the Saracen army.

6. As the armies are coming within bow-shot of each other, we observe a venerable old man coming from the ranks of the Christians. He is introduced to Kaled, and begins thus:— "You are invading a land that has never been conquered; you have had some successes hitherto, but they will not continue; you see that great army of the Emperor, it was always victorious, and will be victorious now; but our general wish is to prevent the effusion of blood. Retire to your homes then, and he
will present every Saracen in the army with a suit of clothes, a turban, and a piece of money, while the general shall receive ten suits, and a hundred pieces; and your master the Kalif Abubecker, a hundred suits and a thousand pieces." "Hold!" cried Kaled, "such proposals are unnecessary; your army may be numerous and valiant, but God, by his prophet, has promised us the victory; we are not to live on your bounty; we shall soon be masters of your houses and lands, your wives and your children. No, you must become tributaries or Mohammedans, otherwise the sword must decide between us."

7. Kaled and the other officers now went through the ranks, encouraging the soldiers to steadiness and valour, with the assurance that hell-fire was behind them, and victory or paradise before them. When they came to the regiment of women (for the women fought as furiously as the men), Kaled addressed them thus:—"Noble girls, be assured that your valour is pleasing to God and His apostle; if the Greeks attack you, defend your honour and your lives valiantly; if the Arabs give way before the enemy, drive them back to fight for their families, their prophet, and their God."

Coulah and Ophirah, the lady-commanders, assured him they were ready to fight till they died. And now this terrible battle of two days commenced. The shout of the Christians reverberating through the field of battle, was answered by the more terrible Teckbeer of the Saracens:—

"God and the prophet Allah Hu!
Up to the skies with the wild halloo!
He that first down with your red cross
we crave,
His heart's dearest wish, let him ask
it and have!"

Now then commences this terrible, bloody, and decisive battle. It is no light work on either side, for the Greeks fight, well conscious of their superiority as to numbers, and well knowing the consequences of defeat. The burning sun sheds down his fervid rays on the exhausted warriors (it is Friday, July 13th, A.D. 633) who will not retire, and are unable to advance. It is hot work in every sense of the word. Yet the battle continues till the night throws its curtain over them. Nothing is decided, though the Greeks seem to have had the worst of it, and the Arabs boast that they had already sent 40,000 infidels to hell! The crafty Werden now lays a trap for Kaled, by proposing an interview, but Derar discovers it, counter-works it, and Werden himself is taken in his own trap, carried to the presence of Kaled, charged with his treachery, and then beheaded. This was a dreadful blow to the Christians. The morning dawned red and sultry, ushering in the last day of Greek dominion in Syria, and the last day of the independence of the Oriental Church. The Moslem prayers are over, and the battle begins again, but it does not long continue with the steadiness and fervour of yesterday. The Christians show symptoms of lassitude, they lose ground little by little; they give way. The Moslems advance at the shout of the Teckbeer, "God is victorious," and with redoubled fury press down the foe. It is no longer a battle, but a massacre, and the terrible victory of Ainadeen has opened to the Saracens the dominions of the East.

8. I would conclude this letter with a few remarks of a moral and political kind, that my pen might not always be employed in tracing characters of blood. (1.) As Islam could not have risen and prospered without the will and providence of God, we must humbly seek for some probable cause of the Divine indignation. This I think may be found in the general corruption of the Oriental nations at that time, and more especially the immorality, false worship, superstition, and idolatry of the Greek Church. It had become a sink of iniquity. Hence God let loose upon them the locusts from the bottomless pit, and certainly their punishment, like that of the Jews, has been long and terrible. (2.) We see how all error and fanaticism are founded upon truth, and take strength and permanence from it alone. Of the two Articles of Islam, one is an eternal truth, and the other a palpable falsehood. God is one, but Mohammed is not the apostle of God. Thus all heathenism, fanaticism, popery, and even infidelity, are systems of error and lies, built upon and sustained by some cardinal and universal truths. (3.) How powerful is the principle of faith when it passes out of theory into positive conviction! The nation that has a real faith, whether political or religious, is strong and victorious, even though much of what is believed be false and erroneous. It was so with the Saracens, it may be so with the French revolutionists; it
was so for a time with the Crusaders, and, in a sublime and moral sense, it was emphatically true of the progress and triumphs of the apostolic church. There indeed the faith was pure, and the victories were peaceable and bloodless. Again I say, "How strong and victorious is faith!" This is the victory that overcometh the world, even your faith. Lord, increase our faith. (4.) Finally, we say that fervour arising from falsehood and fanaticism exhausts itself. It flows from no perennial fountain. Hence Islam is dying. The sick man is getting sicker, and, what is still better, his physicians are determined to let him die! England and France will support the Osmou- lies no more! All the signs of the times point out the determination of the West to let the sick man die. May God, the ruler of all nations, hasten his death! May the Ottoman Empire perish utterly and speedily, for it has been, and it is, the oppressor of the nations, and the mortal enemy of all I hold dearest in heaven and on the earth. Amen. May God hasten it in His own time.

WHO WAS MELCHIZEDEK?

BY THE EDITOR.

II.

"Without father, without mother, without genealogy, having neither beginning of days, nor end of life." These words sound strange, and require an explanation. It is worthy of notice that Philo, one of the Jewish philosophers who flourished about the time of Christ, uses similar expressions in reference to Sarah, whom he declares to have been without a mother, simply because the name of her mother is not mentioned in the Scriptures. The same Philo, speaking of Cain, says that he remains for ever, because his death is not recorded in the Scriptures; intimating thereby that the wickedness of Cain remains for ever. Then, again, it is a Jewish saying, that when a heathen turns a Jew, he has no father,—no father as far as Jewish law is concerned. For the proselyte a new life begins; he is cut off from the past, and in this sense he has no father; and even classical writers speak of persons as having no parents, if those parents happen to be little known or not known at all. It is not said that Melchizedek had neither father nor mother, but simply that, as far as his typical history goes, we know nothing of his father or his mother, nor of a genealogy which would entitle him to the priestly dignity. All the three attributes,—"without father, without mother, without genealogy,"—decidedly show that neither royalty nor priesthood were vouchsafed to Melchizedek on natural grounds, but were given him on account of his personal dignity. When this description is applied to Christ, it tells us that Christ is without father as far as his earthly, and without mother as far as his heavenly, nature is concerned.

The truth to which Paul attaches special importance is the dignity of Melchizedek's person and office, since he, though a man of whose family nothing whatever is known, exerted so great an influence over Abraham. Chrysostom, commenting on this passage, says: "There is Melchizedek, and here is Christ; of both it is true that they were without father and mother; of Melchizedek because the names of his father and mother are not recorded, and of Christ because as Son of God he cannot be said to have had either father or mother." In a similar manner it is said of Melchizedek, that, as neither his birth nor his death, neither the beginning nor the end of his priesthood are mentioned, he is without both, being made like unto the Son of God. The Son is not made like unto Melchizedek, but, on the contrary, Melchizedek like unto the Son, so that the Son is the original, and Melchizedek the copy—the shadow. Christ exists from all eternity as the Word which was with God; all others are types—shadows of the reality which existed in Him. This holds true of all the figures of Scripture. God is compared to our earthly father; but the real father is not the earthly, but God. True, in Psalm cx., the Messiah is called
WHO WAS MELCHIZEDEK?

'a priest after the order of Melchizedek,' and so it appears to be when the Promised One comes in the course of time; but when we climb up to the councils of God, and view this matter in the light of His eternal mind, then we perceive that Christ is in reality not after the manner of Melchizedek, but Melchizedek is made "like unto the Son of God." And again I quote the words of Chrysostom,—

"Wherein is this likeness seen? In the fact that we know the beginning of days and the end of life neither of the one nor of the other, with the difference, however, that it is not recorded of the one, and does not exist of the other." The Eternal One has no beginning of days, and He has no end of life; for even when He is manifested in the flesh He cannot be overcome by death, but overcomes death, swallows it up in the victory of His life, which no death can touch.

Another startling sentence follows,—"He abides a priest continually." Methinks it must be explained even as the preceding declarations. Nothing in the whole Bible intimates that the priesthood of Melchizedek has ever passed away, or was given to another, even as the priesthood of Aaron descended from the father to the son; hence it may be said of Melchizedek, that he continueth a priest, because the priesthood is not expressly taken away from him. And, again, we have in Christ the reality of this shadow; for His priesthood is not only not abolished, but He abides a Priest for ever, yea, "He ever liveth to make intercession for us." In a word, Melchizedek, the priest and king of righteousness and peace—without father, without mother, without genealogy, and without beginning of days and end of life—is a type of the Messiah, and a copy of the Son of God.

The Apostle goes on to describe the priestly work done by Melchizedek in his relation to Abraham. For the dignity of Christ's person and the all-sufficiency of His priest hood are the hinge on which the salvation of Christ's Church turns. We are led back to the days of Abraham, to the origin of the institution of tithes, and told that inasmuch as Abraham—from whom the whole people, including the Levitical priests, derived not only their privileges, but their very existence—paid tithes to Melchizedek, Melchizedek excels above the whole nation, yea, even above Abraham. "Art thou greater than our Father Abraham?" the Jews asked tauntingly of Christ (John viii. 53). Now if the Apostle can succeed in proving, as I believe he does, that Christ is more than Abraham, it follows of necessity that He must be superior not only to the children of Abraham in general, but to the Levitical priesthood, which derived all its blessings, yea, its very existence, through and from Abraham.

Abraham is the patriarch, the father of the tithe-paying Israelites, and tithe-receiving Levites; not only the father of a family or of a tribe, but of the whole nation. And Abraham gave the tenth of the booty, choosing the tenth part not from the common, but from the very best parts of the booty. Abraham thus acknowledged the priestly office of Melchizedek. The sons of Levi, who received the office of the priesthood, got the tithes in consequence of their being born of Levi; all their privileges came to them by the right of natural descent. It mattered little in a certain sense whether the priest was a faithful servant of God or not—whether he was like Aaron before he made the golden calf, or after; the mere fact of his belonging to the tribe of Levi qualified and entitled him to receive tithes. It was an ordinance of God, independent of the spiritual state of the persons to whom these tithes were paid.

Another fact is to be noticed. The duties and privileges of the Levitical priests were regulated by a command of God. Irrespective of their personal worth, they were priests if they belonged to the family of Abraham, and they did receive the tithes according to the special commandments of God. It was otherwise with Melchizedek; he neither became a priest by natural birth, nor did he receive the tithes by a special law. Being without father and mother, he could claim no hereditary right, and there is no law to be found in Scripture which bound Abraham to pay tithes to Melchizedek. The claims of Melchizedek rested therefore entirely and solely on the special position which he occupied as king and priest to God, the Most High. Abraham honoured him in consequence of that position, and in him the whole nation paid tithes to Melchizedek; even Levi himself received tithes from his brethren, who, like him, came out of the loins of Abraham. Moreover, Abraham was not only the father of the whole people of Israel after the flesh,
but also its spiritual representative; for all the promises and blessings were given to the nation in and through Abraham. Just as Adam is the representative of his whole posterity, and all mankind was, so to speak, contained in his loins, so also Abraham represents Israel. By Adam's sin, all humanity which was contained in him fell, and by Abraham all Israel and Levi contained in his loins, paid tithes. Now it holds true that he who blesses is greater than he who is blessed; the very fact that he who is to be made a blessing to all the nation was blessed by Melchizedek, the fact that Abraham and all the nation in him paid homage to Melchizedek in his kingly and priestly capacity, clearly establish the superiority of Melchizedek to Abraham. On the other hand, we know that Christ was to be a priest after the order of Melchizedek, and Christ must therefore be greater than Abraham, even as Melchizedek was, who was made like unto the Son of God.

Thus far goes the argument taken from Genesis xiv. It now remains to see what consequences are to be drawn from an accurate investigation of Psalm cx., which magnifies Him who is to be David's Son and Lord, a King and a Priest for ever, after the manner of Melchizedek.

XXXIII.—WOLTERSDORF'S DEATH.

The hour of Woltersdorf's death drew nigh. Long and earnestly did Schulz pray that God might spare his friend to him; or, if this were not according to His will, that He might shorten his sufferings. Often and often he spent the night on the house-top in earnest supplications, and many times was he seen by his friends to fall on his knees by the seashore. At length, at an early hour of the morning of the 12th August, 1755, the moment of separation arrived; and at first Schulz did not believe that he was dead, though the man who helped to nurse him, named Hannah (a Maronite Christian) said, "Thy brother is gone;" still Schulz imagined he was only asleep, till, gazing on the face of the departed, he perceived his was a sleep that knows no waking.

The funeral, though far from home, and in a strange land, was numerously attended. Not only was the bier followed by the Greek clergy, but also many of the Greek, as well as of the English and French merchants and the captains of all the vessels that lay in the harbour, lowered their flags in taken of respect to his memory. Schulz, deeply as he felt the loss of his friend, was yet able to praise God for his release; and in announcing his death to Dr. Callenberg, in Halle, he wrote thus:—"I have to inform you that God, in His goodness, has, after two years of suffering, taken my beloved Woltersdorf to Himself, now to praise the Lord his Saviour with unmingled joy." Woltersdorf did not depart this life without giving a strong testimony to the power of Christ's spirit. In every hour of trial, however severe, he held fast to God's Word, for it was his life, and every one who visited him received edification— Jews, Christians, and Mahometans all came, but not one went empty away. One day, when explaining the 53rd of Isaiah to an Arabian sheik, though he was so ill as to resemble a corpse, the subject of our reconciliation to God through Christ, who bore the chastisement of our sins, excited him so much that the colour of health returned to his cheek, and this made so much impression on his visitor that he went away with the words, "that is the patience of an angel," whilst tears stood in his eyes. A Jew also exclaimed, when he heard of Woltersdorf's death, "That man showed a degree of patience only an angel could show."

His attendant Hannah told of the words of strength and comfort the holy man spoke shortly before his end, and of how touching it was to him, and believed if ever a man was a saint it was certainly Woltersdorf; and he said to Schulz, "As thou hast a holy brother, he will certainly pray for thee, that thou mayst reach home safely and in health."
XXXIV. — ENTERTAINMENT AT LEBANON AND SMYRNA.

Now that Schulz was set free to resume his missionary work, he began a journey from Acre to Damascus, which place he reached the 5th of September, 1755; then traversed the Lebanon range to Smyrna; arrived there the 17th of January, 1756, and then sailed to Europe. On this last tour he was the means of sowing good seed everywhere amongst Jews, Christians, and Mahometans. At Damascus he fell into conversation with a Chacham, or learned man, who inquired if he had jewels to dispose of, and he showed the Word of God to be the finest jewel. Under the cedars of Lebanon, where he and his company had their repast, he read the 120th Psalm after dinner, and all around listened with deep attention during the hour he unfolded to them the instruction it contained.

In Smyrna he was entertained by a very rich Portuguese Jew, called Da Costa, who spoke of Christ and the Apostles in such a manner that he seemed only to lack baptism, and a public confession of his faith. He associated much with true Christians, but would not listen to Schulz’s proposal that he should labour amongst the Jews. He thought he had higher duties to perform, and that this was comparatively insignificant.

XXXV. — THE EVENING REST.

Nothing remarkable occurred on his journey home. October 16, 1756, he safely reached Halle, and Dr. Callenberg and he made it their first business humbly to thank the gracious God for his fatherly guidance and protection. Schulz endeavoured to discover amongst the students in Halle a suitable person to join him in future enterprises; but whilst so engaged was offered the post of upper deacon in St. Ulrick’s Church, which he accepted. In July, 1760, Dr. Callenberg, seeing his end approaching, proposed that Schulz should be his successor in the training of the Jewish students, to which he consented, and soon after received the confirmation of his appointment from the King. Certainly no one was more fitted for the office, as his previous life had given him the most exact acquaintance with this nation, and he had had such varied experience amongst them.

O that in our times many such witnesses for the truth might be raised up, endowed with his spirit and zeal, to preach the Gospel of the truth as it is in Jesus to the people of Israel, and to the heathen and Mahometans!

LINES
SUGGESTED BY A PICTURE OF MODERN JERUSALEM.
BY MRS. J. C. YULE.

Ye hills around Jerusalem,
So bare and verdureless to-day;
Ye ancient olives, bending low,
Hoary with ages passed away;
And thou, lone city, ruin-rent,
Where towers profane insult the skies,
From whose polluted altars yet
Streams of unhallowed incense rise;
Ye mountain-slopes, that stretch away
In solemn desolation, far
As the unwearied eye can stray,
I see you not as now ye are.
I view you as you were, what time
With favouring dews your soil was wet,
And as, in coming years sublime,
Of hope fulfilled, ye shall be yet.

Not always shall unhallowed feet
Your lone, deserted hill-sides tread,
Nor strange adventurers crowd your streets,
Or throng your tombs of kingly dead;
Not always, sad Jerusalem,
Profaned, insulted, shalt thou lie,
With fallen towers and glories dim,
A blot beneath the unpitying sky!
For, backward, as, with faltering feet,
I grope along the track of years—
Dark, mournful, sin-stained years—I meet
Pale prophet-faces wet with tears;
Whose voices, through the crash of war,
The roar of conquest and of strife,
In living tones still breathe from far,
Undying words of truth and life!
Hope, hope for thee, Jerusalem!
Long God-forsaken, wasted, lone,
When thou, with eyes no longer dim,
And lips that need no longer moan,
Shalt raise thy drooping head to hear
The tramp of many feet, the cry
Of eager thousands far and near,
Swift marshalling 'neath every sky.
From over-peopled Eastern lands,
From many a crowded island-shore,
From Northern steppes and Southern sands,
The living tides shall homeward pour;
And eager hands in every clime,
From India to the setting sun,
Grow emulous, with zeal sublime,
To hasten each returning one.

And, guided still by prophet-pen,
In the swift-coming years I see
Sad Israel's olive branch again
Grafted upon its parent tree.
I see those barren hill-sides shine
With waving grass and bending grain;
While vineyard-dotted vales between
Smile in the gentle summer rain.

Brantford, Ontario, Canada.

A CONVERTED JEWESS; OR THE RELIGIOUS EXPERIENCE OF MRS. HARRIET KALISCHER.*

After this I often spoke to my husband about Jesus, and read to him from the Bible and other Christian books, when he would allow it. Sometimes he would be very rough, and at others he would say I was crazy, and he would send me to Stockton. He even destroyed some of my books. He knew that I was, at this time, attending church. I also took my little boy, ten years old, to church, and sent him to Sunday school; but his father punished him so severely for going, that I was obliged to send him without his knowledge.

I thus lived another year. I felt happy in the love of Jesus, but had not yet strength to acknowledge my Saviour by baptism. I feared to do this on account of my husband.

I prayed for more faith, that I might be enabled to do this duty. God heard my prayer, gave me faith, took away all fear of men, and made me willing to take up His cross, regardless of consequences.

I was baptized September 25, A.D. 1865. After this I felt very happy—I felt that I was baptized with the Holy Ghost. I loved Christians, and preferred their company to any other. I desired to speak to others of Jesus, and ask them to serve Him, and did so whenever I had an opportunity.

When I told my little boy I had been baptized, he begged to be baptized too. He said he did not want to be a Jew, he wanted to be a Christian. But I told him that he must wait till he was older, and had more religious experience, and that his father would not be willing to have him baptized.

One week after my baptism, on Sunday, I came home from church and went to my room to pray, thinking no one saw me. I was very happy in my prayer, and when I rose from my knees, forgetting that any one else was in the house, I took my hymn-book, and sang a hymn. My husband came in from the other room, and asked what I was singing. I told him a hymn from my hymn-book.

He said: "Where did you get a hymn-book?"
I said: "At church."
He replied: "Ah, you are a Christian, and all you need now is a little water on your head."
I said: "I have got that, for I have been baptized."
To which he answered: "Well, I won't cry for you; if you want to be damned, go ahead," and he left the house.

For a week nothing more was said to me upon this subject. During the week, however, the Hebrews went to the pastor of the church I attended, and asked him if I had been baptized? He told them I had; on making further inquiries, he told them to go to me, and he thought I would tell them all about it, if they asked me. They did not come to me then, but the next Sunday, as I went to church, they stood at the corners of the streets, and along the way, watching me. They went to my husband, and asked him if he knew that I had been baptized? He told them he would ask me, for he thought I would tell the truth. After I returned from church, he came home very much excited, and called me out of doors. He asked me if it was true that I had been baptized? I told him it was true.

He said: "Why did you not tell me?"

I replied: "I did tell you, when you taunted me about being a Christian, and told me I only wanted water on my head."

He began to be very angry, and asked me why I did so? I told him to come into the house, and I would tell him all about it. We went into a room by ourselves, when I entreated him to be calm, while I related my experience. He listened a while, but grew very angry, and would not let me go on. He said he could not live with me another hour; that by the laws of the Hebrews I was divorced from him. He declared that I had taken this course to get rid of him. I assured him that I had done this from no other motive than to serve God, and secure the salvation of my soul. I begged of him to try and live with me awhile, and see if I did not make as good a wife while a Christian as I had been when a Jewess.

He replied: "I cannot treat you as kindly as I would a nigger."

I said: "I am willing to bear your treatment, whatever it may be, with the help of Jesus, for I am sure Jesus will give me patience."

He said: "I cannot take your word, for, by acknowledging Jesus, you worship an idol, and thus deny the true God."

Feeling upon my knees, I told him God was my God, and, besides, I was praying to the God of Abraham, Isaac, and Jacob.

He seized by the hair, threw me upon the floor, caught up a heavy chair, and, raising it over my head, exclaimed: "If you speak one word I will kill you. What! on your knees in my house, and taking the name of God in vain!"

It is a significant fact, that, since the days of our Saviour, the Jews never kneel in prayer, scorning to take the posture which the humble followers of Jesus assume while worshipping God.

Undaunted by his threats, I said: "You may kill me if you desire, and I will die as a soldier of the Cross."

He put down the chair, and left the house.

Rising from the floor, I gathered up my Bible and other Christian books, and sent them to a Christian friend to be taken care of, fearing they would be destroyed.

Soon my husband returning, accompanied by several Hebrew men, whom I knew to be very rough, and, feeling unwilling to meet them, I left the house. Not finding me at home, they soon left, and my husband did not return again before I went to the evening service at the church. I dared not take my little boy with me, lest his father should whip him for going, but left him at a neighbour's, while I went. That evening there were a great many Hebrews in the church, and around the building outside. When I started to go home they followed me, and finally one of them spoke to me. I asked him why he followed me, and said: "Do you wish to know if I have been to church? You know I have, for you have seen me there. Do you want to know if I have been baptized? I tell you yes. Perhaps you would like to hear my Christian experience? If so I will tell you. You know where I live; call at my house, but do not follow me in the street."

While I was conversing with him, my husband came to me, with other Hebrews, and asked what I had done with his child. I told him where he was, and that I was just going for him. He expressed great anger, but I called the boy and we went home. Many of the Hebrews went with us. Little Eddie was whipped by his father for being at the house of a Christian.

The Hebrews remained and talked with me for a long time, using all kinds of abusive language. I cannot begin to tell the names they called me, or the wicked things they said to me. They told me I had disgraced not only myself, my husband, and my child, but the whole Hebrew nation. They condemned me to the lowest depths of hell, and said I deserved to be stoned, and they would stone me if they dared to do it.

They also abused and blasphemed the name of Jesus, and told ridiculous stories about His birth.

After spending a long time in threats and ridicule, they commenced to entreat me to return, and become a Jewess again, and said, perhaps I might yet be saved from the great damnation I had brought upon myself.

They were unwilling my husband should stop with me, even that night, but as our child was in bed, and he would not trust him with me, he decided to remain in the house. At a late hour the visitors left. I was entirely exhausted, and no more words passed between us that night.

The next morning I left as usual, but about ten o'clock he came back and wanted me to go with him to the Rabbi. I refused, and talked with me a long time, saying many things which I need not repeat. He condemned me as a lost sinner—read to me out of the law of the Hebrews—said that I was divorced from my husband—that my child must be taken from me—my father would have to sit a whole week in sackcloth and ashes—and my mother, who had been dead twenty-one years, would be cast out of heaven, and sent to sit under black curtains in hell, and many other things. I asked him if there was any way for me to repent? He said if I wished to become a Jewess again I must tear my heart, go to the Synagogue every Sabbath, and sit on the mourners' bench for a long time. I asked him to give me time to think of it—not expecting to do as he required, but I thought if I left the matter in doubt, perhaps he would permit my husband and child to remain with me a short time, and I might have some influence over them. I said my husband would give me two weeks to decide. Meantime, if I desired any instruction, he said I might call upon him at certain hours; but I felt that he needed instruc-
tion matters of true religion himself. Hence I have never called upon him since.

On going home, I was left entirely alone—my husband and child leaving me. I also perceived I was closely watched. I dared not go out, and few dared come to me. The second day my husband came, and I told him I had already decided; I would remain a Christian.

He came again the next day and told me to decide now for the last time—I could have him and the child, or Jesus. I told him I could not give up Jesus—I had given Him my heart, and loved Him best of all, but there was room in my heart for my husband and child, and if he would live with me I would be a good wife and mother. He replied that he did not wish to be loved by a heart that loved Jesus.

The last three days I was so exhausted that I hardly had strength to sit up. I could neither eat nor sleep. I still believed that Jesus was my Saviour, and I was determined not to deny Him; but a dark cloud had come over me, and I could not pray. I was nearly distracted, until one evening while sitting in my room with my landlady, I felt in my heart that prayers were being offered for me, and exclaimed, "They are praying for me to my heavenly Father." This gave me some relief, but still, when praying for myself, I could only say, "O Lord, have mercy on me."

The next morning a Christian sister came to me and told me that the evening before, at the very hour when I found relief, the brethren and sisters were met together at the church to pray for me. Thus the earnest wrestling at the throne of grace had brought a blessing to my heart.

The next evening, the daughter of my pastor, aged twelve years, came to spend the night with me. Before retiring, we took the Testament and read the 8th chapter of Hebrews, sang a hymn, and kneeled down to pray; but I could not pray, and I asked the child to pray. She did, and in a child-like manner asked God to comfort me. She also prayed for my husband, my child, and for all my relations, weeping much. This touched my heart, and then I too was able to pray. The cloud that rested so heavily upon me vanished, and has never returned. Ever since that time there has never been a season when I could not pray and find comfort—when I could not sweetly rest in Jesus.

I continued to keep my house for another month, hoping my husband would return to live with me; but as he did not, and having no means of paying my rent, I accepted an invitation extended to me by a Christian family, to stop with them. With that family I have made my home until the present time, being away occasionally with other friends, or to earn the means of support as I have opportunity and strength. My husband and child remained in this city until September, 1866. My child was never permitted to come to see me. Sometimes he would steal away from his father and come, or I would meet him at the schoolhouse. He was taught to hate me, and not to speak to me in the street. This he told me one day; and I asked him, "What did you say when they told you so?" He answered, weeping, "I say to them, I can't, she is my mother."

They told him I was not religious; for if I was, I would not do such things as to cause my child to be taken from me; seeming to be ignorant of the fact that Abraham, by faith, "offered up Isaac, accounting that God was able to raise him up even from the dead." They told me that I was paid for praying. In one sense this was true; for though I was never paid as they suspected, in worldly coin, I was always paid by my heavenly Father in precious blessings bestowed upon my soul. My husband sometimes came to the house where I was stopping, and sent for me to come to the door; but he was always cross, and came only to scold me. One Sunday afternoon he came and wanted to see me; my Christian friends began to fear to have me see him alone, but I told them I was not alone—Jesus was with me, and would take care of me. I was not afraid. This time he wished me to go to my aunt’s in the Eastern States. "For," said he, "here you are lost, having wandered away far from your God; but if you would go back to your aunt’s they would make of you a Jewess again. You are not able to support yourself, but if you go east, and return to Judaism, I too would come, and consider you again as my wife." I told him I was not lost now; that I was a lost sheep before, but the good Shepherd had found me, and carried me to the fold; He will never leave nor forsake those who trust in Him.

After this he tried again and again in the same way, and sent others to persuade me to return. When they came I always lifted my heart to God in prayer, that He would give me the right words to use, that they might see in whom I believed. And, indeed, with His help I was always able to stand the test.

This state of things continued till September, 1866, when my husband left for the States, taking my child with him. It is a great grief to me that my child is away from all religious influence, with no one to teach him of Jesus. But my trust is in God. I know that He, who was able to save Daniel from the lions’ den, can deliver my child from the influences that are around him, and make him a disciple of the blessed Jesus.

(To be concluded.)

THE PERSECUTIONS OF THE JEWS.

"What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?"—Lam. ii. 13.

WHENEVER my soul yearns for a vivid picture of Jerusalem and her children in their happy days, I always turn to the Lamentations of the prophet Jeremiah, where I discover more grandeur and glory than all the antiquaries will ever discover under the ruins of Babylon and Tyre. A beautiful picture of Israel’s
happy days may indeed be drawn from 2 Sam. vi. 4—5, where we see David and all Israel rejoicing before the ark of the covenant, and playing before Jehovah on all manner of instruments, thus accompanying their songs of praise with the sweet music of psalteries, harps, cornets, timbrels, and cymbals; or, again, from the second and more glorious procession, when David brought the Ark of God from the house of Obed-edom into the city of David, with gladness and joy (2 Sam. vi. 12—20). Oh, what a solemn sight! Israel saw their victorious king David rejoicing and dancing with all his might before Jehovah, the gracious God, who had subdued all the enemies of His people by the hand of this David, their God-fearing and God-loving king. Here is a glorious picture indeed. "And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of trumpets." But shall we proceed a little further, and call to mind the time when Solomon, "in all his glory," dedicated that matchless structure unto Jehovah, who answered his prayer by sacred fire, that came down from heaven upon the altar? Shall we stop here, and contemplate Israel bathing in an ocean of overwhelming joy? Or shall we contemplate the myriads of Israelites, surrounding that temple on the great atonement-day, and waiting to hear the sound of the golden bells of the high priest's glorious robe, when he was coming out from the inner sanctuary, with the full assurance that Jehovah had pardoned their sins, by the sprinkling of the typical blood of the lamb? How many a crystal tear of joy must have run down the cheeks of Zion's children on that holy day! What pen can describe that glorious joy; what heart can experience the mysterious solemnity of such a scene? Shall we contemplate the roads of Zion, along which hundreds of thousands of happy pilgrims came pouring into Jerusalem from all quarters of Palestine, with branches of palm-trees and songs of praises, to celebrate the Feast of Tabernacles in their beloved metropolis, Jerusalem, the city of God? Shall we stop here and contemplate Jerusalem, with her rejoicing and God-praising children? or shall we not rather turn to the ruins of that fated city, as they are described in the Lamentations of the broken-hearted and mourning prophet Jeremiah, and try to discover there what Jerusalem must have been in the days of her pride? "What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal unto thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?" Here, my readers, we have the words of an inspired prophet who saw Jerusalem in all her beauty, and her children in the days of their happiness and joy. The same stands now in the midst of her ruins, testifying that there is nothing which can be compared either to the glory or to the misery of that city, and her children; "for thy breach is great like the sea, who can heal thee?" In other words, "All that pass by clap their hands at thee; they hiss and shake their heads at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?" (Lam. ii. 15.) This persecuted and sore-afflicted prophet Jeremiah warned Israel, in the days of their tranquillity, of the calamity that would finally overtake them; but, alas! they would not hear, and even tried several times to kill him. The same they did afterwards to the Prince of glory, who appeared among them, to teach them the righteousness of God, and His unspeakable mercy and love, revealed in his only-begotten Son. But Israel, in their blindness, considered Jesus as their enemy, and nailed, by wicked hands, the Prince of peace to the cross. Jeremiah, in his Lamentations, cries, "Mine eyes do fail with tears, for the destruction of the daughter of my people." Jesus, in His divine compassion, wept over the children of Jerusalem, when he saw and foretold their doom, and predicted that all the righteous blood shed in that city would come upon them. "Oh, Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Jeremiah foresaw that great day, when Jehovah Zidkenu was to appear in person within the walls of Jerusalem, and mourn over her; but he also saw that that time was afar off. Wherefore he said, "For these things do I weep; mine eye, mine eye runneth down with tears, because the comforter, who shall relieve my soul, is far from me; my children are
The nation was desolate, because the enemy prevailed” (Lam. i. 16). Do we ask this lamenting prophet, why the merciful God poured out such an ocean of wrath upon the children of his choice? Why did he shed such rivers of calamity, and misery, over his city Jerusalem? Why did he destroy her walls, and make her places desolate? “Jerusalem has grievously sinned; therefore she is removed. She did not remember her last end; therefore she came down wonderfully.” This is the reason given by Jeremiah for Jerusalem’s destruction. But do we ask again, what was Israel’s particular sin, which called down such fearful judgment? What particular trespass compelled Jerusalem to drain such a dreadful and bitter cup? “The Lord doth not afflict willingly, nor grieve the children of men,” is an assertion of the prophet Jeremiah (Lam. iii. 33); and his answer to our question is, “For the sins of her prophets, and the iniquity of her priests, that have shed the blood of the just in the midst of her” (Lam. iv. 13). These sins and iniquities of the prophets and priests of Israel, are described by Jeremiah to have been such. “The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit” (Jer. ii. 8). Such were the causes of the righteous judgments of God, that were poured out in fury upon that people.

From the New Testament account which we possess, regarding the spiritual state of Israel in the days of Jesus, we may conclude that Jeremiah’s complaints, and the terrible crimes which he lays to the charge of Israel’s priests and pastors, in his days, may also be considered as complaints of crimes laid to the charge of the pastors and priests of the second temple. In the days of Jesus, Israel provoked their God to anger, as their fathers did in the days of Jeremiah. The priests did not say, Where is God? They that handled the law, namely, the scribes and Essenes, did not know him. The pastors and prophets, the deceitful Pharisees, transgressed against God, and walked after things that did not profit.” Had not the prophet Jeremiah then reason enough to say in the spirit, regarding the High priests and Pharisees, who shed the blood of the Son of God, and nailed the Prince of glory to the cross—“Jerusalem has grievously sinned; therefore she is removed;” “for the sins of her prophets, viz., the Pharisees, and the iniquity of her priests, who shed the blood of the just in the midst of her?” This wicked and proud sect of Pharisees had perverted the word of God, destroyed His statutes, to make place for their own inventions, and taken the glory and honour that belonged unto Jehovah, to themselves. They did so, in order to be able to devour the houses and properties of the widows and fatherless. Surely the Spirit had that wicked generation of vipers in view, when He spoke by the mouth of the prophet Jeremiah, and said, “Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Though Israel was cured of gross idol worship, during their captivity in Babylon, yet alas! we see too clearly that the wicked Pharisees were constituted Israel’s idols, in the time of Jesus and his Apostles. The Pharisees were more dangerous idols unto Israel, during the second temple, than the idols of wood and stone during the first. One Pharisee tended to bereave the Lord of His honour, more than a hundred dumb idols. The Pharisees destroyed more souls than all the idols of Egypt ever did. The formation of this wicked sect, and the first promulgation of their false and dangerous doctrines, we trace as far back as the time of the prophet Isaiah. “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?” (Isaiah x. 1—3.) When we compare these verses with Matt. xxiii., we must conclude that Isaiah not only spoke of corruptions existing in his days, but also foretold, in the spirit, the corruptions of Israel at the time of the Messiah’s appearance, and their fearful visitation and desolation, of which Jesus reminded Israel, when He wept over Jerusalem, and when He gave instructions to His disciples regarding the signs of the time of that city’s overthrow.
All these fearful visitations and judgments were accomplished as they were foretold; first, by the prophets; and then by the Saviour, when He stood in the latter days upon earth. All came upon unbelieving Israel, as soon as they had filled up their measure of guilt and rebellion, in slaying the Lord of glory. Jerusalem was destroyed, and her glory reduced to ashes. The children of Zion were compelled to drink the most fearful cup of fury that was ever administered by the hand of God to a rebellious nation. The beauty of Israel was cast down from heaven unto the earth; Jerusalem's gates sunk to the ground, and her children, for upwards of eighteen hundred years, have been dispersed over the whole world, a proverb and a bye-word among the nations. "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he has poured upon him the fury of his anger, and the strength of battle; and it has set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart" (Isaiah xlii.24,25). That the captivity and spiritual blindness of Israel was to endure for a very considerable time, was foretold by the prophet Hosea. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea iii.4). But the Ancient of days has not left his ancient people without hope in the world. The next verse of the same chapter says, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea iii. 5). Rabbi Gamaliel, Rabbi Akiba, and some other sages, were once passing through Jerusalem, and as they approached the place which was formerly the site of the Holy of Holies, they saw a fox springing forth. Whereupon they all began to weep, except Rabbi Akiba, who commenced laughing. "Why do you weep?" asked the wise men. "Why do you weep?" asked Rabbi Akiba in his turn. "Should we not weep," said they, "when we see how literally all the prophetic threats concerning Jerusalem have come to pass? Verily, we may say with Jeremiah, 'For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it'" (Lam. v. 17, 18). "For this very reason," answered Rabbi Akiba, "am I filled with consolation and joy. True we are told that 'Zion shall be ploughed as a field, and Jerusalem become heaps, and the mountain of the house shall be as the high places of the forest' (Micah iii. 12). But are we not elsewhere promised — 'Yet shall old men and old women dwell in the streets of Jerusalem. Yet will the Lord comfort Zion; he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of song' (Isaiah li. 3). So long as the evil tidings were not so literally fulfilled, one might have entertained some doubts as to the fulfilment of the glad tidings; but when we see how the former have so wonderfully come to pass, who will any longer question the future realization of the rich promises of our prophets?" "Akiba," exclaimed the sages, "Akiba, thou indeed hast comforted us." TALMUD MACCOOTH.

"HOW ARE THE JEWS TO BE RESTORED?"

Sir,—Although the question mooted is rather speculative than doctrinal, and good men and true believers may agree to differ on the point without detriment to their faith or piety, yet as it is not without interest, perhaps a reference may be allowed to the Rev. Professor Berlyn's letter in your last number. This letter throws light upon his speech, and dissipates a little misconception in two out of the three points challenged. On the first topic, however, the writer again submits, there is ample scope for a difference of opinion or divergence of judgment.

Mr. Berlyn quotes Deut. xxx.—from the first verse—in favour of the restoration of the Jews previous to their conversion. The writer cannot see it in that light, and is willing to place the whole argument upon a logical deduction from this inspired source. Here are the words from the authorized version:—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind amongst all the nations, whither the Lord thy God hath driven thee, and shalt return unto the
Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations. whether the Lord thy God hath scattered thee, &c.

If the words marked in italics, especially "that then," do not denote an effect, the writer is at a loss to know the plain meaning of language. Let it be granted that an effect is denoted, then that effect must spring from some cause, and that cause is palpably asserted to be "a calling of mind or returning to the Lord in heart and soul among the nations whether thy God hath driven thee," i.e., Israel.

That this is the true meaning or rendering of the passage may be illustrated and confirmed by the inspired prophet's expressions of Moses. For instance, let us take Solomon's anguished language at the inauguration of the temple (1 Kings viii. 47—49): "Yet if they shall bethink themselves in the land which they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause."

More pertinent still, if possible, in favour of conversion preceding restoration, is the language of Nehemiah, the prophet himself being a captive at the time of uttering this prayer—" Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (Neh. i. 8, 9).

It would be useless to multiply illustrations. If logic has an inevitable sequence, language a definite meaning, and circumstance a special application, then it is submitted to the impartial that the evidence brought to bear upon the mode of gathering the Jews back again to their own material city and earthly home—a faint type of the immaterial and heavenly—that the preponderance is for conversion, or an evangelical awakening, going before restoration. "Before Zion travailed (nationally), she brought forth" (individually).

With regard to the second and third points, the reverend professor's summary of the leading views of orthodox Gentile Christianity on Jewish questions, is too sweeping, as far, at least, as the Baptist body is concerned. The writer also imagined that Dr. Adam Clarke was a standard authority, at all events as a commentator, amongst the Wesleyan denominations. Now Adam Clarke repudiates spiritualizing to such an extent, that he runs to the other extreme, and carnalizes and rationalizes to that degree, that he almost reduces the Song of Solomon to a love ditty, and nearly metamorphoses the serpent into a chimpanzee! But the writer can only speak for the bulk of his own denomination, who do not endorse the sentiments attributed to "a Baptist minister." The Baptist body almost invariably abide by the views so ably and consistently set forth by the author of Pilgrim's Progress—John Bunyan, one of the most careful, prayerful, and logical expounders of Scripture. On the meaning of the term "Jerusalem," he defines and distinguishes with his usual acumen—Jerusalem, "the language of Scripture, is to be considered either generally or particularly. Generally, as the Church or Spouse; therefore it is said when any are converted, that they 'are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem,' &c. (Heb. xii. 22.)

"Particularly, either as she relates to her first and purest state; or, 2nd, as she relates to her declined and captivated state; or, 3rd, with reference to her being recovered again from her apostatized and captivated condition. Thus it goes with Jerusalem in the letter: which threefold state of the city shall be most exactly answered by our Gospel Jerusalem, or by our New Testament Church. Her first state was in the days of Christ and His Apostles, and answereath to Jerusalem in the days of Solomon. Her second state was in the days of Antichrist, and answereath to the carrying away of the Jews from their city into Babylon; and her third state is this in the text (Rev. xxi. 10), and answereath to their return to captivity, and rebuilding their city and walls again: all which will be fully manifested."—The Holy City, or New Jerusalem, by John Bunyan. (George Offers' edition, vol. 3, page 401.)

Compared with the mighty thoughts and mighty words—"thoughts that breathe and words that burn"—of some of our standard Puritan divines, the modern flippant and superficial school is not to be named. The old wine of the kingdom is better than the new. The writer is at one with Professor Berlyn, so far as his protest goes against some men of the day, who draw off the wine of the kingdom for themselves, leaving only the dregs for God's ancient people.

Yours, &c.,

JAS. HOLMES.

AN APPEAL IN BEHALF OF THE JEWS.

It is not a little remarkable that though the most distinguished of all the apostles was sent peculiarly to the Gentiles (Acts xxii. 21), he yet began by preaching to the Jews (Acts ix. 20); and in every city to which he went he first of all sought out the seed of Israel. What anxiety did he not feel and express for them as "his brethren according to the flesh"! having "great heaviness and continual sorrow in his heart" on their account (Rom ix. 2); his heart's desire and prayer...
for them being that they might be saved (Rom. x. 1). And lest we should mistake the reason of this, and impute it to any merely temporary or personal consideration, he has stated as the cause of this his anxiety on their behalf, that “to them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came (Rom ix. 4, 5). And is there anything here less applicable to them was than it was done? Most assuredly not. Nor should we overlook or forget the deep interest in them, as they are at this moment, which Jehovah himself has expressed. Behold how He loveth them! Mark His anger at those who oppress them, even though their sins have been the cause. “I am jealous for Jerusalem and for Zion with a great jealousy: and I am sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction” (Zech. i. 14). Here is His relenting love at the sight of what their sins daily cause to them: “Since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord” (Jer. xxxi. 20). Do we not see in these and similar passages that God’s eye is resting on them still with peculiar regard! And if we had a single doubt remaining, this one declaration of the Apostle as to the unbelieving of his brethren would completely remove it. “They are beloved for the fathers’ sakes” (Rom. xi. 28). Consider, further, that God has called our attention to His people and engaged our interest in them, by positively revealing that in the latter days they are to be Christ’s messengers to the mass of the heathen world. “I will send those that escape of them to the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles” (Isa. lxvi. 19). And the prophet Micah has said, “The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass” (Mic. v. 7), intimating the reviving and refreshing which shall come to all nations by them. And again, it is added, “The remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forests, as a young lion among the flocks of sheep.” plainly predicting that a most powerful influence will be exerted by them in some way over the whole nations of the earth. All which is urged with equal clearness by St. Paul, when he says, “If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” (Rom. xi. 12.) “For if the casting away of them be the reconciling of the world, what shall the receiving be but life from the dead?” (xi. 15.) Yes, for anything we know to the contrary, the great mass of the earth’s inhabitants may remain dead in sin, until life flows into their veins from converted Israel; Israel may be the dew that is to revive the withered and decaying world. Israel may be the fire that is to kindle on the world, which is to be to them as stubble. Israel may be the lever that is to penetrate the mass, and lever the whole lump. Israel, in a word, may be the lever by moving which you move the whole earth. “There shall be a great shaking in the land of Israel; thus will I magnify myself, and sanctify myself, and be known in the eyes of many nations” (Ezek. xxxviii. 19, 23). Let us also remind you of the peculiar glory brought to God, and therefore the peculiar joy there is in heaven, when a Jew is saved. The Father rejoices “with his whole heart and his whole soul” (Jer. xxxiii. 41). The Son surely is specially glorified, since in each such case it is seen that His intercession for His very murderers avails, and that His blood can wash out the most enormous blasphemy. And the Holy Ghost is glorified: for His power is shown to be most marvellous, since it removes the veil from even such hardened and prejudiced souls, and His love to be exceeding strong in striving with such deep perverseness till it overcome.

Considering all this, and much more might be advanced, is it not then a plain duty that we should give a prominent place in our prayers, and in our missionary labours, to the sons of Abraham? Is it not every way likely that all our missionary undertakings would prosper, in a far higher degree, if we were to “begin at Jerusalem”? A GENTILE CHRISTIAN.

I will Come again.

An unpretending little book, which, however, contains some truths. It proceeds from the beautiful promise of the Lord, when he said, “I will Come again.” This promise given to the apostles is as applicable and needful to us as to them, and the more we have retained the ancient simplicity of the faith of these disciples, and feel, like them, united to the living Saviour, the more we shall look forward with joyful hearts for the coming of the Saviour. The writer of the little book very justly remarks:—

“This subject of the Coming of Christ for His Church, and all that is connected with it, is so vast that it might form the fruitful theme for many pages. For it bears back one’s thoughts through more than eighteen hundred years of the Church’s history, to those wondrous ‘forty days,’ during which the Lord gave us a glimpse of what life is after death and resurrection; when He came among us, having passed through that mys-
**INTELLIGENCE.**

**THE EXCESSES AT OALATZ.**

A Viennessé paper states that the Imperial Government, on hearing of the excesses lately committed at Galatz, forthwith expressed its indignation to the Rouman authorities, and ordered its counsel to take steps at once in order to ensure the punishment of the guilty, and attentively to watch the course of affairs, whether the persecuted be Austrian or Rouman subjects.

We learn from the "A. Z. d. I." that the Jew shot at Galatz by a soldier was imprisoned, being suspected of a theft. As the wound was in his chest, he could not have attempted to escape, and as he was unarmed, he could not have attempted to resist. At Jassy an officer split the head of a Jew with its sabre. Of the ten Jews thrown into the Danube at Galatz some have become insane.

A correspondent writes from Galatz to the "Archeives Israelites:" "In general the mass of the population shows a pacific attitude in reference to the Jews; also nearly all boyards. The real instigators are few in number; but they seek to carry with them the whole nation. They draw their recruits from some classes lagging behind—pettifogging lawyers and small dealers; they form in all cities committees, whose only object is to excite persecution against the Jews. At the head of these committees stands M. Bratiano (late Minister of the Interior), who confines the functions of prefect and other offices only to members of these persecuting committees. Every prefect or under-prefect has the right of ill-treating the Jews in virtue of laws which have long been obsolete, or have never been put in practice. Here is one as a specimen. The signatures of Jews (to any document) are not considered valid by the courts; they are unable either to buy or sell any house or landed property; they are not allowed to hold any commercial relations with Christians, for the authorities refuse to take notice of any such contracts. The authorities thus seek to revenge themselves for not having been allowed to pass a law of expulsion (against the Jews), which Europe would not have tolerated. Petitions are circulated in order to ask the Chamber to re-enact cruel laws long ago abolished. But the intelligent portion of the population, the boyards included, refuse to sign them."

**THE EXCESSES AT CONSTANTINOPLE.**

We regret to learn that excesses against the Jews on the part of the Greeks have lately taken place in the capital of Turkey. The following two incidents gave rise to the riots. The successes of the Turks in Candia having become known, the Jewish organ of Constantinople expressed its satisfaction at the events. This roused the wrath of the Greek population, which grossly ill-used some inoffensive Jews. The second cause would be most ridiculous in itself had it not been followed by grave consequences. A Jew of Balata, in order to protect his poultry yard from the inroads of a weasel, which made havoc among his fowls, contrived a figure, a kind of scarecrow, which he placed in the midst of the yard. The manikin was composed of two sticks placed crosswise, upon which some rags were hung. Immediately the Greek population called out that the Jews mocked their Saviour, fell upon them, enacting sanguinary scenes. The Greek Patriarch was absent from town; but, to his credit be it said, immediately on his return he did all in his power in order to quell the disturbances. The police, too, interfered, and thus order was at last restored.

**THE EVANGELICAL ALLIANCE AND THE JEWS.**

Our readers are aware that this Alliance has held its meetings at Amsterdam during the latter half of August. Many subjects of the highest interest and importance were brought under our notice and discussed; but we are sorry to say that the share allotted to the Jews was a very small one. A paper on the Jews was to have been read by the Rev. Dr. Pressel, from Wurtemburg, a man eminently qualified for the task entrusted to him. Unfortunately, his name was put down at the bottom of a long list of speakers; and, as speakers do not generally keep to time,
it so happened that Dr. Pressel was called upon after the hour set apart for the meeting had elapsed. The few who remained were thoroughly exhausted by the preceding speakers, and now manifested considerable symptoms of restlessness. We ourselves could not help being anxious for the close of the meeting, and the subsequent dinner. Dr. Pressel’s paper was, as far as we followed it, a very excellent one. We understand that the readers of The Scattered Nation will have an opportunity of judging of it for themselves, since the doctor has kindly consented to send us his manuscript. We therefore refrain from giving any details, in order that our readers may peruse it with greater pleasure.

The friends of the Jews, though they had foreseen how small a share of attention would be given to their nation, were, after all, very disappointed when their gloomy forebodings had become a reality. It was resolved to request of the Committee of the Alliance the use of one of the rooms in the building, in which they might hold a meeting by themselves. The meeting took place, and, taking all circumstances into account, was well attended. Dr. Pressel occupied the chair, and gave an interesting address. Amongst those present, some of whom afterwards addressed the meeting, were Professor Paulus Cassel, Dr. Cappa-dose, Dr. Graham, Mr. Axenfeld, and Mr. Meyer.

JEWISH INTELLIGENCE—ROTMANI.

Sir Moses Montefiore telegraphed to say that his endeavours have been crowned with success.

EXPLORATION OF PALESTINE.

At a meeting of the British Association recently held at Dundee, Mr. Cyril Graham made a statement as to the proposed explorations in Palestine. He said, "the object of the association he represented was to investigate the ethnology and topography of the Holy Land. The first thing they wanted was a trigonometrical survey. They also wanted to know the geology of the mountains, the fossils they exhibited, the nature of the soil, the trees and flora, the fishes of the sea of Tiberias, and all the phenomena of that wonderful region, the valley of the Dead Sea. They wanted a catalogue of the beasts, in which the crocodile would appear, and of all the birds, butterflies, moths, and beetles. In fact they wanted to have re-written the great work of Solomon, which had not been handed down, on the natural history and productions of the land. Then beyond the Jordan they found a great field of labour—in the cities of Bashan and Gilead, where many remains of ancient art were to be found. They wanted to examine every prophet which could throw light upon the cradle of their faith, so that we might read with greater intelligence and more vivid interest the graphic delineations of the Holy Scriptures."

JEWS IN A HOLY CITY IN PERSIA.

"Now that I am speaking of the Jews," says Vambery, "I may mention the surprise one of them, whom I had known as a fellow-traveller on my way from Bokhara, caused me in Meshed. As I saw him one day in the street, I called to him, 'Yehudi, Yehudi.' He instantly approached me, and in a low voice said, 'For God's sake, Hadji, do not call me a Jew here. Beyond these walls I do belong to my nation, but here I must play the Moslem.' This fear and disgrace on the part of Jews has its origin in the following characteristic circumstances:—'A Jewess, who for a few years ago suffered from an eruption on the hand, went to consult a Persian doctor about it. He advised her to plunge her hand into the entrails of a newly-slaughtered dog. As this seemed the only means of cure, in spite of her repugnance she had one of those unfortunate street savages killed for the purpose of following the prescription. Unfortunately, this medical experiment fell on the very day in which the Mohammedans were celebrating the Eid Kurban (Feast of Sacrifice). The story of the slaughtered dog speedily became public, and as the Jews are universally detested, malice and envy had no difficulty in mis-representing the affair as a profane parody of the customs of the faithful. The mob, which only waited for a favourable opportunity of gratifying their malignity and rapacity, rushed raging into the Jewish quarters of the town, and robbed and murdered to their hearts' content. Those children of Israel who contrived to escape with bare life, were allowed to exist only on condition of embracing Islamism. As may be imagined, this compulsory conversion is of force only within the bounds of Meshed. Elsewhere the Jew remains firm to the faith of his fathers. Although in the course of time, and under European influence, the intolerance of the faithful has somewhat diminished, the Jew still wishes now to pass for a Mohammedan as long as he walks the streets of this 'holy city.'"

CONSTANTINOPLE.

The Camondo Family.—A correspondent writes to the Archives Israelites:—"The services which the Messrs. Camondo render to their brethren in Turkey, are incessant. They are at the head of all undertakings tending to promote civilization. They found or helped to found schools, in which they have created the central committee of the Alliance for Turkey, they have sent pupils to the industrial school of Paris; their inexhaustable charity shows itself not only in public subscriptions, but also by relief given in private. They support, by their influence with the government, all legitimate requests made by the Jewish community; they plead the cause of their co-religionists wherever persecuted. Synagogues, schools, arts, and trades—nothing escapes their intelligent activity.

WARSAW.

MARKS OF DISTINCTION.—The Emperor of Russia has conferred the Stanislaus Order on Messrs. Joseph Epstein and Hoffenblum, having deserved well of the charitable institutions; and on the physician Nathanson, in acknowledgment of the services rendered by him during the cholera in 1866. Such marks of distinction conferred on Jews were unknown in the reign of Nicholas.

SWITZERLAND.

RELIGIOUS LIBERTY.—The Central Government of Switzerland having instituted inquiries, the Cantons of Berne, Solothurn, and Zurich, have replied, that in their districts Jews are subject to no restrictions in the exercise of their religion; that they are at liberty to build synagogues, and to worship in accordance with their rites.
THE GALATZ AFFAIR.

"The Turkish Government has addressed a note to its representatives, explaining the conduct of the Turkish soldiers in the Galatz affair. Eleven Jews, condemned as vagrants to be sent out of Wallachia, were placed in a small skiff, which was to land them on the Turkish side of the Danube. They were taken across; the Turkish guards, posted along the Danube line, refused to receive them; but the Wallachian boatmen, finding a creek where they were unobserved, deposited and left them there. The Turkish guards having found them, re-embarked them in another skiff to take them back to the Wallachian side; but the Wallachian guards were more wary. In vain did they try to land them at different points of the river bank; the Wallachians were always there to prevent it. At last, tired of the game, the Turkish soldiers took the shortest way to get rid of their cargo by throwing the Jews into the river. Two were drowned, and the remainder got to a deserted island, where they remained until the next day, when they were taken off by some boatmen and carried back. Several of these surviving Jews have gone out of their minds from sheer fright. It seems the Wallachians have made out a very fair case, not only about this affair, but in general about the persecution of the Jews, for they seem to have reassured Sir Moses Montefiore, and convinced him that rumour had very much exaggerated the hardships. The Jews themselves seem not quite so reassured—at any rate, their admiration and confidence fell off very much towards the end of the stay of this amiable philanthropist."—Times Vienna Correspondent.

VOLHYNIA.

The Jewish Costume.—We regret to learn that the Governor of Volhynia, Russia, is again reviving the most vexatious ukase of Nicholas, which forbade the Jews to wear their peculiar costume. In a circular forwarded to the police authorities of the province, he reminds them of the law which prohibits the distinct garb of the Jews, and orders them to send in reports to the court martial concerning those Jews who continue to transgress the law.

A HEBREW CYCLOPEDIA.

We notice, as an extraordinary undertaking, the announced publication in Hebrew of a cyclopedia of all branches of science. The undertaking is approved of by the Russian Ministry, and is supported by the association for the promotion of the mental interests of the Russian Jews. Such a work, if well executed, must produce an extraordinary effect among the Russian and Polish Jews, who understand Hebrew better than any other language.

THE PARIS EXHIBITION AND THE JEWS.

Professor Franz Delitzseh, one of the most learned Orientalists and Old Testament sceptics of Germany, and a great lover of the Jews, has written a tract on "The Messiah as an Atonement." The pamphlet, published by the London Society for distribution amongst the Jews visiting the World-Exhibition, may be procured in the building containing Hebrew antiquities. We subjoin the Preface:

"JEWISH BRETHREN,

"Ye are, as a proverb current among you until this very day affirms, the merciful children of merciful fathers; love, which takes pity upon the neighbour when in distress is innate in you. Now this Jesus, at whose feet half a world is sunk in adoration, was, according to the flesh, a Jew, and the love inborn in you has reached in him a world-embracing width.

"If I love some one with my whole heart, I feel the necessity of devoting myself entirely to him; and if I can but benefit him, do him good, by taking upon me some sorrow or disease, if I can save his life by giving myself up unto death, my love for him would make that painful suffering, yes, even death itself, the highest bliss.

"In such love, as I have loved, not a few individuals only, but His whole nation, and therein in the whole of humanity. It is He to whom, descendants of Jacob, ye have no equal. It is He who even now, like Joseph towards his brethren, widely stretches out His arms to you, and, pointing with his finger to the wounds inflicted on Him by Jewish blindness and Gentile ignorance, declares to you: Behold, I am your abomination.

"The following pages will show you that by believing in Him you are not called upon to give up the Old Testament word of God. No, the whole of the Old Testament points to a righteous One like Him who, by dying for His people, lifts them up to glory. Read and search. It is a twofold sin for you who are of the same nation to reject Him. He was of your flesh and blood, and now when sitting at the right hand of the Father, He and He alone is your true Priest after the manner of Melchizedek. Do not resist His pierced hands;—they are stretched out to bless you. Was it not for you that He prayed even with His last breath?"

MOROCCO.

Other Excesses.—We read in the Univers Israelite:—A correspondent from Gibraltar writes under date of August 14:—"I cannot yet give you full information on what has passed at Tetuan and Safi; but I can assure you that our poor brethren have suffered much, and still suffer. This is not the fault of the Emperor, who is a generous and benevolent prince. He has much sympathy for the Jews, and deepened their well-being. He does not cease to recommend them to the benevolence of the Pashas in the provinces. Unfortunately, things go on pretty well the same as in Roumania; the Pashas do not faithfully obey the orders of the Sultan, rather carrying out the wishes of a fanatic people. What is still more regrettable is the coldness shown by the representatives of the European nations at Tangier in reference to the Jews. These gentlemen possess great influence with the Pashas and the people, and could in a great measure remedy the evil. They write to the Moniteur: 'The disorders which had taken place at Tetuan have not been repeated, thanks to the energetic measures taken by the governor. Several of the assassins have been arrested, and the Jews are now able to go outside the town without fear of being molested.'"
ILLIBERALISM OF THE MUNICIPALITY.—We regret to learn that the authorities of the city of Pest are assuming a hostile attitude in reference to Jewish emancipation. It required a special order from the Ministry to compel them to place Jews on the list of juries.

MISSIONARY INTELLIGENCE.

PALESTINE EXPLORATION.

Lieutenant Warren writes:

"Jerusalem, Aug. 22."

"We completed our travels on the other side of Jordan by a thirty-six hours' ride into Jerusalem, where we arrived on Thursday last. I wrote to you from Ain Hemar, near es Salt, on the 3rd inst., but on arriving at es Salt, on the 13th, I found that my letter had been buried with the property of the man to whom it was intrusted. The inhabitants feared to trust their goods to the mercy of the approaching army. I will send a copy. I told you in that letter that I had heard of the march of troops against es Salt, and was hurrying on to Jerash, so as to complete the work before the war commenced in earnest. On arriving there I found that the troops were a day's march from us, and Sheikh Goblan was in a very nervous state. He has upwards of 200 unwiped-out murders on his hands; among others that of a Turkish officer and six men, whose throats he cut while they slept. All day long he kept away from our camp, and stole down to us in the evening to keep a furtive watch. During the day we were attended by men of Suf. We found employment for three days. After selecting sites for the photographs, I set to work measuring the public buildings and walls of the town, while the Rev. W. Bailey (who had joined us from es Salt) very kindly undertook the copying of many of the inscriptions, which were numerous. I believe that we have five or six which have not been seen before; at any rate, we had to get at them with pick and shovel. They are Greek. They will not be ready to go by this mail. On the third day I had noticed that the troops were coming to Jerash, they having arrived at a place three hours distant the night before; so, fearing they might take a fancy to our mules, I sent the baggage on early in the morning, and we started ourselves in the afternoon. Two hours after we left, Jerash was occupied by 10,000 men. Sheikh Goblan was particularly anxious we should not sleep at Jerash that night, as it appears there was an arrangement among the Bedouins to harass the troops by musketry volleys during the darkness. The first day at Jerash was insufferably hot, the thermometer registering from morning to evening 105 to 107 Fahrenheit, in the shade of the buildings. I made a general plan of the town, and detailed plans of the two temples, the two theatres, triumphal arch, and cathedral. Sixteen photographs were taken; the negatives are excellent. The bath had cracked again from the heat, and the photographing was attended with considerable difficulties. I could make nothing of the tombs spoken of by several writers, and I don't think there are any visible tombs among the Bedouins which have not been rifled. They care little for sacred places; and once when we passed a sacred or sainted tree, near Zerka, where the corn of the fellahin was buried, they plundered as much as they needed for their horses, the Sheikh's chaplain absolving all the men from sin, and taking the responsibility on himself.

"On leaving Jerash we went westwards towards Reimun. As we passed along we found all the villages deserted and empty at the approach of the soldiers. I was very curious to know where the people had gone to, and was told they had left the country. Passing Mount Haggard (I climbed up to the top to take some angles. Among the rocks and thick brushwood near the top we suddenly came upon the rusticated villagers, who were not at first quite satisfied with our appearance. They had their cooking utensils with them, and seemed very comfortable in their retirement. Mount Haggart is 5,000 feet above the level of the Dead Sea; it is a few feet higher than Jebel Osha, and 1,000 feet higher than Mount Nebheh (Nebih) and Mount Giled—and there are two villages close together in a gully to the north—Reimun, on the top of a precipice, which I take to be Ramoth Gilead, and Sarchab, which is probably Mizpeh. Their close proximity may account for the name, Ramoth-Mizpeh. After crossing the Zerka we went to Jebel Osha, where Sheikh Goblan appeared to breathe more freely. The first day was very foggy, but afterwards I was able to get a very good round of angles, fixing Jerash and Ain Hemar. None of the distant mountains to the north were visible, and it was difficult to distinguish Nebbeh. We stopped at es Salt one day and visited the castle. The place was in great confusion, the soldiers were expected every hour, and the people were in a great state of apprehension as to how they would be treated. They wished to submit quietly, but the Adounas and Beni-Hassan Bedouins surrounded the town in great numbers, and urged them to fight. The Christians feared for their property, if not for their lives; the Greeks had a promise that they should not be hurt, having a friend in the person of the Greek patriarch at Jerusalem, who is recognized by the Turkish Government; but the wretched members of the Anglican Church were in despair, having no one to appeal to. There are twenty-five families members of our Established Church. They sent me a deputation to describe the Salt position they were in, and asked me to write a letter to the Governor-General of Syria, stating that they represented themselves as loyal subjects, and imploring his protection in case the town was given over to the mercy of the troops. This I did. Es Salt has since been given up to the Porte, and I hear that my letter was of much service in obtaining protection for the persons and property of the Anglicans. "During the time we were at es Salt the cry suddenly arose that the soldiers were coming. All the people appeared to turn out, and pull-mell we all hurried up to the top of the hill from whence the cry arose, the Bedouins numbering about 200 to 300 horse, and the men of Salt 400. Forming up as they reached the top of the hill, they waited for the approaching squadron, which proved to be a tribe of the Beni-Hassan, who had come over from the enemy. When it was found that these were friends, a fan- tasia was got up in a natural theatre among the
hills, and we witnessed different styles of Bedouin horsemanship. Not wishing to get embroiled in the little war, I pushed on for Jerusalem; but the question was how to get there. Sheikh Goblan is commander-in-chief of the Bedouin army, and did not much relish crossing the Jordan, there being 3,000 troops from Jerusalem encamped at Jericho; but he feared he would lose his money if he did not go, he was greatly perplexed, and once or twice evidently thought it would be better to detain us. I kept him to his bargain, however, and told him he must take us to Jerusalem. On Wednesday we started from among the hills near Arak-el-Emir; visited Suwaimeh, near the Dead Sea; then returning by Aram, we started after sunset for the Jordan, arriving at 11 p.m. We were passed over in silence, and moved on to Hajla, where we fed our mules, starting about sunrise, and avoiding Jericho. The mules got to Jerusalem by Neby Musa.

"I went down to the Dead Sea, and with some difficulty found the Ordnance Survey Bench Mark, which is set in the road, and covered up. The level of the sea is within a foot of what it was when Captain Wilson levelled there, but during the spring months it must have been 5ft. 6in. higher.

"Goblan came up with us as far as Bethany, and hid himself at the back of the Mount of Olives, where I next day settled with him.

"I don't think I can get you a sketch plan ready for this mail, showing the relative sites of the villages we passed through.

"I have surveyed on the other side of Jordan about 400 square miles, which, with 600 to S.W. of Jerusalem, and 250 in Jordan Valley, will make in all 1,250 square miles. I have still a good deal of work to do between this and Hebron to West; and also near Taibyeh and Rimmon. Cannot get you the maps ready for at least six weeks. I have had no time for office work since I have been out, and have to calculate the positions of about forty places astronomically. I send you two sketches of the section through the Tyropecon Valley by this mail, also some detailed plans of excavations and descriptions."

ABYSSINIA.

The rumours current for some time that the British captives in Abyssinia are set at liberty have unfortunately proved to be without the slightest foundation. Mr. Stern writes as follows:

"Magdala Prison, June 29.

"My dear Charlotte,—Our Magdala home, which, with the exception of the short intervals that it was occupied by the King, has for a long time remained quiet and undisturbed, like the rock on which it is built, has of late become quite animated, noisy, and tumultuous. Almost every day we hear and see something that amazes or terrifies. Reports, whether true or false, from the Royal camp, our hostile neighbours, the 'Gallas, and from the various provinces in the possession of the rebel chiefs, come to us daily through the medium of those who bring to our prison provisions of all kinds to sell. Now we hear of the Wagehum Gobazy of Tigré coming to besiege our Amba, then it is whispered that the King has quitted his fence at Deb'a Tabor, and is marching in this direction; then, again, we are told that the Wollo Gallas have driven off the cattle belonging to King Theodore, which are under guarding, and that the inhabitants of the hills and valleys, mountains and plains, a sort of warlike feeling up to this very rock, where every cowardly ruffian babbles and chatters as if he were the champion of Abyssinia and the prop of the convulsed realm. We have had ocular demonstration of the wonderful courage and prowess of the brave guards of Yohannes. On one occasion, about a fortnight ago, our fortress was in a great excitement at the news that a force was coming to invade us; all the soldiers were ordered to arm, and, trembling, looked up their rusty weapons; and half the garrison sallied forth to prove their courage, went out at the gate, and encountered—an old woman and her family of small children. On another occasion, between Damash, a daring arrakee (ardent spirits) hero, as Mr. Rassam dubs him, and his brother, they met a party of about thirty with a party to drive off the Gallas, who had ascended with the King's cows, which he and his brave soldiers had stolen from the peasants in Dembea and Begemeder. However, after a night's apparent search, they came back without an encounter, and astonished the natives with their bluster and swagger about nothing. A dozen stout Englishmen with a revolver or two each, might easily subdue the whole garrison here, and set us all at liberty. It would appear that the King has been advised to remain at Debra Tabor during the rainy season, and to defer his visit to the Magdala until the spring. I trust we shall never see his face again, or hear his venomous and unblushing tongue prate about Solomon, Jerusalem, Sennaar, England, the Turks, the bishop, and all sorts of worthless trash, with which he has tormented his white prisoners, and delights his malicious heart. The report about the imprisonment of the Gaffatt workmen is contradicted, and it would appear, if the account we have received is correct, that they are, on the contrary, in Theodore's favour, and are the managers of his artillery. I should be sorry to have a hand in either the making or the firing of His Majesty's cannon, "mais chacun à son gout.'

"We hear from all directions of the mighty crusades against the 'enemy of God and man' as the King is designated by his rebellious subjects. The Wagaham, chief of Tigré, Lasta, &c., reports says, is marshalling his forces in Lalibella, near the sources of the Tazazed; Menilek, the son-in-law of the Negus, and the King of Shoja, is on the border of the Wollo Galla country. Tadla, Gualu, the Prince of Godjam, is near the southern shores of Lake Tana. And, lastly, the long-harassed and impoverished Gallas are close to our Amba. That all this bragg and boast, all this din and turmoil will end in smoke, is more than probable; and King Theodoros, with every province, district and village in revolt against him, will by the mere sound of his name maintain his position as a bold depredator, till a higher power terminates the devastating conflict, and restores peace and quiet to this unhappy, torn, and distracted country.

"You will, I know, feel glad to hear that my health, which was for some time very indifferent, is again improving. The cause of much of my
The suffering was restlessness and want of sleep. I have now dismissed from my mind all irritating, vexatious, and unpleasant topics, and with my Bible for meditation, and my ever-present Saviour for companion, support, and solace, I feel as happy and contented as if I was free, and did not know the weight of my heavy chains.

"Hoping that we shall meet ere many months are over our head, with kindest love to the children and every member of your family, and with best wishes and prayers,

"Ever your affectionate husband,

"HENRY A. STERN.

"P.S. I would suggest the probability that the Gaffatt workmen have been obliged to submit to become the King's artillerists to save themselves from a worse fate."

Mr. Thomas Smith, chaplain to Bishop Gobat, gives the following details about the workmen mentioned in Mr. Stern's letter:

"Sir,—In Mr. Stern's letter, which appeared yesterday, a rather reproachful mention is made of the German artisans at Gaffatt as engaged in making artillery for King Theodore: and though in the postscript he suggests what is really the fact, yet, in justice to them, I would request a few words of explanation as to the precise position they occupy and the origin of that position. Several years ago, long before any of the present untoward events had occurred, the Anglican Bishop in Jerusalem received a communication from Theodore, whom he knew as a boy when he lived in Abyssinia, informing him of his succession to the throne and of his desire to improve the condition of his country and people by instructing them in various handicrafts, and asking the Bishop to supply him with workmen for this purpose. The Bishop consented on the condition that the men he should be allowed to distribute the Scriptures, and, as opportunity occurred, instruct the people. This was accepted, and six men trained in the Missionary College at Crischona were sent, Mr. Flad being one of them. These men have been now in the country seven or eight years, and have always been, and still are, in high favour with the King. One of them only is a gunnaker, and the others are employed in other ways, carpentering, engineering, road-making, &c. It is to these men that the captives, as Mr. Stern has acknowledged, owe much of the alleviation of their sufferings, and, in one instance, their lives. They have made use of their favourable position with the King by several efforts to induce him to liberate the captives, but without avail. It is evidently to the interest of our unfortunate fellow-countrymen that these men should not, by refusal to act under Theodore's commands, forfeit their favour. I think it is a very providential circumstance their being in this position. It is only unfortunate that their communications with Bishop Gobat have been interrupted, as they could give most valuable information as to the nature and resources of the country. I am happy to say that Bishop Gobat has been summoned to the India-office and contributed some little information regarding Abyssinia, where he was resident upwards of five years."

IBRAILA.

Mr. Gilbert, missionary of the British Society, writes that a bright and glorious era for the spread of the Gospel in the Austrian Empire seems to be at hand. He mentions some hopeful cases, amongst others the following interesting incident. One day, while he was walking, he was accosted by a Jew, who heartily shook hands with him. His wife being present, Mr. Gilbert did not engage in any conversation with them. After some days Mr. Gilbert again met him, when the Jew said:—"You see in me a Jew on the outside only—a Jew in disguise: within I am a Christian, a Christian believing in Jesus Christ. I firmly believe that as God has disposed the hearts of so many thousands among the Gentiles to believe in Jesus, He will do so with Israel too; and that this will come to pass I know from my personal experience, the strongest of arguments for the truth that is in Jesus. The general conversion of the Jews," he continued, "must be near at hand; they are so deeply sunk in irreligion that God could not permit them to continue in this awful state. I keep a respectable school of some twenty boys; and though I cannot, as I long to do, instruct them in the New Testament, I do so out of the Old, whenever an allusion can be made to the doctrines of the former."

CANNSTADT.

The Rev. Mr. Gottheil begins by referring to the meeting held at Cologne. He considers the Jewish cause to be very prosperous. Another important meeting has been held at Bruchsal, when Mr. Gottheil read a paper on the relative position of the Home and Jewish Missions, which he proved to be intimately connected, and able and bound to go hand in hand in mutual assistance. He is about to enter upon a Missionary tour, and asks the prayers of God's children on his behalf.

NUREMBERG.

Mr. Zetti gives details of his work amongst the Jews during his late Missionary tour. He had to contend with scepticism and ignorant bigotry, but rejoices to state that God often overruled all these things for good. He visited large numbers of Jews.

BRESLAW.

Mr. Schwartz, after giving an account of the conversion of an invalid Jew, goes on to mention that he visited and preached during the last seven weeks in almost all the towns of any importance in his districts, distributing 375 tracts, 75 New Testaments, and 18 Bibles, besides selling 12; making in all 478 books distributed.
WHO WAS MELCHIZEDEK?

BY THE EDITOR.

III.

All the arguments which the Apostle advances in the second part of the seventh chapter of the Epistle to the Hebrews rest on the declaration in Psalm cx.: "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek." After their deliverance from bondage in Egypt, God gave Israel the law, by which they were formed into a people, a royal priesthood; but, at the same time, God established in their midst a special priesthood which occupied a particular phase in the execution of that law, as the priests were to instruct the ignorant, and to reconcile the transgressors to God. Yea, so intimate was the connection between the law and the priesthood, that the one could not exist without the other, and if the one were abolished the other would necessarily be abrogated. If then, under the dispensation of the law, there was the promise of another priesthood, it followed naturally that the law itself was also to undergo a change. In other words,—if the Old Testament itself declared that the priesthood would be altered, it is evident that the law was not destined to be permanent, but that law and priesthood were only preparatory to another state of things; or, as Paul has it, the law was to be a "schoolmaster to bring us to Christ," and the priests, according to Zechariah iii. 8, were "men of a sign," shadows of a reality still to come.

The force of the argument is not a little enhanced when one calls to mind that the Apostle Paul was a Hebrew of the Hebrews, who neither felt ashamed of his brethren nor of their institutions; yea, he had sat at the feet of Gamaliel, and was thoroughly acquainted with all the teaching of the Rabbis. He acknowledges the excellency of the law—he reasons like one of these Rabbis, and yet he gives all the glory to Christ, in whom all the types have been realized, and all the promises were fulfilled. For though the law must be set aside with the change of the priesthood which is so intimately connected with it, still Paul does not say that the law was imperfect, for in one sense it is perfect. It was perfect in so far as it prepared a new epoch, and led sinners to the knowledge of sin, and to their need of salvation; but it became imperfect when it was used against Christ, and a righteousness was expected from it which Christ alone can impart.

The same all-important truth is taught in the Epistle to the Romans, and more especially in the beginning of the eighth chapter, where Paul distinctly shows in what respects the law of Moses is perfect or imperfect when viewed in the light of Christ, who alone can impart righteousness and create that new life which the law could not produce. All the teaching of the law is concentrated on that one principle, "Do and thou shalt live." Life is, therefore, made to depend on our doing, and if that doing is found wanting, life cannot be given. The Gospel, on the other hand, declares, "Live and thou shalt do." The first thing is newness of life, which is Christ's gift; and when that life exists, works follow as the manifestation of that life. The law describes perfection, but cannot impart it; the law can point out God's requirements, but cannot enable us to execute them. The law is holy, and cannot, therefore, pass by or ignore transgressions it must condemn the works of the flesh, and yet can never deliver from them; it becomes weak on account of the strength of the flesh (Romans viii. 3).

Intimately connected with the law is the priesthood, and this shares the same relative perfection and imperfection. It is perfect in that for which it had been given, but it becomes imperfect if results are demanded or expected of it for which it was not destined. The priests cannot impart perfection, and if that is to be attained something quite different is required. "If, therefore," Paul argues, "perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? For the priesthood being changed,
there is made, of necessity, a change also of the law” (Hebrews vii. 11, 12). Let it be deeply impressed on our minds that the priesthood and the law are so intimately connected, that when one was abolished, be that one the law or the priesthood, the other was necessarily abolished also. Every attempt to maintain the one at the expense of the other is in vain, for the introduction of the one leads to the establishing of the other. If Christ be the end of the law, He is also the end of the priesthood; and, again, if He has abolished the priesthood, He is also the end of the law. If we, therefore, understand the nature and relation of the law and the Gospel, we cannot fail to see that, as soon as we begin to detract from the fulness of Christ’s priesthood, we bring men under the bondage of the law, and hence take away from the excellency of the Gospel.

It is of great importance to give the right place to the law and Gospel. They are not to be separated, and still less to be opposed to one another; but they must carefully be distinguished, and the law not be changed into the Gospel, nor the Gospel into the law. The law leads to the Gospel, and the Gospel enables us to do what the law requires of us: it frees us from the law of bondage, and enables us to look into the perfect law of liberty, and to walk accordingly. A full and free salvation in Christ’s finished and perfect work is in no way opposed to the law; but every attempt to establish partly a righteousness of our own or a sacrificing priesthood, is derogatory to Christ’s person, His word, and work, and, when rightly understood, to the law itself, which free grace does not make void but establishes.

If there is a passage in the Bible which puts Ritualism to shame, it is the seventh chapter of the Epistle to the Hebrews. For, if we take the declarations of Paul in their plain meaning, we see that priesthood, sacrifices, and all imitations of the law, detract from the Gospel and from the glory of Him who was made a priest after the order of Melchizedek, and not after the order of Aaron. The whole teaching of this chapter is upset by every attempt which insinuates that the sacrifice wrought at Calvary is incomplete, and that the ministers of the Word are sacrificing priests, or that the work done by Christ must be supplemented by works of our own.

“The law,” Paul goes on to say, “made nothing perfect.” When the law was transgressed, an atonement became necessary, because only through atonement could sin be forgiven, this atonement was provided for by God’s own commandment and ordinance—was God’s gift. It was promised and prefigured by the priesthood and sacrifices of the Old Testament, but the transitory nature of that priesthood was clearly intimated in the promise of a priesthood not after the manner of Aaron. Now, in a certain sense, Christ may be compared to Aaron, and in fact the Apostle Paul does so compare Him in chapter v. Like Aaron, He was a priest by God’s appointment, and He was one of the brethren, being a son of Israel, and He came not before God without a gift. But the immense difference lay in the fact that Christ was the Son of God, who needed no sacrifice for himself, and that He did not offer the blood of goats and calves, but offered himself by the Eternal Spirit. Having accomplished the work of eternal redemption, He has abolished all sacrifices and priesthood, and now in the heavens, He points to the sacrifice wrought, pleads with the Father the cause of His people, and imparts unto them His priestly blessing.

The priesthood of Aaron was transient, and not intended to continue; it was established by the law, and when the old economy passed away, it passed away too; but the priesthood of Christ, resting on the dignity of His holy person, remaineth, even as He himself, for ever.

“For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.”—(13—16). The word translated “sprang out” admits of a twofold figure, for it may be translated “rose up,” even as a bright morning star, or the sun of righteousness, or “sprang up” as a branch. In both senses it is most appropriately applied to Christ, whose beauty is so great that various figures are employed to describe its excellency.

It sometimes happens that great truths are explained or corroborated in Scripture, as it
were, accidentally, or rather incidentally. People have given themselves a great deal of trouble in attempting to reconcile the two different genealogies of Christ in Matthew and Luke. Now observe, that Paul—writing to Jewish Christians at a time when the genealogy of David, as well as of Christ, was fully known, and could easily be inquired after, as this Epistle was manifestly written before the destruction of the Temple, — says incidentally, “It is evident that Christ sprang out of Judah.” If any one should trouble you with these genealogies, simply refer him to this explicit statement of Paul, so important, because it does not pretend to teach anything special or new. There is then a priest from another tribe, from the very tribe which gave to Israel the king after God’s heart. And by this very fact the Levitical priesthood is set aside, and with it the law, in the strength of which the priesthood of Aaron had been established. And when God vested royal and priestly dignity in the person of the Messiah, He again set the law aside, as under the rule of the law royal and priestly dignity were neither to be vested in one person nor in one tribe. Every way the weakness of the law becomes manifest, inasmuch as though perfect in itself, it cannot make anything perfect; but then it never pretended to do so: on the contrary, it was given to convince man of its insufficiency as a cause of life, but realized the object for which it was given if it succeeded in creating a real desire after that bringing in of a better hope, which did what the law could not do.

The result obtained is so extraordinary that it would scarcely be believed; hence God confirmed it by an oath, in order that by “two immutable things, in which it was impossible for God to lie” (Hebrews vi. 18), the priesthood of Christ might be confirmed. And as even that was not sufficient, it is added “and He will not repent.” The solemnity of the declaration, and the repeated assurance on the part of God, tell us that something extraordinary is announced, and that God attaches so much value to its being believed, that He takes pains, so to speak, to remove every doubt in His ability and readiness to accomplish the promise it contains.

I have tried to describe the mutual relation between law and gospel, and between the old and new dispensation. I am thoroughly opposed to every attempt to confound both economies, but I am as much averse to the erroneous statement that the promises given to the Jews related only to temporal blessings, such as long life, prosperity, and victories over their enemies. I admit that earthly prosperity was promised them; but that was not all: greater and more lasting privileges were guaranteed to them. What is the meaning of those words of Paul, “Abraham looked for a city which hath foundations, whose builder and maker is God?” So little did he think of the promised land that he never went back to it himself, and adjured his chief servant never to bring back his son. Who can doubt that Abraham lived in the expectation of the seed of the woman which was to bruise the serpent’s head, and that Enoch “walked with God” in the strength of that same faith? Has not Christ himself told us that “Abraham saw His day from afar, and rejoiced?”

There is simply this difference between Abraham and us: he looked forward to a Christ who was to come, and we look back to Him who has come. In a certain sense we ourselves are in the same position as Abraham, for we are also looking for Him who is to come again. The law is weak compared with the inexhaustible riches of the life-giving and life-preserving Christ, for He who is “the better hope brought in” enables us to draw nigh unto God. This is a strong and decided testimony against all attempts to interpose anything between God and the believer, whether bloody or unbloody sacrifices, priests, or saints. Every attempt to interpose anything, whatever it be, between the Christian and his God, is to bring us back to the law, the end of which is Christ. When Jesus committed His spirit to the Father, the veil of the temple was rent. Why? Hitherto the Holy of Holies had been shut up; it was altogether inaccessible to the priests and the people; and even the High Priest could enter it only once a year, covered with incense. Christ himself has entered through the heavens, and by Him we have, at all times, access to the Holiest, even the throne of grace, the heart of our Father, because His Father. Heaven has been opened since Jesus came from Heaven, and has ascended unto Heaven; and henceforth we have boldness of access in Him who is the Head of the whole body, the High Priest who has made us by His blood priests.
and kings unto the Father. True, the throne of grace is invisible to us for the present; but Christ is there, and in His name and strength we draw nigh unto God. Liberty, boldness, and assurance of access and acceptance are Christ's gifts, and no one shall deprive us of what He obtained for us at the price of His precious blood.

And again I say, beware of Ritualism, which has no foundation in God's word, and is derogatory to Christ's power and work. The Ritualist cannot plead his descent; he cannot plead the law, for the first he has not, and the latter condemns him. If you value the word of God, if you believe in the sufficiency of Christ's atonement, and desire to give Christ the honour due to Him, then you must oppose those innovators who lead you back to the beggarly elements of the world and deprive you of the fulness which is in Christ.

One word more. The priests of the Old Testament were made so by a Royal command, by a law which God published; but that law never pretended to be permanent; nay, it expressly declared that it was only temporary. When the law passed away, all that rests on the authority of the law passed away too. No one can read Psalm cx. without being struck with the solemnity of the language employed, "God swore and will not repent." Here, then, is a most solemn and positive declaration of another order of priesthood. Had the priesthood of Aaron's family been perfect, God would not have announced, and in the fulness of time instituted, a new priesthood after the order of Melchizedek; but at the same time it holds true that if the priesthood of Christ had not been perfect, God would not have confirmed it for ever by an oath never to be repented of. Put these two considerations together, and the argument becomes incontrovertible. Because Christ is perfect in His person, being the Son of God, His work remains for ever; and because His work is eternal, His person must be perfect. Every way the excellency of His work and of His person is established. We have no need of sacrifices, vestments, incense, and priests; Christ is unto us all in all. His blood once shed for sin is all-sufficient: His finished work is complete; His Gospel is God's power unto salvation; His righteousness is Divine; His peace passes all understanding; His kingdom endures for ever. Blessed be our Melchizedek, the priest of the Most High, and the King of peace, who has washed us by His blood, and made us Kings and priests to the Father for ever and ever.

JERUSALEM.

Thy name, like Sharon's rose, Jerusalem,
In fragrant beauty glows, Jerusalem.
Life is not gone, though mute
In winter, when the root
Yields neither flow'r nor fruit,
Jerusalem!

Bright though the lily bloom,
Jerusalem,
Dark is its earthy tomb,
Jerusalem.
That fate resembles thine—
Life hid in dust divine—
Destin'd to "rise and shine,"
Jerusalem!

October 9, 1867.

Thy roseless cheek is fair, Jerusalem,
The lily triumphs there, Jerusalem,
Pale, pale in thy decay,
Yet God shall be thy stay—
Thou can't not pass away, Jerusalem!

Hark! 'tis Messiah's voice,
Jerusalem,
Bids thee live and rejoice,
Jerusalem.
He comes—bright Sun—like Spring—
Oh! Scatter'd Nation, sing—
Valleys, mountains, ring—
Jerusalem!

JAMES HOLMES
LETTER X.

1. In our last letter we became acquainted, in some measure, with the new power which arose in the deserts of Arabia, and proceeded with such violence and fanaticism to shake and overturn the kingdoms of the world. The battle of Ainadin prostrated the main army of the Greek Emperor Heroclius, and laid the great province of Syria at the feet of the conqueror. But though the fatal stroke was delivered, there were many castles, cities, and strongholds which could only be wrested from the Greeks at the expense of much blood and labour. The chief of these was Damascus; and now let us return to the siege of that magnificent capital.

2. The city of Damascus is one of the oldest and most famous in the world. We know its historical existence during the period of 4,000 years; but who built it, and how old it was in the days of Abraham, we cannot tell. Jerusalem, Damascus, Tyre, and Sidon are the oldest cities which history mentions. Tyre is mentioned by Homer. The Moslem tradition makes Mohammed refuse to enter it “because there is but one paradise for man, and he preferred to have his in heaven.” The Orientals call it the “Holy City,” “the Jewel of the East,” “the Pearl of Beauty surrounded by emeralds.” All travellers have been struck with the beauty of its situation and the splendour of the surrounding scenery. Lamartine, in hysterical exaggeration, says the city was evidently intended by God to become the capital of the world. Lord Lindsay, in some eloquent sentences, compares it to a gallant ship in an ocean of verdure; and the Damascans themselves are not blind to their advantages; for they say, “The air, the water, and the food of Damascus are the best in the world.” Spoiled and sacked, sacked and spoiled by a hundred tyrants or conquerors, it has always risen again from its ruins, and has always been a great populous capital. It contains at present above 100,000 inhabitants, of which 75,000 are Moslems, and the rest Jews and Christians.

3. Transport your thoughts now, if you are able, to the year 633, and let imagination fancy the Saracen army taking up their position in the gardens of Damascus. They are flushed with victory, and laden with spoils. The battle of Yarmook has annihilated the covering army of the Emperor, and Damascus must prepare for its fate. The Saracen commander-in-chief is the mild Abu Abeida, but the actual leaders are Kaled and Amrou, two of the most famous generals in Moslem history. Amrou leads the van, and Kaled brings up the rear. Kaled now arranges his plan of the battle. Serjabil, with 2,000 horse, is placed at the gate of St. Thomas; Amrou, at the Paradise Gate; Kais Ibu Hobeirah, at the Gate Kaisan; at the Gate of St. Mark there was no fighting, which was, therefore, called the Gate of Peace. Derar, at the head of 2,000 horse, was to ride continually round the city, to assist and give information as circumstances required. The Moslems fought on foot; spears, arrows, and scimitars were their weapons, plunder and paradise were their motives; and, as to character, they were a barbarous, bloody, fanatical host. Such were they then, and such are they now.

4. In the city there is little hope; but there is steady courage, and the walls are strong. Thomas, a noble Greek, said to be the son-in-law of Heroclius, is the soul and centre of the besieged city. He forms those under him into battalions, inspires them with his own heroism, and himself leads them on to battle. The bishop, with his clergy, accompanies the host; the Holy Cross is planted upon the principal gate, in the sight of both armies; and the volume of the New Testament is laid before the image of Jesus, and prayers are offered up that the Son of God would vindicate the truth and assist His servants to repel the invader. In the battles and sieges of the Arabs we are to expect little of the refined arts of war. The catapult was not yet introduced among them, and the cannon was not invented. Roger Bacon was yet to combine the elements of gunpowder to increase the facilities of human slaughter;
and Mohammed II., in 1453, was for the first time to unite the catapult and the cannon before the walls of Constantinople. The siege of Damascus was simple attack and defence at the gates or on the walls, and the final object generally was to starve out the besieged. But now the surging multitudes throng around the walls, from which darts, arrows, and weapons of all kinds meet them rapidly. All is prepared, however, within the city; the gates are thrown open; the morning prayers of both armies are ended, and the mortal conflict between the cross and the crescent rages furiously in these surrounding gardens. Derar is there at the head of his troop of horse; Sergabil the Terrible is there, by hand and voice to encourage the true believers; Amrou the Heroic, conqueror of Egypt, is leading the attack or the defence; the mild Abu Abeida is praying in his tent of goat's hair; and Kaled, the Sword of God, the general-in-chief, is smiting right and left with his scimitar, and, as every Christian head falls, he utters the tremendous shout, "Ullah Ackbar! ("God is victorious!") and swings for another blow. Yet the Christians, under their heroic leader Thomas, fight well, and the battle is long and doubtful. Their arrows fly in clouds, and the Saracens fall in multitudes. I quote, on this subject, the following fine passage from Gibbon:—"The battle raged with incessant fury; and the dexterity of Thomas, an incomparable archer, was fatal to the boldest Saracens, till their death was revenged by a female heroine. The wife of Aban, who had followed him to the holy war, embraced her expiring husband. 'Happy (said she) art thou, my dear; thou art gone to thy Lord, who first joined us together, and then parted us asunder. I will revenge thy death, and endeavour to the utmost of my power to come to the place where thou art, because I love thee. Henceforth shall no man ever touch me more, for I have dedicated myself to the service of God.' Without a groan, without a tear, she washed the corpse of her husband, and buried him with the usual rites. Then grasping the many weapons, which, in her native land, she was accustomed to wield, the intrepid widow of Aban sought the place where his murderer fought in the thickest of the battle. Her first arrow pierced the head of his standard-bearer; her second wounded Thomas in the eye; and the fainting Christians no longer beheld their ensign or their leader. Yet the generous champion of Damascus refused to withdraw to his palace. His wound was dressed on the rampart; the fight was continued to the evening; and the Syrians rested on their arms. In the silence of night the signal was given by a stroke on the great bell; the gates were thrown open, and each gate discharged an impetuous column on the sleeping camp of the Saracens. Kaled was the first in arms; at the head of four hundred horse he flew to the post of danger, and the tears trickled down his iron cheeks as he uttered a fervent ejaculation, 'O God! who never sleepest, look upon thy servants, and do not deliver them into the hands of their enemies.' The valour and victory of Thomas were arrested by the presence of the Sword of God. With the knowledge of the peril, the Moslems recovered their ranks, and charged the assailants in the flank and rear. After the loss of thousands, the Christian general retreated with a sigh of despair, and the pursuit of the Saracens was checked by the military engines of the rampart." After a general investment of six months, and a close, desperate siege of seventy days, the famous capital submitted to its fate. The voluntary emigrants were permitted to depart; the residents became tributaries, and were allowed the use of seven churches; but the capitulation was broken by Kaled, and all the emigrants were barbarously massacred. Thus, by one great battle, and one successful siege, the Saracens gained possession of the most productive province of the Greek or Roman empire, and laid the foundation of one of the greatest and most permanent empires the world ever saw. In the course of twenty years they conquered for the faith of Islam a greater dominion than that of Caesar or Napoleon; and such is its tenacity of life, that, in the midst of many frightful convulsions and national changes, it has continued a great and powerful monarchy till the present time. The four first Kalifs were content to issue their commands from the magnificent city of Mecca; but Moawiyah, the fifth, removed the seat of government to Syria, and Damascus, under the fourteen Ommiaden Kalifs, became the greatest and most powerful capital in the world. Then fortune changes, and the Ommiades are overthrown, and every living being belonging to
that Imperial House massacred, with the exception of one solitary fugitive, who lays the foundation of the Moslem dominion in Spain. The House of Abbas triumphs; Damascus is abandoned, and Bagdad, under thirty-seven Abbassidan Kalifs, ruled over the Orient from A.D. 750 till 1258. Then came another change in the divine administration, and the worn-out and luxurious Kalifs yield in their turn to the stern valour of the Turks, who, in the course of their conquests, overturn the remaining fragments of the Greek Empire, and in 1453 Constantinople becomes the capital of Islam and the Orient, and Bagdad, like Damascus, is abandoned to decay. Thus in Mecca, Damascus, Bagdad, and Constantinople, the historic mind will find connecting links suggesting the origin, the progress, and the decline of Mohammedan dominion.

5. But what was the state of the Jews and the Christians under the Moslem rule? They were oppressed, they were despised, they were plundered, they were massacred, according to the taste or caprice of the conquerors. The flag of the Fatamites in Egypt was green, the flag of the Ommiades was white, and that of the Abbassades was black; but the white, and the green, and the black, though in perpetual warfare among themselves, were of one mind in hating and plundering the Jews and the Christians. Of the two, however, the Jews suffered least, either because their faith appeared more like Islam than that of the Christians, or because they were the smaller and less dangerous community. The Jews also, on all occasions, took the part of the Moslems against the Christians; and if the same feeling does not exist at the present time, it is because the Moslem power is sinking, and the Christian nations of Europe have become the protectors of the Jews. As to civilization, there was a great difference in these dynasties. The Arabs, both in the East and in the West, became a highly civilized and civilizing nation; and to the common stock or capital of human improvements they have added perhaps as much as any other race of conquerors. In medicine and law, in the use of numbers, in the arts of war, in geography, history, and astronomy, they were for a time the teachers of mankind. The Turks, on the other hand, were barbarians, are still barbarians, and seem likely to remain barbarians. They make no improvements. The two or three bits of respectable roads to be found in their Eastern Empire were made by the French; the breaches made in the walls of Constantinople in 1453 are not yet repaired; there is not a large mercantile house belonging to a Turk in the city of Constantinople. They do not trade with foreign nations, and their first and powerful emperors neither sent nor received ambassadors. Those who talk of reorganizing the Turkish power do not understand either the character of the nation or the nature of their religion. The finger of God has touched the Empire, and it is wasting away. Let it go! A worse is not likely to come in its place.

6. My own relations to Damascus may, perhaps, warrant a concluding notice or two concerning that celebrated city. In the year 1842 I founded the Jewish Mission there; after five years' residence I returned to Europe, and in the year 1865, in company with an American friend, I visited the city and the Mission once more, and saw all the ruins which the late fearful massacre has made. The following brief summary of facts and opinions will show how God often brings good out of evil, and makes the wrath of man to praise him. (1) Damascus was one of the most fanatical Mahometan cities in the East. This character it is now rapidly losing, for the French have made a capital carriage road from Damascus to the sea, so that you can start in the morning from Beyrouth, and by omnibus reach Damascus in time for dinner in the evening. Pigs are allowed in the holy city, and ham is presented to you in the hotel! This shows the way the wind blows; and pork has become the symbol of civilisation. (2) The Christian quarter, which was burned down, has been restored, and rebuilt in a far better style than formerly, and built, too, at the cost of the Turkish Government. (3) The terrible punishment inflicted on the Moslems of that city has taught them a lesson which I hope they will not forget. Their pashaw was executed, and some of the proudest Moslems were compelled to carry on their shoulders the bleeding bodies of the slain—a defilement as terrible as death. In this horrible massacre my namesake, and successor in the Jewish Mission, lost his life. He is the first martyr of modern Jewish Missions. (4) This terrible effusion of Christian blood in Damascus, on
the Lebanon and elsewhere, has fairly roused the sympathy of all the European nations, so that another additional check is put upon the fanaticism of the Moslems. Our Missions never were so prosperous, nor was the Bible ever so extensively circulated in the East as since the massacre. Education is proceeding at a rapid pace among all that are not Moslems; the Americans have not only schools, but a college, at Beyrout. Newspapers are published in the Arabic language; scientific societies are forming; the pulpit is acquiring something of its former vigour, and a Christian national literature is being created in the East. This is a great step in the movements of Divine providence. Dr. Van Dyke assured me that in the year 1864 the Mission press issued and sold nine millions of pages of religious books, whereas formerly our books and tracts, when offered gratis, were refused! And not Syria only, but the East in general, is studded with Missions whose aim is to civilise and evangelise. The law of death against the Moslem that changes his religion is repealed, and a Mission for the conversion of the Mohammedans is established in Constantinople itself. All these, and many similar changes, are signs of the times, and, when taken in connection with the waning power of Islam, seem to indicate, in God's providence, that great events are ready to burst over the Eastern world.

7. Finally, let us rejoice in the assurance that nothing can be perfect and permanent but truth. Great is the truth, and it shall prevail. The energy of the Crescent is exhausted; there are no more Kaleds, Amrous, Derars, Serjabbils, and such like soul-inspiring, death-defying heroes among the present race of Moslems. Their enthusiasm terrifies the nations no more; their day is done, and the feeling that it is so pervades the Mohammedan communities. The Euphrates is drying up, to prepare the way for the Kings of the East, and all things indicate the dawning of a day of glory for the East and for the whole world.

THE SANCTUARY OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

NO. XI.

The Brazen Altar of Burnt Offering.—Without the vessel, the whole fabric of the Sanctuary melts away into a baseless vision. Towards its antitype, all former dispensations and acts of God tended and pointed; and from it the future emanates, pregnant with the exceeding precious promises of God. This Altar was commanded to be made of the same kind of wood as the Ark and Table, but instead of being overlaid with gold, the covering was of brass,* and this word at once implies a difference in the character of the vessel from those that have preceded it. It was a hollow square of boards, eight feet nine inches, and five feet three inches high, with four horns at the corners thereof, scripturally indicative of power, * at the same time serving as holdfasts, whereto the animals brought for sacrifice were tied. Within the square hollow, at the middle of its height, was a brazen grating, on which the sacrifice was burnt, and brass pans were ranged below, wherein to receive the ashes. Reader, slight not the particular mention of these apparently insignificant "ashes," for when rightly understood, they will assume an important bearing, when seen in connection with the "offerings." They told of a sacrifice accomplished, and of the exceeding preciousness of its results to God and man.

For the ministry at this altar, shovels and fire-pans were provided, the former for the removal of the fire from the Altar, and the "fire-pans"—or censers, as they should be called—for burning incense in, the fire for

* Jewish historians and Jewish traditions declare that the metal translated "brass" in the Old Testament should have been "copper." I may retain the word brass, as I have done some others, on account of its being familiar.

* Dan. vii. 7, 24; Rev. xii. 3; xvii. 12.
which was always taken from this Altar. “Basons” were for the reception of the blood of the victim offered, which was used in various ways, and “flesh-hooks” were for the purpose of arranging the parts of the victim on the wood of the grating.* Staves of shittim wood, overlaid with brass, were also provided, as a means of transport, the whole being ordered in strict accordance with the pattern shown to Moses on the Mount, and from these inscrutable models there was to be no deviation. It is of considerable importance to take notice of the position of this Altar. It was situated at the eastern end of the court—within, and not far from, the gate of entrance, † whilst the Tabernacle occupied the western end, the Laver being midway between the two. From this arrangement it is evident that the Holy Place could not be reached until the claims of the Altar were first met; not one step in advance till then. The reader must bear in mind that we are still on the Mount with Moses, listening with him to instructions regarding the vessels only, and not to the ministry connected with them, which could not be communicated until the whole Sanctuary should be a visible structure, and the institution of the priesthood should impart to it, in its completeness, that meaning and vitality which it yet lacked. From no other place than “out of the Tabernacle of the Congregation,” when reared up in the camp of Israel, and the glory of Jehovah should descend upon the mercy-seat between the cherubim, could the ministry of the brazen Altar— or, in other words, the levitical offerings—be announced ‡— offerings that shadowed forth the claims of a just and holy God, and the dire necessities of a sinner; but which, presented on the brazen Altar, gave back a full and perfect response to the righteous claims on the one hand, and supplied a Divine resource for the necessities on the other.

When, in one word, this Altar is pronounced a symbol of Tare Cross,§ there need be no lengthened argument to prove the correctness of the remarks just made. Let us examine its construction.

* Levit. i. 6. † Exod. xi. 6. ‡ Exod. xli. 33, 34; Levit. i. 1.

§ Not the mere wood on which the Lord of Glory was crucified, but “The Cross,” according to the meaning intended to be conveyed in the following passages—1 Cor. i. 17; Gal. v. 11, vi. 14, Ephes. ii. 16; Col. i. 20; Heb. xii. 2.

The wood of which the Altar was constructed having been the same as that of the precious vessels, there is no difficulty in recognizing in it the untainted Humanity of the Lord Jesus. The gold, which has borne so conspicuous a part in the other vessels, is absent from this, and another metal substituted—“brass.” Nor is this substitution of one metal for another on account of the exposed position of the vessel, or the roughness of the work performed thereat. The gold is purposely omitted, as not expressing the object intended to be exemplified by the vessel.

As gold has been understood to symbolize the heavenly glory which the Father has bestowed on the risen humanity of His Son, it is manifest that this metal could not be a compound part of this Altar, inasmuch as it represents the death, and not the resurrection, of the Son of Man.

This vessel was emphatically called “the Altar of burnt offering,” because on it there was a slain lamb burnt morning and evening as a ceaseless ascending sacrifice before Jehovah;* and although the body of the sin offering was burnt without the camp, yet those inward parts and the fat, which represented the affections and energy of the life of the victim, were burnt on this Altar, and the blood was poured out at the foot of it.

The signification of the word “brass” will readily be apprehended when I mention that it is the same word in Hebrew as that used for the brass of which the serpent was made that Moses lifted up in the wilderness, which the Lord Jesus told Nicodemus was intended to signify the sacrifice of the Son of Man.† The same word is also used to denote the sustaining strength of the armour of Goliath, the Philistine. Capability of endurance of assault and suffering is the meaning intended, such as in the expression, “The Lord laid on Him the iniquity of us all,” to which the words of the Apostle Peter correspond, “His own self bare our sins in His own body on the tree.” Paul likewise gives force to the brass when he says that Jesus, “for the joy that was set before Him, endured the Cross, despising the shame.”

It would be anticipating the Levitical Offerings, the Priesthood, and the Great Day of Atonement, to enter here into the varied

CONVERSION AND BAPTISM.

There is joy in the presence of the angels of God over one sinner that repenteth, and there is joy in the hearts of the children of God over every lost sheep that has been found by the good Shepherd. Jesus came to the lost sheep of the house of Israel, and, though the nation still goes astray, there is a remnant according to the election of grace, even as there were seven thousand, in the days of Ahab, who did not bow before Baal. One of the inmates of the Jews' Home has found peace and joy in believing, and, constrained by the love of Christ, he, like the first disciples, came forward and confessed: "I have found the Messiah."

He was tossed to and fro for a long time, and it seemed difficult, almost impossible, for him to hold fast the truth which he had apprehended, till at last the Lord apprehended him, and enabled him to rest entirely in Jesus Christ.

The dealings of God with his soul he thus described before a meeting held the day after his baptism:

"Dear Christian Friends,—With a new birth it appears that I am also to commence a new life. For I stand before you to-night, to do what I never did before, to address a public meeting. I trust, dear Christian friends, that you will bear with my broken accent. My heart is full to overflowing, yet I feel so overjoyed with the change that God has made in me, that I must apologize to you for the brevity of my sentiments. Although I feel reluctant to speak before such an honourable audience, yet I look upon it as a solemn duty to tell you what the Lord has done for me, and the very fact that I, at one time a bigoted Jew, at a later period of my life an infidel Jew, should this day be able to stand forth as one of the redeemed of the Lord, is in itself to my mind a miracle, which can only be explained in the exclamation: 'How wonderful are thy ways, O Lord!' And now, dear Christian friends, permit me to give you a brief outline of the history of my conversion. I am the son of orthodox Jewish parents, who brought me up in strict accordance with their own sentiments. I became fond of my religion, and as I increased in years the love for it increased also, until it amounted to bigotry. This lasted as long as I was in connection with Jews only, but when I entered into the occupations of the world, and came in contact with the so-called Christians, I soon began to be dissatisfied with what I always held to be most sacred, and the more I could criticise the truths of Holy Scripture, and reject its authenticity, the more I felt myself advanced in what I called philosophical wisdom; and I looked upon myself as a great philosopher when I could pronounce the Bible to be a book of fables. Thoughts of riches, and advance in worldly gain, caused me gradually to look upon all religion as something similar to a boggle to frighten children with. Years rolled on, I became older, but, alas, not wiser. When I little thought of the beauty of that expression of the Psalmist, which I often in my infancy repeated at my bedside: 'Behold, He that keepeth Israel shall neither slumber nor sleep,' His watchful eye was on me, ordering my steps, and, although I had cast Him off, He had not cast me off, but was preparing the way for my escape from the path of destruction, into which I had fallen. Oh! I could say with Jeremiah: 'I could weep, and weep a sea of tears.' Oh, the long-
suffering of God! who can describe it? Feeling myself free from all care, and fully equipped with wisdom, I felt a desire to go to that known land of liberty—England. Golden visions presented themselves to my mind; I fancied that a young man like myself, free from the fetters of all superstitious religions, having neither God to fear, nor man to dread, should soon become a prominent merchant, and then indulge in all the pleasures that such a metropolis as London could afford. But many are the thoughts in the hearts of men, and only the counsel of the Lord remaineth. My golden visions soon became dim, my dreams rapidly passed, and, alas, the to me unknown hand of God was heavy upon me. Trials succeeded trials, until I found myself in the position of the prodigal son—desiring to partake of the husks. When feeding the swine I was brought to my senses, and, with the Prodigal, I began to feel my folly. I began to feel that my wisdom was delusion, and the God whom I despised was my only friend. While in this state, I came in contact with one of the messengers of God (Mr. A.), and for the first time had the message of salvation for lost sinners brought home to my heart; upon this, the book I once revered, but long neglected, brought sweet comfort to my pining soul. But new troubles awaited me. The name of Christ was always, in the days I revered the Bible most, the greatest object of detestation. How to associate the belief in God with the belief in one whom I was taught to regard from my infancy as an impostor, was a trial of no mean magnitude. I often felt desponding, and feared that the result of my inquiry would be that I should have to spend the rest of my life in a lunatic asylum. I used every means to get my doubts removed, but when one vanished twenty rose like monsters before me, and thus what I believed one day I felt to be utter delusion the next. This was a painful position. I wept bitter tears of remorse, and often felt that the Lord had utterly cast me away, and justly so. One more hope remained in my breast. Hitherto I had heard of Jesus from Gentile lips. I felt a desire to hear about Jesus from one of those of my own nation—namely, a Hebrew. The Lord, who is gracious, led me into contact with a Jewish brother, a city missionary (Mr. Kroenig), and I soon found that my doubts were once his doubts, and my fears his fears, and thus I felt comforted to trust that his hope might also some day become mine. My mind was calmed, and our conversation on each occasion made my burden lighter. I then felt that I had much to learn about Christianity, and consequently set to work to enter more fully into an examination of the truth. I did so, and by the kindness of Dr. Schwartz, I was admitted into the Jesus’ Home, and I need only say that the result of my inquiry was that I made a public confession of my belief in Jesus, yesterday. A memorable day, indeed, to me. Satan does not easily give up his agents, and bitter were my trials.

As I have been for some time past supported by Christian benevolence, I feel it a duty to thank heartily all the supporters of the Jesus’ Home; and may the blessing of God rest upon those who, by their love to the house of Israel, have enabled poor wretched sinners to find peace and joy in Him who is the light of the Gentiles, and the glory of his people Israel.

Now, dear Christian friends, I have told you about my past and present history, let me add something about my future. I am now poor, without any prospects, but I feel the Lord will provide.” I want to-night to solicit your sympathy—that is, your prayers for me; help me with your prayers, that I may yet be enabled to say to many of my poor benighted brethren, ‘Come and see; I have found the Messiah.’

The reasons for his faith in Jesus, and his desire to be received into the visible Church of Christ, were thus expressed:

“1st. Because I feel that I am a great sinner, and that Jesus only can take away my sins.

“2nd. Because I have found Jesus of Nazareth to be the Messiah spoken of to the Fathers and promised by the Prophets.

“3rd. Because, as the Messiah has borne the sins of the whole world, I am enabled to believe that He has taken away mine also, and thus I may rest assured that I have received mercy. I have found peace, and rejoice in Christ my Saviour, and am not ashamed to confess Him as such before young and old. I can now see that the ways through which God has led me were paths of mercy to bring me to the fountain of living water; and I shall
henceforth draw with joy from the wells of salvation.

"In conclusion I add, that it is my heart's prayer and desire that my brethren according to the flesh, all the nations of the earth, and every individual soul, may share my experience, and that all may become one flock under our great and loving Shepherd."

On the very morning of his baptism, Jews tried all means to induce him to abandon Christ; but the Lord enabled him to remain steadfast, and to count friends, and brothers, and father, and future prospects as nothing compared with the excellency of the knowledge of Jesus. The Jews who spoke to him on that Sunday morning (Oct. 6th) could testify to the sincerity of his convictions.

The text on the morning of the baptism, in the English Presbyterian Church, Harrow Road, was John i. 35—42. These words are the testimony of the Old Testament to the Messiah, and express the deepest conviction and earnest desire of every Jew that has learnt to follow Jesus.

We have good reason to believe that within a short time several sons of Abraham will be permitted to magnify Christ by publicly acknowledging Him as their Saviour. Let us thank God for blessings vouchsafed; let us take courage, and not keep silent until the righteousness of Jerusalem go forth as brightness, and the salvation thereof as a lamp that burneth.

HOW DID CHRIST QUOTE THE OLD TESTAMENT?

There are two fundamental, inseparably connected questions, both of which require to be solved: First—what think ye of Christ, whose Son is He? Secondly—what think ye of the Scriptures, whose word are they? The Scriptures glory in testifying of Christ, and Christ delights in magnifying and fulfilling these very Scriptures. The written Word and the Word incarnate are therefore most intimately connected. We maintain that the Old Testament contains direct prophecies foretelling and minutely describing the person and work of the Messiah, and that Jesus, who has manifested himself to be the Messiah or Anointed One, is the only true interpreter of the law and the prophets.

The subject to be brought before us is indeed of the utmost importance. In what relation did Christ stand to the Scriptures—that is, to the Old Testament? When reading the words of Jesus, as recorded by the Evangelists, one cannot but feel impressed by two things; first, that Christ points to those Scriptures in a most emphatic way, and secondly, that He quotes them repeatedly, under the most varied circumstances. It cannot be shown that Christ ever had the Apocrypha in His mind. Had He quoted them He would not thereby have acknowledged their canonicity. It would merely indicate that He used them as He made use of Rabbinical traditions or popular proverbs. When you compare St. Luke xi. 51, with St. Matthew xxiii. 35, you will see that Christ had the same canon of the Old Testament which we possess. In those passages He refers to the first and the last book of the canon—Genesis, and the second book of Chronicles, which, as our readers are aware, closes the Old Testament canon in the Hebrew Bible; for in 2 Chronicles xxi. 20, the murder of Zacharias is spoken of as the last, as that of Abel is called the first. Our Lord also distinguishes between the law and the prophets (Matthew v. 12, xi. 13, Luke xxiv. 27); and He elsewhere acknowledges the division of the Holy Scriptures in vogue to this very day, viz.: three parts,—the law, the prophets, and the Psalms. Thus, when Christ quotes the Scriptures, He has nothing before His mind but the very canon we have—the whole of the canon as tradition has handed it down to us, and nothing besides. He cherishes not, as has been alleged, a special predilection for certain parts of the Old Testament; He appeals as much and as often to the law as to the prophets, and He lays no greater stress on one section than on another. Hence we, even as He, are not at liberty to select some passage or other at random, and still less are we to give that isolated text an undue prominence at the expense of others. More-
over, it appears that Christ does not only make use of the Old Testament when He directly quotes it, but that it is so closely bound up with Him that His soul is always filled with it, and He ever lives and breathes in its atmosphere. How could it be otherwise? The Spirit of Christ was in the Prophets; is it to be wondered at that the Prophets dwelt in His spirit?

How then did Christ handle the Old Testament? I answer, with a deep conviction of its value, and with great earnestness. If He had only appealed to it in His addresses to the people, His rebukes to the Pharisees, or when conversing with His disciples, one might have thought that in so doing He only accommodated himself to His audience, the times in which He lived, and the circumstances in which He was placed, and one would not know in what light He viewed the Scriptures personally. But this is far from being the case. He makes use of “It is written” for His own individual comfort—for His personal encouragement. He does not cite the Scriptures from a mere wish to accommodate himself; nay, verily, He invests them with an ever-abiding authority. He reproaches His disciples with being slow of heart to believe all that the prophets have spoken, and beginning at Moses and all the prophets, He expounds to them in all the Scriptures the things concerning himself. He shows us Moses and the prophets as a motive for, and means to, belief in Him who suffered, and died, and rose again; He declares that He who remains in unbelief incurs a heavy responsibility, and that the Old Testament is of unspeakable value if we wish to obtain a knowledge of His person and work. Nay, more, in opposition to enemies bent on making Him an object of suspicion, and in the hearing of, maybe, somewhat anxious friends, He expressly declares that so far from having come to destroy the law or the prophets, He has come with the very opposite purpose—to fulfil them. He considers the Scripture as the Word of God, and as such, He says, it cannot be broken. Mark that the expression, “to fulfil,” must not be taken in a narrow and limited sense. He came to fulfil the law and the prophets, that is, to expound and to keep them perfectly, and to realize them completely. He came to carry into execution all things hitherto commanded, and to fulfil the law by His obedience and works; to render actual what, until His appearance, were prophecy and promises, and thus to bring all things to their full measure and ultimate aim. Add to this Christ’s statement, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled,” and you will clearly perceive that the so-called accommodation theory is utterly untenable.

It is true that Christ views the Old Testament as not complete in itself, as a revelation the fulfilment of which is future, the goal of which is He himself— (Matthew v. 17, John v. 39). The latter passage had perhaps better be rendered: “Ye search the Scriptures,” &c. Jesus intends to imply that the Jews search the Scriptures, but not in the right way, and that, in consequence of this, they do not find what they look for, even eternal life. He protests against the Jewish view, that the mere possession of the Scriptures is sufficient to secure eternal life. He denies this; but affirms, on the other hand, the truth which gave an appearance of reality to that error—that the Scriptures testify of, and point to Him in whom eternal life is to be found. Matthew v. 17, and John v. 39, supplement one another. In the former words Christ takes himself as the point of departure, and characterizes His relation to the Old Testament; in the latter ones He starts from the Old Testament and reveals its position in regard to His person.

But as yet I have only dealt with the question in a very general way. The problem requires to be looked into more closely; it stands in need of a detailed examination. I shall divide the Old Testament into three parts: the law or commandments of the Old Testament, the history or facts and the persons of the Old Testament, and, lastly, its prophecies or predictions.

First,—what position did Christ assume towards the law?

A superficial glance is enough to convince us that He rendered it a willing obedience. It is His custom to go into the Synagogue on the Sabbath-day; He goes up to the Festivals, visits the Temple, eats the Passover with His disciples; He commands the leper, whom He has cured, to show himself to the Priest, and offer the gift that Moses commanded; and He says the same to the ten lepers. In both cases He has kept the Levitical law inviolate. Nor can it be objected that the Evangelist adds,
"for a testimony unto them;" for comparing Matthew viii. 4, with parallel passages, it appears that the Lord wished for a confirmation of the cure out of the mouth of the priests, who ex officio were called on to inspect such cases, so that if they continued in unbelief He had but to recall to their minds their own declarations, and to show them that they condemned themselves. To adduce another instance, look at the temptation. On that occasion Christ makes use of the Word of God and the law as a weapon of defence. The first temptation He resists with Deut. viii. 3; the second one He defeats with Deut. vi. 16, and the third one He repels with Deut. vi. 13. He frustrates the tempter in his designs by repeating continually "It is written." The second temptation is very instructive. A quotation made by the devil, Christ meets with another one. The devil takes a passage, and uses it regardless of the context in which it stands, and in accordance with which it must be explained, for a purpose of his own. Christ shows us by His example that we are not at liberty to wrench single passages out of the Word of God, but that Scripture must be interpreted by Scripture, and that we cannot appropriate to ourselves its promises unless we yield obedience to Him who gave them, even unto God. Christ, therefore, keeps the law, in harmony with the great principle—"Thus it becometh us to fulfil all righteousness." To Him only does the description given in the sermon on the Mount fully apply—"Whosoever shall do and teach the commandments, the same shall be called great in the kingdom of heaven." Christ appeals in His teaching to the law as having authority. Look at the case recorded in Matthew xix. 16, He begins by enumerating the commandments of the second table, because they are fitted more than any other to lead to self-examination and knowledge of sin. And after the young man exclaims, "All these things have I kept from my youth up, what lack I yet?" Jesus says to him, "Sell that thou hast and give it to the poor," in order that he might learn to understand that he had broken the first table, and did in cleaving to his riches as he did, had set up an idol instead of the living God.

Intimately connected with this case are those mentioned in Matthew xxii. 36 and following verses, and Luke x. 25 and following verses. The question of the lawyer (Matt. xxiii.) presupposes that the single commandments differ from each other in value; the lawyer's question (St. Luke x.) rests on a more general basis. Christ at once refers the latter to the Word of God: "What is written in the law?" But, as it is of paramount importance to read that word aright, He adds, "How readest thou?" The lawyer gives a correct answer, and Christ allows that he has a fair knowledge. But to know is one thing, and to do another—"this do, and thou shalt live." Christ next sums up the law in the commandment of love—love to God and to our neighbour. He shows that the law is not a collection of incoherent fragments, but that the different commandments are indissolubly connected, and find their centre and unity in one, which He calls the great and first command. To love God is the commandment; for the law only requires an external act, as the outflow of an inner disposition. And to love our neighbour is like unto it, because the love to our neighbour, to be real and true, must spring from our love to God. On these two commandments hang all the law and the prophets; this twofold command supports the whole; it is the kernel and marrow of the entire Old Testament revelation. Christ has thus shed light on the whole of the Old Testament, and taught us:—1. That the law is a connected whole; and 2. That it is based on love to God and our neighbour. Christ maintains the authority of the law. He does not deem it's transgression a light thing. To the Pharisees, who upbraid his disciples because of not keeping the traditions of the elders, He retorts that they themselves by their traditions transgress the commandment of God (Matt. xv. 3). Christ rejects the Rabbinical traditions, which, placed alongside of the word of God, were ere long exalted above it; He then confirms the Mosaic law and asserts its divine origin. In harmony with this are Christ's utterances in the sermon on the Mount. He is jealous of the honour of God's law; He wishes to preserve it intact and inviolate, and therefore cannot but wage war with tradition and resist the encroachments of Rabbinical exegesis. He does not declare against Moses' law, nay, verily, He is come to fulfil it; but He protests against human restrictions, definitions, or additions. Standing on His authority—"but I say unto
you”—He opposes the Pharisaical falsification of that law, and a mere outward righteousness. He penetrates through the letter of the law to its spirit; goes back from a mere outward observance to the determining principle within; insists on purity and singleness of heart, and a love none excluding, all embracing. The sermon on the Mount is therefore a defence of the Mosaic law.

We find not only in the sermon on the Mount, but also elsewhere, a remarkable declaration concerning divorce (Matt. xix.). The law on that point had been greatly modified by the different interpretations given to it by the two rival rabbis, Hillel and Schammai. Christ does not enter into the disputes, but, with great wisdom, draws the attention of His assailant to the original institution. Hence He draws the conclusion that man has no right to put asunder what God has joined. He condemns the separation as unnatural, because husband and wife are destined to be one flesh; He regards it as sinful, since it is disobedience to God's will. When the Pharisees, hereupon, say that Moses commanded to give a writing of divorcement, Christ removes their objection, by telling them that it was not a command, but a permission. Three things follow from this incident. Observe that Christ handles the text of the Mosaic law with scrupulous accuracy. His distinction is fully borne out by a careful perusal of the law. Again, in saying Moses suffered you only because of the hardness of your hearts, He indicates that the permission was restricted to Israel only—granted because of the then condition of the people. Lastly, He avoids all unnecessary disputes by taking His stand on the highest authority. In the 7th verse He reinstates God's original institution—"And I say unto you," &c. Also, then, in this point He does not destroy the law, but fulfils it.

(To be continued.)

A PLEA FOR ISRAEL.

The nation—scattered and peeled, down-trodden and distressed, broken and scattered, yet complete and entire, among all nations, and an example before all nations—has lately engaged much of the writer's thought. Though busied in labour and concern for the Gentiles so much that scarcely a moment remains for Israel, yet, even in this, his work is so intimately connected with Israel—the scattered of Israel—that the work seems almost one and the same. When Paul laboured for the Gentiles, he did not forget Israel. Nor let us, in our anxiety to see the heathen turn to God and Israel's Redeemer, forget the chosen nation.

The promise of God to Abraham—"In thee shall all the nations of the earth be blessed." (Gen. xxii. 18); and to Isaac (Gen. xxvi. 3, 4); and repeated to Jacob in a night-vision (Gen. xxviii. 14)—and the remarkable manner in which it has been and is still being fulfilled, warrants us in expecting great things in Israel yet to come. Thus God's covenant with Israel has reference to all nations. When we consider the career of the Jews under Moses, the great lawgiver; under Joshua and David, with their triumphant armies; under Solomon, whose wisdom and justice were the admiration of the world; also their decline and fall; their subsequent captivity;—then, again, under Ezra and Nehemiah; under Judas, surnamed Maccabeus; and the tenacity with which they resisted the overthrow of the holy city, in the midst of famine and distress untold; and the miracle which, while their city and land was "captured, ravaged, burnt, razed to the foundation, despoiled, its departed citizens sold into slavery and forbidden by severest penalties to visit their native seats," wandering in the midst of famine, pestilence, persecution, oppression, and violence, has preserved them for eighteen thousand years a separate and distinct people—we wonder what will come next. When we consider all these things in the light of God's covenant with Israel, and of divine revelation, we plainly see that God has
not cast off His people. We see that God has His own settled purposes respecting Israel, and these purposes will be fulfilled. In vain have the kings and peoples of the earth attempted to exterminate the whole nation. God has kept her and chastised her, and still has a work for her. Why and for what work has He preserved her? Ezek. xxxix. 21—29 contains the answer to this question, which may also be found elsewhere in the divine records—“I will set my glory among the heathen; and the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.” . . . “And the heathen shall know that the house of Israel went into captivity for their iniquity.” &c. Therefore, “Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.” Again, God will be “sanctified in them in the sight of many nations.” It seems, then, that through Israel the heathen shall know that the Lord is God. Not spiritual Israel; not the seed of Abraham by faith, but the seed of Jacob taken into captivity— the nation, chastised, scattered, peeled, down-trodden. It is Israel after the flesh. Let not this glorious truth be despised. In this very thing the Lord’s hand will be seen, His glory manifested, and Israel’s king will reign.

There is another passage which speaks equally plainly upon the subject, Rom. xi. We who are the spiritual seed of Abraham and grafted into the old olive tree, have not thus become the tree itself; but, doubtless, where the tree itself shall flourish, the graft shall also flourish. Hence, we who are grafted-in must look to the tree. “Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?” The apostle dwells upon this subject, and sees in the future of Israel also the glory and greatness of the Gentiles; and in it he sees such depths of riches in the divine counsels, that his thoughts find no words to express them; hence he breaks out in joyful exclamation—“Oh, the depths of the riches!” &c. Hence, Israel and the Gentiles are as intimately connected as the tree and its graft.

With these thoughts before us, is it any wonder that, while labouring for the heathen, we should turn toward and remember Israel? Therefore, it behoves all who love Christ—all who labour for His glory and the riches of the world, to take in at one grasp the whole work, ISRAEL AND THE WORLD. “If the fall of them be the riches of the world . . . how much more their fulness?” This prophecy remains yet to be fulfilled. As yet Israel remains fallen; as yet the veil is not rent from Israel’s eyes; as yet the bones in the valley lie scattered, dry and dead as the leaves of the winter forest; as yet Jerusalem is a waste, and its walls are broken down. May Israel, fallen Israel, be raised! Shall the veil be rent? Shall these dry bones live? Can bone come to bone? Can there be life here? Can the rough places be made smooth, and the waste and desolate become inhabited? Ah! Lord God, thou knowest! Behold, upon the plains of Judea, the stones and pebbles! Can these cry out and sing the praise of God? If Israel hold her peace, the very stones will cry out. The answer of God to all these questions is—Prophecy, prophecy, to the dry bones that they may live. “Is it time for you, oh ye, to dwell in your ceiled houses, and this house lie waste?” (Hag. i. 4). There will be a shaking among the bones, and the walls of Jerusalem will be built. Thank God, this is now being done. The cry has gone forth—“Oh, ye dry bones, hear the word of the Lord.” This is seen in the Mission of Inquiry to the Jews, of whom the sainted Mr. M’Cheyne was one, which stirred up the very heart of the Christian world. The bones of the valley are also moving and shaking, and bone coming to bone. Hence, the Israelite Universal Alliance has been organized, and now numbers several thousands. Thus, bone comes to bone, and the fragments will be gathered until there shall arise a great army. Hence, also, rumours of repairs in the city of Jerusalem, and explorations of the Land of Palestine, as also the formation of a company for the colonization of the East. When we see all this, what can we say more than Ezekiel said, “Behold, a shaking!”

Events are pressing on! The glory of Israel is soon to be revealed! Zion shall soon arise and shine! Dear brethren, what can we do to advance the cause? Can we “go up to the mountain and bring wood, and build the house?” Can we rend the veil? Can we blow upon them, that they may live who are now dead in unbelief? Not I, for my place is
in — among the heathen. Nor you, for your lot is not cast among the lost sheep of the house of Israel. What then can we do?

Do you pray for Israel? Do you enter your closet specially for Israel? Do you ask God for the baptism of the Holy Spirit upon Israel? He alone can breathe into the dead the breath of life. He alone can rend the veil. He alone can cause Zion to arise and shine. If we do not pray for the olive-tree, how can we expect that which is grafted upon the tree to prosper through our prayers?

This is a thought that has long been on the writer's mind; hence he has ventured to present it before the readers of The Scattered Nation.

A Missionary to the Heathen.

We set together the picture of the last times in the following points:—

1. Forebodings of the last time. (Matt. xxiv. 7–14; xiii. 29–30; 1 Tim. iv. 1; 2 Tim. iii. 1–5; Mark xiii. 8; Luke xvii. 26–28; xxi. 25; 2 Peter iii. 3, 4.) In the course of centuries good and evil grow side by side with each other, until both have reached the highest pitch, and concentrated themselves, whereby the separation would be facilitated. A great confusion, proceeding from the progress of injustice, prevails both in Church and State, and likewise in the appearances of outward nature itself. The bonds of peace in the Church are become loose; the love of many has waxed cold; false prophets, in part such as were self-deceived, and partly open deceivers, appear and deceive many; believers would not only be hated, but also persecuted. Besides, on all sides, wars and rumours of wars and insurrections are heard of; people stand against people in warlike attitude, and, as they have been called to execute divine judgments, they fall upon each other with murderous weapons. To make the measure of misery full, there follow, in addition to these, pestilence, famine, and earthquakes; the sea and the billows thereof roar, the powers of the heavens are shaken, men quake for fear, and from the reports of the things which are coming.

2. Conversion of many Jews and Gentiles. (Zech. xii. 10; Matt. viii. 11; xxiv. 14; Rev. vii. 4–8.) Then, as the evil increases, and embroils the whole condition of the world, so the good had gained new power. The miseries of this period, and the persecutions, cause, indeed, many nominal Christians to fall away; but they tend to purification of the true believers. Whilst many false Confessors of Christianity, because of the outward assaults, are made to renounce it, the overwhelming power of the Gospel, by the united labours of Christians, has been announced in the most distant lands, and has shown itself at this time in the most glorious manner. Whilst the weapons of the enemy rage tremendously, at the same time the sword of the Spirit, which is the word of God, is victorious. But it is not to be expected that at this time every individual of that people would be drawn to Christianity; it suffices that the Gospel has been preached unto all for a witness unto them. (Matt. xxiv. 14.) In the ready reception, or perverse rejection thereof, each individual expresses his own sentence.

3. Appearing of Antichrist. (Mark xiii. 6; xxi. 22; Matt. xxiv. 25; John v. 43.) Already among the forebodings of the last time false prophets would have arisen, but the Antichrist would be far more atrocious and dangerous. These had left the honour of Christ unimpeached, and sinned only in so far as they deceitfully gave themselves out for His servants, and circulated false doctrines in His name. But the Antichrist, proceeding out of the Church, and abandoning it, perhaps giving himself out for Christ, would fight against the whole Christian Church, and even the person of Christ. The many deceivers who have arisen among the Jews since the time of Christ, and given themselves out to be the true Messiah—it is reckoned there were fifty of these, among which the most renowned and mischievous was Barchochab—as are but faint presages of the Antichrist of the last time. An earlier appearance was not possible, as the evil would not sooner have reached its highest measure. But then His appearing would eminently serve to a great separation of the godly and the ungodly. Lisco excellently says concerning Him: "The great and pervading division of the last time was to come to a stand, particularly as Antichrist would appear and show the most powerful efficiency. At present it cannot be determined whether he should be a single person or an earthly power; but, according to the intimations concerning this power given in the Holy Scriptures, it would seek to raise itself to universal dominion by craft and violence; through lies and fraud, signs and wonders, it would be efficacious in the highest degree in overthrowing Christianity; it would claim to itself divine authority; selfishness and the most unbounded love of dominion would characterize him; and he would, at the time of his coming, be a centre of union and attachment to all the ungodly on earth, whether in the Church or without the Church; and whilst he combines in himself all which is opposed to the divine life, light, and love of Christ, so there would come thereby a necessary and visible point of separation, and at which every one would turn this or that way, as he should feel constrained by a divine or opposite power."
4. The kingdom of Antichrist. (2 Thess. ii. 3—4; Rev. xi. 13, 17, 19.) To his subjects belonging to the people who have revolted from Christianity. He, even the man of sin and child of corruption, raiseth himself above all that is called God, is divine, also he sitteth in the temple of God, giving himself out that he is God. He openeth his mouth in blasphemy against God, to blaspheme His name and tabernacle, and them that dwell in heaven. It would be given him to make war with the saints, and to overcome them. False prophet is his most intimate partisan, who, by great craft and lying wonders, seduces men to submission under him. At first he appears in some connection with corrupt Christians, though at the same time he hates them (Rev. xvii. 3—18); but he soon manifests his resentment against them in full current, and destroys them. They were, at first, useful to his purpose, but when he had reached his elevation he destroys those who had helped to raise him to it. Besides, his kingdom will be visited by many public calamities (xvi. 1—21). Notwithstanding he undertakes with great armies an expedition against the Christians who had remained true amid all persecutions, and by these Christians would be purified. (Rev. xvi. 16; xix. 19.)

5. Signs of the Son of Man. (Matt. xxiv. 30; Rev. xiv. 14.) Notwithstanding all the great dangers to which they are exposed, Christians are not terrified; for they have not only observed the general presages of the coming of the Lord—viz., wonderful appearances in the sun, moon, and stars, agitation of the powers of heaven, but they now also see the sign of the Son of Man in the clouds; wherein this which immediately precedes His coming is to consist, we cannot possibly determine before the event, sufficient for us to know it will be really visible to all, and so manifest, that there will be no room for any to doubt the reality of the fact. (Matt. xxvii. 27.)

6. The second visible manifestation of Jesus. (Matt. xxiv. 30; Acts i. 6, 7; iii. 19—21; Heb. ix. 28; Rev. xix. 11—21.) In the moment of greatest danger, when human help is impossible, when the enemy has believed he could blot out Christianity, the Lord appears to the deliverance of his Church. Now sorrow and anguish disappear; the time of refreshing from the presence of the Lord begins. He appears visibly on the clouds of heaven (on a white horse, as the Revelation says), as the Son of Man, in His glorified body, and accompanied by His saints. To be sure the design of His ever coming is not the last judgment of the world, but the deliverance and completion of His Church; meanwhile the nature of the matter brings with it preliminary subordinate judgment. For the saints would now be delivered from all the miseries whose oppressive weight they have felt particularly in the last time; separated from the fellowship of the wicked, in fellowship with the purified servants of the Lord, they experience sin no longer in its oppressive power. On the other hand, the Antichristian being would be so lamed by the blow that he cannot any longer be in a condition for mischief for the period of a thousand years. Not is prevented this Lord of the Church had permitted it, that he had concentrated himself in the last time. Now, also, has been made manifest his utter incorrigibility; and it is time that in place of long-suffering forbearance, righteous judgment should be manifested. At the same time, with the appearance of the Lord and to take place the first resurrection, the transformation of the pious then alive, the renovation of the earth, the commencement of the reign of a thousand years.

7. First resurrection, or the resurrection of the saints. (Matt. xxiv. 31; John v. 29; vi. 39; Luke xx. 36; I Cor. xv. 23; Phil. iii. 11; I Thess. iv. 16; Rev. xx. 4.) According to these passages, the saints then dead, on the appearance of Christ, are to be organized again with the mouth of His mouth. Also this is to take place a thousand years before the awakening of the other dead, the souls of such as had been put to death for the testimony of Jesus and His Word, and who had not taken upon them the mark of the beast or his image; all such are to appear again upon the earth, and to live and reign with Christ for a thousand years. Happy the saints who have a part in the first resurrection, over them death has no power; but they would be priests of God and Christ, and reign with Him a thousand years. How important this doctrine is, the following remarks by Lavater may show: "How inexpressibly animating to the best exercise of our moral powers must this idea be, to be a thousand years and more sooner in the enjoyment of the full fruition of the blessed. So much earlier—a thousand years earlier—to have enjoyed personal fellowship with the lovely Saviour, and the noblest of the whole human family; along with Jesus, the prophets and apostles, to superintend the immediate concerns of the Godhead; to be a living witness of the unchangeable truth and faithfulness of God, to the man who, amid all the allurements of unbelief, had believed and obeyed; to be busied in the perfecting of the elect, and therewith to the highest happiness of many thousands for ever; with firm, bold step, with elevated breast, to go into the open eternity; with strong look into the dark immensity to behold the expressible beatitudes; to be already raised together with Christ on the great morning of the general judgment, over death and the grave, and to be occupied in the judgment of the world; to shine opposite the families of those rising from the dead, and among the unnumbered millions of the heavenly inhabitants; to assemble the saints to themselves, and to bear for ever over them a free fraternal moral donation: that is a bounteous method, which no other than an insensible creeping soul can view with unconcern, and can think unworthy of his most zealous strivings."

Equally excellent are the sayings of Herder: "The day of the Lord is come. There now his beloved are with Him, as many of them, on His account, had endured a violent death, and waited for Him so long, and were matured, accordingly the first awakening from the dead takes place with them—they who give away their life receive it sooner, they are placed beforehand on their measure of elevation and reward. They already labour when others yet sleep; they reign with Christ; they, as His old associates, now bring the disordered earth to order, the abuses of their fatherland, and to which they owed their violent death, into harmony and repose; they would all be brought glorious and efficacious to His salvation, to His eternal work, to the accomplishment of the designs of His kingdom."

8. Transformation of all the godly, yet alive
The Scattered Nation, November 1, 1867.

**THE LAST TIMES.**

(1 Thess. iv. 17; 2 Thess. i. 10; 1 Cor. xv. 51—52), for all would not be fallen asleep. All the godly, alive at this time, will be changed, according to the similitude of the first resurrection, and made to meet the Lord in the clouds; so they, without having been made subject to death, will be made partakers of the state of the raised again.

9. Renewal of the earth. (Matt. viii. 11—12; Rom. viii. 18—21; Heb. ii. 5; 2 Peter iii. 13.) On this occasion the earth, also, would be transformed, as perfectly as at the time of the general judgment, yet so that the curse of sin would be made to retire from it. The redeeming office of Christ is always unfolded the more. Already some are ransomed from the misery of sin, and through the resurrection and change from the state of the dead; now also outward nature becomes a sharer in the blessings of redemption. Freed from the servitude of a perishable being, the risen enjoy a paradisical habitation. Its restoration and glorification are necessary, insomuch as glorified beings are to dwell upon it.

10. The reign of a thousand years. (Matt. viii. 11; Luke xiii. 25—28; xviii. 29—30; Matt. xix. 28; Rev. xx. 4—6.)

Perhaps many readers will feel astonishment at the views we have already set forth respecting the last times, and put the question, if it be possible now to set forth such antiquated notions. What the Bible teaches never can become antiquated, notwithstanding all the doubts which may have been raised, and misconceptions respecting it; it may become, as it were, covered with dust, but cannot be considered antiquated. The truth only requires to be set forth in its biblical purity, it shines forth in its original clearness, and meets an accordance in every susceptible heart.

It is only necessary that the views of some Christian thinkers of ancient and modern times be set before the reader.

Herder: “The derided misconceived thousand years are the last Sabbath of the earth, when that state will really have taken place, to which the good of all time tends, when the light will shine as at the beginning of time, and the darkness be confined to a little corner. The noble of the human race, united together in a place which God has made for them, in harmony will enjoy their reward, the fruit of all troubles and times. Holy and happy is he who has a part in this issue of all times; under the pressure of all times he is calm, and looks to this happy future. To him will occur the proverb, in order to the happiness of the world its philosophers must be kings, and its kings philosophers. Here Christ and His saints are more than both—priests of God, deliverers of the earth.”

Stendel: “A complete victory will have been gained over the opposing power of darkness. (Rev. xix. 20.) Then will have come to pass the period when the influences of Christianity, in forming the relations of life, and which had been hindered by opposing influences, will have gained a complete ascendant, the Devil being bound a thousand years. Then humanity will appear in all that state of true cultivation which Christianity, whilst able to manifest its whole vital power, is able to impart to it. These are the salutary fruits of Christianity upon the earth (Rev. xx. 3); these are the fruits which have been, and are being, yielded during which all the weaknesses of Christ and truth, who had been already dead, are to enjoy with Christ celestial happiness. A look into the future, through the sure promises, leads us to understand that the earth will yet furnish a habitation to improved humanity, it having attained unto a glorious consummation by a hard conflict.”

Ohlhausen on Matt. xxiv. 32, 33, and Luke xxi. 31. “Here we have to conceive of the kingdom of God in that state, where the return of the Lord, the prevalence of the good, will be distinctly manifested. What since the first coming of the Lord, is in humiliation, it manifests itself by glorification, by the concealed reign of the spiritual life, and was able to manifest itself outwardly only in a state of comparative weakness, whilst the prevalence of sin was distinctly manifest, on the coming of Christ, this element will prevail over nature and the world of humanity. Only here, however, it is undeveloped, and has been comprised under a name which, in the Revelation, is significant of entire separation, the kingdom of the saints on the renewed earth (Rev. xx.), and the new heaven and new earth.” (Rev. xxvxi.)

J. G. Hess: “The earth would not be changed into a heaven; but as it has been given to be a kingdom of God upon earth, so it would then have attained unto a degree of beauty and dignity, under the guidance of Him to whom all power has been committed, both in heaven and in earth, and to which it could not hereofore have attained. As the earth was the theatre of the Saviour’s humiliation, it shall, in like manner, be the theatre of His glorification. A state approaches which, in every respect, will be as perfect as is possible on earth; not a superterrestrial felicity, but freed from those matters which, through the depravity of man, rendered the earth the theatre of so much suffering, the theatre of so much injustice. This earthly creation shall be a seat of harmony, of the largest measure of peace and felicity to which humanity can attain. Under the King of kings righteousness flourishes, every virtue will be rewarded, though even their perfect retribution has not taken place;—should causes iminical to happiness manifest themselves, they will be easily set aside. In this happy state, nature even has become young again, has been renovated to enhance the happiness of the dwellers on earth. The monarch of this so flourishing kingdom would, indeed, as in the days of His resurrection, appear again visibly on earth, where, since the instant end requires he should; and he will ever set a first value upon all which will tend to the ascendency of his and his Father’s purposes above the weaknesses of humanity. Now, as before, difference of language and of worship can become united together in the composition of the Messiah’s kingdom. With the most diligent efforts, all things could not be brought to one form; many differences not in essentials will still remain open to free choice. Unity and variety would give every future composition a still higher zest and value. Should the world ever then furnish men of malignant mind, as they verily deserve, He would rule them with a sceptre of iron, and constrain them to obedience.”

Lavater: “As often as Jesus spake with His disciples concerning the kingdom of God, He described it to them, not as is usually believed, as a kingdom wholly spiritual. It should not, indeed, be a worldly kingdom, in the gross sense, according to which the Jew, and the nation expected, nor in the sense the Mahometan heaven is represented; it should not appear at the time and in the man-
ner as men then hoped: but yet there was promised to the Jews (by their prophets) a glorious lasting kingdom upon earth, the enjoyment of which the better portion of their nation would be permitted to possess. This prophecy is yet unfulfilled."

J. C. Bengel: "The Gospel shows itself in full power; Jews and Gentiles had prayed to the Lord; the kingdom is the Lord's, and the mystery is finished. This state includes many particulars, a fulness of the Spirit, a rich overflowing of the gracious manifestations and workings of God, a holy harmonious service of His people, fruitful lovely times, a great multiplication of the saints, and long life; freedom from many ills which men had heretofore brought on themselves. Notwithstanding, saints would still walk by faith, not by sight; the conflict with sin in the flesh is not yet taken away; death is not yet (in the part of all) swallowed up in victory. There would yet be many difficulties, though temptations will not be enforced by the influence of Satan. There would be still reigning princes and authorities, but they would associate with their subjects as brothers. There would continue still the state of marriage, agriculture, and other useful employment; but those which human curiosity, pride, and debauchery had introduced, would be no more."

J. F. Meyer: "With the Lord's advent begins the real reign of God upon earth, a kingdom of righteousness, holiness, and peace, consisting of mortals, but with exemption from the Evil One and his enticements, and under a mighty influence of celestial power. It is called the reign of a thousand years. Modern times have again paid attention to this near approach, thus coinciding with the ancient Fathers. It is resounding, as it were, a new call: 'The Lord cometh!' Among believers this doctrine, far removed from carnal conceptions, should no more be considered an error; unbelievers but dishonestly it, after the announcement in proof of its truth."

Perhaps what has been stated has reconciled many a reader with an idea, which, whilst it does not develop itself in every one as a more precise thought, yet must interest every one, when it has been laid before him. It carries its commendation in itself. Completion is natural and necessary on the ground of Christianity.

THREE MEETINGS FOR ISRAEL—AT BASLE, ELBERFELD, AND AMSTERDAM.

(JULY AND AUGUST, 1867).

MY DEAR BROTHER IN THE LORD,—In compliance with your desire, I beg to give you an account of the three meetings on behalf of Israel's spiritual welfare in which I have been permitted to take a part in the course of this summer. The meetings in question having been held in different parts of the Continent, and each under entirely different circumstances, it appeared to be of peculiar interest to put them side by side, though I may have to claim your and your readers' indulgence for the length of this article.

1. The greatest interest in the Jewish Mission was manifested at Basle. The Missionary festivals in that city were held during the week from July 1st to 6th. The forenoon of the 2nd and the morning of the 3rd were dedicated to the cause of Israel. The ruling body of St. Leonhard's Church had kindly granted the use of their building, which, by nine o'clock, appeared to be completely filled. The three hymns sung during that service had been specially written for the occasion by Mr. Zinis, one of the students of the Basle Mission House (for the heathen); and whilst the second hymn was being sung, Pastor Bernoulli, one of the oldest among the labourers in the Jewish Mission-field, ascended the pulpit, to open the meeting with prayer, and read the Report of the Society of the Friends of Israel at Basle. The Report showed a manifest increase in the interest shown for Israel's spiritual good. The meeting was then addressed by Pastor Heinersdorff, of Moltheunen, in Eastern Prussia, by Pastor Bers, of Lohn, near Schlaffhausen, and by myself. The addresses delivered by the two brethren first mentioned I have unfortunately not noted down. All I remember is, that the meeting was greatly moved on hearing Pastor Heinersdorff acknowledge how he had, thirty-six years ago, as a young Israelite, for the first time heard of Jesus, and received Him by faith as His Saviour, and how he looked forward with pleasure ere long to be able, in Basle, to thank the man who had been instrumental in leading him to that Saviour; as also that the closing remarks and deep-felt prayer with which Pastor Bers closed the meeting found a full response in the hearts of all present. It was felt that all the speakers fully harmonized in their testimony on behalf of Israel, being led by one spirit, and in accordance with the mind of Christ Jesus.

As regards the remarks made by myself on that occasion, I may confine myself to the following abstracts, as I hear that it has been resolved to have the entire address printed in the quarterly paper of the Society of the Friends of Israel, and as a separate tract besides. My remarks referred to the question:

What have we to learn from Jesus himself with reference to the Jewish Mission work?

Reply: 1. The love wherewith to seek Israel.
2. The wisdom in which to deal with Israel.
3. The consistency of conduct whereby we may be a pattern to Israel.

(1). No department in the field of Christian labour has, comparatively, so few friends as that among the Jews. Some maintain that there is no necessity for the work at all; others, that there is no result apparent. My experience is of a different nature. We could not dispense with that peculiar work, even if Christianity were less abounding in stumbling-blocks and causes of offence; for the diversity of views, habits, sometimes the very language of the people, would necessitate a peculiar agency to convey the know-
THREE MEETINGS FOR ISRAEL.

Lord himself. And here four points claim our attention:

(a.) The fact that our Lord has left us nothing in the way of Scripture as written by Him. It is not meant that we should equally abstain from any and every written testimony, seeing that the Apostles themselves initiated that kind of work by different circumstances. Yet it ought never to be forgotten that the words of mouth, the spoken, must precede, as being the most effectual, the most impressive. Opportunities to address a word in season to a Jewish brother will never be wanted by those that earnestly desire to find them. Tethose who desire to do good to Israel, the Lord is sure to give, at one time or other, an opportunity of testifying to the blessedness of being a believer in Jesus. Never ought we to lose sight of the importance of such personal testimony.

(b.) Secondly, we find that the Lord nowhere, and at no time, forced himself upon the people. He sought them where opportunity offered; offered them salvation whenever it was possible; permitted those who desired salvation to come to Him as much as possible—but He never forced himself upon the people. He preached in places from which He knew that the message concerning Him would spread into distant parts, so that people heard of Him, and in some was created a desire to come to Him. A few opened their hearts to Him; here and there He entered a house, and was welcomed in a home; but soon He withdrew, in order to give the crowd an opportunity to come to a decision, that those who were attracted by mere curiosity might have time to return to their former ways, whilst those who truly sought communion with Him might be encouraged to follow Him yet more closely; and, whilst He accepted gratefully every soul seriously longing for salvation as a gracious gift of the Father, He abstained from urging himself upon anybody's acceptance. All He did was to seize every opportunity that offered to do good; and hence we have from His lips, now a sermon on the Mount, now a word spoken at meals, now an exposition in the temple, now an exhortation on the roadside, now a call of warning, now a prayer—always in accordance with the requirements of the case, and within the conception of those who were addressed, and always flowing from a heart abounding in love, truth and holiness.

(c.) He avoided the phraseology of the scribes; and though there is no doubt that He was fully conversant with their learning, He never brought it to bear on His words. As high as heaven is above the earth, and His Messianic kingdom above the expectations of His people, so far removed are the words of Jesus above those of the rabbis, and above those of Christian dogmatism. Hence it will be found in vain to endeavour to do missionary work by a vast amount of learning—least of all among the Jews, who, in their very nature, are disputans and theologians. We do not mean to say that there is to be no learning. Jesus himself as mentioned already, was thoroughly acquainted with all the learning of His people; and we cannot well do without the knowledge of the original tongues, the Old and New Testaments, Sohar, Midrashim, the history of the people, if we desire to have useful and fruitful intercourse with them; but all these things must not be used as our weapons, but only as preparatory for

ledge of the Gospel to them. But above all the atmosphere of modern intellectual life in which our Jews enter more and more requires the work of evangelization amongst them to be carried on zealously. Nor is the work without its fruits; and I myself can tell of many instances where the Gospel Message has been greatly appreciated; and, though the conversion of the people, as such, is only to be expected after the fulness of the Gentiles has come in, yet there never have been wanting all along, for eighteen centuries, believers in Christ from amongst Israel; and even in our days we may rejoice in a large number of Jewish believers. The work has its deficiencies, but so has that among the heathen, as well as that in the Church at home; but, for all that, neither of them can be dispensed with, and we all bear the treasure of the Gospel in earthen vessels, that the excellency of the power may be of God, and not of us. All such objections to the evangelistic work among the Jews are, in fact, only excuses, which the love of Christ causes to vanish like the early mist before the rising sun.

Christianity has never been utterly indifferent to Jewish evangelization. The early Church directed her efforts to Israel as well as to the Gentiles, and recruited herself from both. Even the corrupt Church of the middle ages never ceased to be conscious of this duty to Israel, though her zeal was for the most part of a carnal nature. But this error does not justify our going into the opposite extreme, and imagining that we have done our duty by removing all civil disabilities. I myself have been all along an advocate of complete emancipation to be extended to the Jews, considering it as a demand of justice and as a means of fully developing the people's energies (as every organism only thrives in the measure that light, air, and liberty of expression are given it); but we have no less to desire for Israel that other emancipation—more important than that connected with their civil status—the being set free by the Son of God; seeing that we owe to Israel far more than mere justice: we owe Israel, above all, love unfeigned. It was with such love that Jesus sought His people. It was love that made Him become a babe, the son of a lowly virgin; love that made Him become a—Jew; a Jew at a time when the nation was reduced to its lowest, and in a part of the country the most despised. With such love He sought His people, as occasion offered, in Judea, in Samaria, as well as in Galilee, in the Temple and on the highways; He ate with Pharisees and publicans, sat down with sinners and harlots, bore patiently the infirmities of His disciples, suffered and died on the cross, prayed even there for His enemies. By such love everything that was calculated to discourage him and discourage us. But it was a love coupled with

2. The wisdom to deal with His people. That real wisdom is the offspring of love is proved by the dealings, in the middle ages, of the Church in the case of the Jews, to whom may be applied, as well as to the then equally ill-treated and despised reformed Christians, the words:

Plus à me frapper on s'amuse,
Tant plus de marteaux on abuse!

Indeed, this wisdom is a lesson which, like love to Israel, has especially to be taught us by the
the effectual use of them. In the case of our Lord, everything that He did was so completely a living reality, that He could have nothing in common with the pharisaic hair-splitting of the law, and their categories of definitions (schriftgelehrte Begriffsprache); whilst He always traced the things that were visible back to the foundation of the underlying invisible, from that which was without to the within, from the earthly to the heavenly, in order to call forth the real wants of the heart, and to encourage and satisfy them, not in the teaching of the parable, but in the example of His holy life, and the utterances of His prayerful mind.

(d.) We are able to observe the careful as well as thoughtful manner in which He carried on his work. He was far from requiring His people at once to accept the most difficult points of faith, nor did He start out with a definite set of dogmas; He started with the moral demand, urging them to become different men, because the Kingdom of God had come nigh. The importance of this demand, and the seriousness with which it was urged, revealed to them their own wretched state, and called forth a desire after deliverance from above. And after this had taken effect, some became conscious that this deliverance was to be found in Him, and experienced a desire of communion with Him. And it was only after this stage of their experience that Christ made them feel and confess that He is the promised Deliverer, the Messiah, the only begotten Son of the Father. In conformity with this plan, the reference to holy writ stood secondary with Christ; the primary object being the calling forth in the heart a want after Him, and the satisfying of that want by Him, but with constant reference to the Scriptures, in order that the connection of promise and fulfilment might be all the more evident in the eyes of His hearers, and the conviction be brought home to them, that their full deliverance was sure to be secured by their entire devotedness to Him.

The Apostles' mode of teaching was not in entire conformity with that of their Master, nor can the missionary in our days entirely and exclusively imitate His Master in this respect—in both cases, because of the fact that the Lord has now been manifested to all the world by His death and resurrection. But, in a certain measure, their Lord's doings must still be a direction to the missionaries of His word; they, like the Apostles, have above all to labour for these two all-important, cardinal results; always diligently striving to call forth the heart's desire after a Saviour, and the conviction that this desire can only be satisfied in Jesus of Nazareth. We, like the Apostles, have no authority to ask of the Jew the acceptance at once of the entire system of Christian doctrine—all we have to do is to invite him to come more and more nigh unto Jesus, and to learn to appreciate in Him his Saviour, until, sitting at His feet, the fulness of His glory be revealed to him. This mode of procedure is no doubt much less satisfactory to us than if we were entitled to step forth before the Jewish brother, and urge upon him the acceptance of a well-defined system of doctrine; but it is the way the self-denying love and patience of our Saviour chose, and the only sure mode to bring about real and thorough conversion. In the exercise of such love and wisdom, we shall have grace not to fail in our consistency of walk before Israel. Whosoever has yet engaged with Israel on these topics, will surely have been made painfully conscious how great a stumbling-block the inconsistent walk on the part of Christians is to the Jew who seeks Christ, and ministers of the Gospel, in whose neighbourhood Jews happen to be found, will do well to remind their flocks of the Apostle's reproach in a similar case—'the name of God is blasphemed among the Gentiles through you'; lest they fall under the same judgment. It is only where the people bear the ornament of Christ's love, obedience and humility, that the way is made straight for the coming in of Israel as believers in Him. Men, generally, do closely observe the Christian's walk, to mark whether his life is in conformity with his profession. How much therefore depends, with regard to the successful preaching of the Gospel among Israel, on our following the pattern of our Saviour! 'For their sakes I sanctify myself, that they also might be sanctified through the truth.' This makes all of us fellow-workers in the Evangelistic effort among the Jews, each in his own humble way, that Israel may learn to know the Gospel as a power of God, and be led to enter into communion with such a Saviour.

For such consistency of walk, such wisdom and such love, we pray Thee, Thou Author and Finisher of our faith, that we may be privileged to be fellow-workers in thy redeeming work, and instruments of grace also to thy people Israel; and, as without Thee we can do nothing, be Thou mighty in our weakness, and thus let the world, and here and there a soul of thine erring people, know what it is to be Thy disciple. Amen.

DR. PRESSEL.

RITUALISTIC EXEGESIS.

70, Highbury New Park.

Sir,—With reference to the word ὑγιείαν in Heb. xiii. 10, your correspondent, Mr. Leech, rightly judges that its sense can only be that of altar, especially as it is used in this sense no less than twenty-three times in the New Testament, and once (vii. 13) in this very Epistle.

That this altar is the Christian altar seems to me evident; (4) from the use of the expression "I will not have," where the use are of course Christians; (2), from the consideration that verses 11, 12, 13, 14, are parenthetic, and form an independent proposition with its own premise and inference; (3), from the resumption of the argument at verse 15. By it (the altar) therefore let us offer the sacrifice of praise, i. e. the great Christian Eucharist; (4), from the mention of almsgiving and communicating in verse 16. The whole passage seems to me thus to hang together, and to have an easy connection with the exhortation in verse 17, Obey your prelates, for it would be to the due discharge of their duty as communicants, and to the offerin
of the Eucharist, with its attendant sacrifice of good works, that the θυγυρειν would specially exhort their flocks.

I am, sir,
Yours faithfully,
J. M. Rodwell.

I have inserted these lines as a specimen of ritualistic exegesis, for I suppose that Mr. Rodwell is either himself a "sacrificing priest," or a follower of one. The exposition looks almost like a caricature. Granted that θυγυρειν means altar, and that "we" refers to the Hebrew Christians in contradiction from the Hebrews who rejected Christ, then the question may be asked, How can Διοθετόνθεν be translated by it? The altar is mentioned verse 10 and no more, then the person of Jesus Christ is directly introduced, sanctifying his people who are exhorted to go out to him; how then can Διοθετόνθεν mean anything but "By him," even Christ? They can offer on but not by the altar, and besides it is clearly stated that in accordance with Hosea xiv. 2, they are to offer the sacrifice of praise, not the Eucharist, but the fruit of their lips. It is playing upon words when to communicate is changed into communicate. One really does not know what to say when the θυγυρειν, which means nothing but your guides are changed into prelates. How many prelates had that church? If Ritualists cannot advance other scriptural grounds for their pretensions, they should rather, like the Church of Rome, not appeal to God's word, but to traditions and councils, and their own fancies.

-Editor.

THE CONVENT OF FATHER RATISBONNE.

(Congregations de Religieuses de Notre-Dame de Sion).

We promised in our former number to give some details about Father Ratisbonne's Institutions, and we accordingly do so. We take our information from their own report.

"The congregation of our Lady of Zion," it states, "dates back from the conversion that took place at Rome on the 20th of January 1842. The brother who was converted on that memorable day, felt he had a mission in life to propagate the knowledge of Christ amongst the Jews. He corresponded with his brother, then in Paris, on the subject, and requested him to make efforts for obtaining a house in which Jewish children might be brought up, with their parents' consent, in the Christian faith.

"Such a work seemed beset with extraordinary difficulties. Our brother however was not willing to relinquish his plan before having made it a matter of prayer. He addressed himself in faith to David's glorious Daughter: 'If it is thy wish and glory, to see this work accomplished, if thou hast inspired us with the idea, send us, we beseech thee a sign, a single Jewish child, and we shall consider it a mark of thy approval.' The prayer was heard.

"That very day he received a letter from a dying Jewish lady, requesting him to take care of her two daughters, and to train them up as Christians. He set off at once to visit the mother. He showed her that Jesus was the Messiah, and that there is no salvation without Him; and pointed out to her that Christianity, far from being another religion than the Jewish one, was but the fulfilment of the prophecies of the Old Testament.

"The veil fell from her face; she was baptized, and died a few days afterwards with words of praise on her lips to Jesus and Mary.

"Before the end of the week a rather lady, deeply moved by an account she had read of the miraculous conversion at Rome, called on the priest, to entrust him with the care of her three children. These five children formed the nucleus of the Catechumenical Institute. Their number gradually increased; and most of them, pending arrangements not yet concluded, were placed under the care of the sisters of St. Vincent de Paul.

"So far the Holy Mother of our gracious Redeemer had signally smiled upon the undertaking; the moment was now at hand to organize the work, to create for it a separate sphere, and impart to it a distinct life of its own.

"The chief difficulty remained, how to get servants of God who would take a special interest in the Jewish cause, and devote themselves entirely to the work amongst God's ancient people. All the existing sisterhoods had been started with a special aim, and moreover were not available for this purpose. We should not have known what to do, had not a ray of light emanated from that very Rome where the idea had originated. At that time the brother, who had taken such an active part in the work from the very beginning, started for Rome. When there, he brought the matter before Pope Gregory XVI., and felt constrained to ask his sanctions for organising a special mission to the Jews. The holy father gave him apostolic blessing, and since that time he set to work with renewed zest, and was crowned with success greater than ever. The holy Mother put it into the heart of some pious women to join hand in hand for the promotion of God's Kingdom amongst the Jews.

"It was in the month of May, in the year 1843. "The few chosen souls were soon followed by others, and in the year 1845 a sisterhood was formed under the special patronage of Our Lady of Zion.

"The weak child required to be strengthened. Great sympathy and interest expressed in its behalf by the highest dignitaries of the Church could not but give it a mighty impetus. The faithful were not long in coming forward to assist the new religious community with the means at their disposal. The Pope himself, Pius IX., bestowed upon it many privileges, and granted it his blessing. The blessing of the Vicar of Christ fall like a refreshing dew upon Mount Zion, and made the scattered seed ripe into an abundant harvest. Many Jewish families asked
for instruction, and several parents and children were admitted by baptism into the Catholic Church. Various were the difficulties the youthful community had to encounter. But since 1855 it developed more and more. Boarding-schools for young Christians were opened, and, from the funds obtained in that way,orphansages and schools were founded for the poor. At the same time, the plant that had now firmly taken root in Paris began to shoot forth in other parts of France, and beyond her pale altogether. A colony of daughters of Zion left for the Holy Land. They were kindly received by the Patriarch of Jerusalem, Mgr Valaga, and began to labour amongst the Arabic girls. Their efforts were greatly blessed. At last it became necessary that they should make arrangements for organizing themselves in some suitable way. Hitherto they had not been constituted as a distinct body. An unknown Arab directed their attention to the ruins of the Pretorium of Pilate, and assured them that if they could obtain them from the Turks, in whose possession they were, they would find it a suitable locality on which to build a house. They got the site, at an enormous price; the greedy Turks changed the conditions time after time. But, thanks to God and many generous friends, they were permitted to overcome all obstacles, and to build on these holy ruins a large, imposing monastery. The daughters of Zion entered it on the 20th of January, 1862. What a memorable day! On that spot it was that the blinded Jews exclaimed, ‘Crucify Him! Crucify Him!’ There the first scenes of the Passion were enacted! There Pilate cried, pointing to Jesus, crowned with thorns, ‘Ecce Homo!—Behold the Man!’

“We traced God’s design in the transformation of these very ruins. “The arch, which tradition has called the Arch of Ecce Homo, still exists. By one of its pillars it forms part of the sanctuary of the sisterhood. Where once the air rang with wild, murderous cries, the voices of Zion’s daughters are now heard joining, three times a day, in the prayer, ‘Father forgive them, for they know not what they do.’ On the place of anathemas now stands the altar of mercies, on which Christ’s blood is offered—the blood that cleanseth from all sin, and has power to regenerate even the people of Israel. “The monastery of Our Lady of Zion was not exclusively destined for charitable purposes; but the great distress in Syria did not fail to move the hearts of Zion’s daughters. They built an orphanage for the poor children that had lost their parents, in the neighbourhood at Jerusalem, not far from the spot where Elizabeth and Mary once met. “They soon afterwards obtained a third station in the East, at Constantinople. It is unnecessary to say that the way was not always smooth; but the cross only develops God’s works and sanctifies them. Ere long a venerable prelate sent us word that he was desirous of having a colony of Zion’s daughters in England. The beginning of our work in London was very small indeed; but under the care of Archbishop Manning it was greatly strengthened and increased. “We are about to commence operations in another English town, and we intend to build there a Catechumenical Institute. “Whilst our work thus flourished in other parts of the world, it expanded more and more in France. “A few Christian mothers were wont to come together with the sisters in our sanctuary to pray to the Immaculate Virgin for a blessing on their children. This drop of water swelled into a mighty stream. At present the Association numbers more than 40,000 Christian mothers. “How powerful is Israel’s Holy Virgin! How great is her motherly kindness! “In conclusion, we cannot better characterize our congregation than in saying that it fosters among its members the spirit of the primitive Church: frequent communion; a life of prayer and obedience, and holy zeal and activity in the Kingdom of God. The sisters have various duties to perform; they give instruction to rich and poor. They are not shut up in their cloisters, though their labours are confined to the convent in which they are. The Novitiates lasts for two years. Vows are made for a year; and perpetual vows are only allowed under certain circumstances. The sisters divide the labour amongst themselves; one part is engaged in mental, another in manual labour. “We have started a new institute. A family of servants of God, like ours, stood in need of pastors and fathers. The community of the Fathers of our Lady of Zion has lately been organized, and has already had the happiness of receiving from Rome a letter full of encouragement.” We have stated these particulars, as they show what Rome is doing, and even in London.

THE JEWS OF DAGHESTAN.

Two years ago, we wrote the “Israelite,” we informed our readers that Herr Joseph Taharin, of Minsk, undertook a second journey to Daghestan, a territory in Asia, on the shores of the Caspian Sea, where 10,000 Jewish families are said to live, for the scientific exploration of this region, as yet little known; and that the late Professor Munk, of Paris, had furnished him with a series of questions to be answered. We now copy the answers to some of the questions, from a report published in “ha-Karmel,” by the Jewish traveller Gudowitsch, who, in conjunction with Herr Joseph Taharin, is visiting the Caucasia, and who has resided in Daghestan and the neighbouring countries for nearly ten years. The report runs thus:

I. The Jews of Daghestan are rabbinites, and believe in the written and oral law. Some of them are incessantly engaged in the study of the Babylonian Talmud and its decisions—הָיָהוּ תָּלֶמְדֹּל. The Caraitic principles are altogether unknown to them.

II. There is a tradition among them that they are descended from the exiled ten tribes of the
INTELLIGENCE.

STUTTGART.

A RABBI A NOBLEMAN.—The King of Württemberg has conferred the knight's cross of the Frederick Order on the Rev. Dr. Maier, head of the Jewish church of the kingdom, and rabbi of the district of the capital. By this decoration he has been for his person raised to the rank of the nobility of the country. The rabbi is 72 years old, but still hale and vigorous.

SPAIN.

CONTINUED INTOLERANCE.—We learn from Gibraltar that in consequence of the recent cruelties committed against the Hebrew community in Morocco, and at Ceuta (which belongs to Spain), numerous refugee Jews have gone temporarily to the Spanish seaports in hopes of protection. They are, however, liable still to great hardships in Spain. They are not admitted into the hospitals when sick, and, if they die, are refused sepulture, except in the land under high water mark, which is just the same as if they were cast into the sea and left at the mercy of the waves and sharks, and which is a peculiarly offensive insult to members of that faith, who attach importance to a decent burial in some place not liable to disturbance. The other day a Jewish refugee named Eleazer Soto, of Tetuan, aged thirty-two years, and son of Judah Soto of that place, died at Cadiz. His relations applied to the Spanish Governor, who refused to listen to their application respecting a place of sepulture, and sent them to the police, who would, according to their regulations, have buried the poor Jew in the sea sand where the dead dogs and horses are usually interred. The relations then applied to the English Consul at Cadiz (Mr. Graham Dunlop) who very properly permitted the interment to take place decently in a portion of the English Cemetery which has hitherto been unused, as the ground is extensive. The gratitude of the Jewish refugees was extreme, and they thanked the Consul with tears in their eyes, for his consideration and kindness to them. It is truly strange that Spain continues this persecution against a creed and community who are admitted as citizens in all the civilized States of Europe, and even in Mahometan countries. — Scotsman.

MISSIONARY INTELLIGENCE.

On page 277 of the October number we inserted a notice headed "The Paris Exhibition and the Jews." Dr. Delitzsch is described there as an Old Testament sceptic. This is, of course, a misprint. The author had written exegete, which has a very different meaning indeed.

LEGHORN.

Dr. Philip writes about the great ravages which the cholera has made. The circumstances...
under which he writes are very trying. The deaths are fifty per cent. among the inhabitants, who, as may be conceived, are panic-stricken. The Jews have not suffered much hitherto, five only of them have died. The heat is intense, and the Doctor stood greatly in need of a change, but did not feel at liberty to go away. The regular work is suspended, but there is many an opportunity of speaking to the hopeless and dying about Him who is the great physician as well for the body as the soul.

ADRIANOPLE.

Dr. Zuckerkandl gives particulars of conversations he had during the last few days. He called on one of the chief rabbis, and spent more than three hours in his company. He tried to convince him that no earthly man can keep and fulfil the law.

IBRAILIA.

Mr. Gellert gives some of his experience on his late missionary tour. One place he stayed at has a population of about sixty families. He visited their synagogue, which was poorly attended, as the market day is held on the Jewish sabbath. After leaving the synagogue he entered into a conversation with two of his brethren. He went to a restaurant and sat down. We give what followed in his own words:

"I had not long sat down at one of the tables outside the coffee-house, when the Jews began to flock around me, and gradually increased to a large number, amounting to more than fifty, I should think. The points in question were soon entered upon by two of the chief spokesmen, with passionate expressions and evident animosity. And thus, while reminding my opponents that it was neither just nor reasonable to manifest such a disposition towards one who sincerely desired their happiness in this world, as well as in the world to come, and telling them if they ascribed my endeavours to profane motives, only to think for a little while of those good and godly English Christians who sent me to them, when even the shadow of any material interest must disappear, I entirely relied upon the promises of my Good Shepherd, whose cause I was pleading, to protect me—the dark countenances of many around me not being very pleasant to look upon—as well as to put in my mouth what I had to say in answer to the objections and questions which fell in showers from all sides, though I often could not distinguish by whom they were uttered.

"I bless the Lord my God with all my heart for having rewarded my confidence in Him, and enabled me to refute all objections, and bring to silence those around me, by the very Scriptures which they believe in, or pretend to consider as divine. Using, as I did, during the whole of my discourse, the most friendly terms, I had the satisfaction of seeing many a cloudy countenance amongst the elders and deacons next to me, clearing up and looking rather like friends than foes.

"Though our discussion lasted from six to half-past ten o'clock, my hearers did not manifest any sign of becoming tired, but I myself could not, out of weariness, proceed any longer. When taking leave, I begged them to excuse me if I had in any way hurt their national feelings, as it is the nature of truth plainly told, sometimes to do, and I expressed the hope that they would not cherish any ill feelings against me. They all assured me of the contrary, except the chief spokesman, who, after he had stated his objections, leant his forehead on his hand in a meditative mood, and said not another word. I had four other debates during my stay in this town, though they were not so numerously attended as the first. That my earnest pleading for our holy cause has favourably impressed their minds I do not doubt; but whether it has affected their consciences, and how far, I cannot tell. God alone knoweth the secrets of the heart. Yet I prayerfully hope that it has, and will do so still more, when the first excitement is over, and calm deliberation is brought to bear upon what they have heard.

"I also came in contact with eighteen other individuals, four of whom most earnestly sought for interviews with me, and avowed their firm conviction of the truth I brought before them. I distributed three New Testaments and twenty-five tracts."

PARIS.

Mr. Lowitz writes that he has given away during the past month 872 Hebrew Gospels and Epistles, 315 Arabic Gospels, and 85 Turkish. He says that eternity only will reveal the good that had followed from this distribution.

BERLIN.

The Rev. A. Bellson visited the Brunswick fair in July. The weather was most unfavourable, and the attendance was in consequence scanty. Mr. Bellson managed, however, to enter one of the sheds and engage in conversation with some of the Jews present.

WARSAW.

Mr. Tiland has had many an opportunity of conversing with Jews. He has several inquirers, and the prospect bids fair.

GREECE.

Mr. Reichard has one inquirer under training. He is diligent in his studies, reading the New Testament and the Messianic prophecies of the Old Testament.

JASSY.

Mr. Volkenberg states that one of his inquirers has gone to Berlin, and that arrangements have been made for his future training. He comments upon the great demand for the Scriptures among his brethren. Mr. Kleinhein, of Bucharest, writes interestingly about his work. He was engaged in visiting, addressed during the first three days and a half 400 Jewish people, and sold 44 New Testaments to Jews alone. At the following Saturday's sermon nineteen Jews were present. He administered the Lord's Supper, and a good proportion of eighty miles on foot to be present. Already this year 275 New Testaments have been sold to Jews. The seed is sown; may it bring much fruit.

CONSTANTINOPLE.

Mr. Neumann has returned to his field of labour. More than sixty were present on a recent Sunday. One of Mr. Neumann's inquirers is ready for baptism, and the work progresses on the whole in a most satisfactory way.
ALGIERS.

Mr. Ginsberg visited a prison where there are some seventy Jews. The governor welcomed him most cordially, and the prisoners applied for books. The colporteur is now permitted to pay them regular visits.

ENGLAND.

Mr. Alexander Furst, who has for the last nine years laboured as a missionary among the Jews in London, having been appointed to Stettin in Prussia, was set apart for the work on the 25th of September. Mr. Matthews has had encouraging interviews with Russian Jews. Three of them he sent to Dr. Schwartz, who has kindly helped them up to the present time. Mr. Matthews has also visited several Jewish families, and in most of them he was well received.

HUNGARY.

Mr. Moody sends some notes of a tour during the month of August last. He was about for nearly a fortnight visiting several villages, preaching for the first time in the Hungarian language, and had frequent opportunities of doing good. He had a good deal of conversation with Jews and Christians, setting before the former the obligation they are under to study the testimony of Moses and the prophets regarding their King and Saviour; and setting before the latter the claims Israel has on them as the nation from whom salvation has come to the world. The colporteur sold tracts and bibles to the amount of 150 florins, a little more than £12.

JEWISH INTELLIGENCE.

ROUMANIA.

Sir Moses Montefiore, whose success we mentioned in the September number of our periodical, received from Prince Charles I., the reigning Prince of Roumania, to whom he had presented a petition on behalf of his brethren, the following answer: "I have received your letter of the 27th of August last, and have perused it with much interest. As I have had the opportunity of informing you, the wishes you had expressed on behalf of your co-religionists have already been accomplished. The Jews are objects of special care to me and my government, and I am glad that you have come to Roumania, that you may feel satisfied that the religious persecution, which has been represented as so cruel, does not exist at all. If it has so happened that the Jews have been disturbed, it must have been only in single cases, for which my government does not hold itself responsible. I shall always consider it a duty to cause religious liberty to be respected, and I will continue to see those laws executed which provide for the protection of the lives and property of the Jews as well as of the other inhabitants of Roumania.

SWITZERLAND.

Before signing the commercial treaty between Switzerland and Holland, the government of the latter desired to be informed whether all the cantons had repealed the intolerant laws which formally excluded Jews from most of them. The replies were in the affirmative.

PHYSICIAN TO THE BEY OF TUNIS.

His late physician was a Jew. His present one is Dr. Lumbrogo, also a Jew. Despite their high position, these men have never ceased on all occasions to show their Jewish feelings.

JEWISH CONGRESS.

M. Isidore Cahn writes in the "Archives Israelites," that since the Paris Exhibition a mania for congresses seems to have taken hold of the inhabitants of Europe. He notices the meetings of the Roman Catholic Congress in Belgium and the Evangelical Alliance in Holland. Proposals to hold a Jewish Congress or Sanhedrin have been made from several quarters, and begin to be favourably entertained. The last Jewish Synod was held in Paris under the reign of Napoleon I. M. Franck, vice-president of the "Central Consistory," has announced that steps will be taken to carry the above-mentioned plan into execution, and Dr. Philippson, the editor of the well known A Z d I (general Jewish paper), has begun a series of articles on the subject.

AUSTRIA.

The Emperor of Austria has created Herr Moritz Gan, editor of the "Debatti," and a general author, an Hungarian nobleman.—Jewish Chronicle.

HUNGARY.

The minister of worship is about to convocate a Synod, and has requested the attendance of many Hungarian Jews of rank and authority.

EGYPT.

The great Rabbi of Alexandria has received the order of Mauritz and Lazarus.

ITALY.

M. Tullo Massarini, a member of the Italian Parliament, had given in his resignation because he was unable to give as much attention to his duties as he thought necessary. But at the general request and cordial pressure of his colleagues, he has announced his intention to reconsider the decision he has come to.

TURKEY.

The Sultan, when at Vienna, received a deputation from the Turkish and Greek Jews. He received them with evident gratification and great kindness.
AUSTRIA.
M. Anton Frank has been appointed manager of one of the largest banks of Hungary.
At Seidlitz, in Bohemia, the Council had fixed the market-day on Saturdays. The Jews, however, refused to attend, and business, in consequence of this, began to slacken to such a degree, that the Council was compelled to change the day.
A charitable institution at Gyagos (Hungary) requested the Emperor and Empress to accept the title of honorary members. The Empress, on receiving the petition, immediately sent a kind answer, and accompanied it by a gift of 100 florins.

FRANCE.
M. Fould, Napoleon's late Finance Minister, was a Jew by birth and education. He never formally renounced the religion of his ancestors, though there is no proof that he, in the latter years of his life, identified himself with his people.—Jewish Chronicle. [This statement cannot be true, for M. Fould was buried as a Christian. We shall inquire into the matter.]

ITALY.
Ernestine Cruculo, a Jewess, of Leghorn, not yet 15 years old, composed an ode in celebration of the marriage of the Duke of Aosta, which she herself presented to the married couple, and which is considered to be of great literary merit.

ENGLAND.
Sir Moses Montefiore has received an address from Roumanian Jews, thanking him most heartily for his endeavours in their behalf. At the request of a meeting held at Ramsgate, he has consented to sit for his portrait, which is afterwards to be placed in the Town hall.

TRIPOLIS.
The Jews of Tripolis have sued for damages. They suffered great persecution, and the synagogue of Zelitz was burnt down. They have been successful in so far that they have obtained a sum of 70,000 piastras, and the promise that energetic measures will be taken to bring the offenders to justice.

CORRESPONDENCE.

To the Editor of the Scattered Nation.

Dear Brother in the Lord Jesus,—Thank you for the monthly treat which I enjoy in your useful periodical, devoted as it is to the illustration of a subject of deepest interest to all who are waiting for the consolation of Israel.

My immediate object in writing to you, is to suggest what seems to me to be a very simple and satisfactory solution of the difficulty arising out of the apparently contradictory views of two of your correspondents: one maintaining that the Jews are to be restored to Palestine in unbelief, and the other that their conversion to Christ is to precede their restoration. The passage cited by Mr. Holmes in your last number, p. 273, Deut. xxx. 1—3, seems to say that the spiritual regeneration of Egypt should precede their restoration; but then v. 5, 6 may be pleaded with equal force by the advocates of the contrary opinion: “And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers; and the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.”

Zech. xiv. proves beyond all question that Jerusalem and the surrounding country will be possessed by Jews, at the time of the Lord's advent, when Israel's conversion takes place (see also Zech. xii.) How then shall we reconcile these apparently contradictory statements?

It seems to me that the whole difficulty vanishes if we suppose that the first restoration to Palestine will be but partial, and that the restoration of the whole nation is not to take place until the representative remnant that shall be found in Palestine in unbelief have been converted by the personal manifestation of Jesus, and until their testimony of the appearance of the Messiah in glory shall have led the rest of the nation scattered abroad in Gentile lands, to receive Jesus of Nazareth as the promised Messiah. Then the restoration of all Israel takes place. I shall only add that this is not an unwarranted supposition, invented to explain away a difficulty, but matter of special revelation—that such will be the order of God's proceeding in His gracious dealing with Israel. The day that is coming seems to me plainly declared in Isaiah xi. and ix., as will be seen by a careful perusal of these chapters. I merely suggest this explanation of what puzzles many, as if it were an inexplicable difficulty, in the hope that some of your many able contributors will take up the subject, and illustrate it more fully.

I remain, my dear brother,
Yours in the blessed hope
of our Lord's speedy return.

S. E.

October 1, 1867.
THE TALMUD.

What is the Talmud? This question which is put in the last number of the Quarterly Review has, within the last fortnight, been repeated by hundreds and thousands who, but a short time ago, never troubled themselves about the contents and writers of a book, the name of which was scarcely known to them. The author of the splendid article in the Review no doubt exaggerates the interest taken in the book on which he lavishes so much praise, when he says that the name of the Talmud is "beginning to take its place among the household words of Europe," and that "the advocates of all religious opinions appeal to its dicta;" but still it holds true that attention has been called to this strange production by men of a very different stamp, and that people begin to think and to see, not only that the New Testament cannot be separated from the Old, but that many of its sayings cannot be rightly understood without reference to contemporary Jewish writers. There was a time when every effort was made to separate Christianity from Judaism as much as possible, and not a few went even so far as to say that they have very little, if anything, in common; yea, that they are decidedly opposed. Then a reaction set in, and it was shown that many expressions in the New Testament are the same as some in the Talmud and other Rabbinical writings; and we were then told that the New Testament differs little, if at all, from the Talmud, so much so, that Christianity is the natural growth of Judaism, a simple development of Rabbinism. Jewish writers had the boldness to declare that everything that is good is taken from the Talmud, and that everything which is peculiar to the Gospel is unnatural and unsuitable for daily life. They even ventured to affirm that the most renowned rabbi Hillel far exceeded Jesus Christ in wisdom and in meekness, and that the founder of Christianity was only a faint copy of the president of the Sanhedrin.*

The pages of the Talmud were formerly, from various causes, minutely searched by Christian writers, and everything that was offensive, wicked, or stupid, was publicly paraded, partly in order to justify the persecution of the Jews, who derived their doctrines from, and regulated their practices in accordance with such an ungodly book, partly to show the vast difference between the Jewish Talmud and the Christian New Testament. For both books lay claim to divine inspiration, even as both wish to be regarded as a necessary and just continuation of the Old Testament. If, then, it could be shown that the teaching of the Talmud is in many respects opposed to the teaching of the Old Testament, whilst the New Testament breathes the same spirit as the Old, then it was undeniable that the one was of man's making, and the other was God's gift. The writer of the essay in the Quarterly Review states the relation between Christianity and the Talmud in these words: "Were not the whole of our general views on the difference between Judaism and Christianity greatly confused, people would certainly not be so very much surprised at the striking parallels of dogma and parable, of allegory and proverb, exhibited by the Gospel and the Talmudical writing. The New Testament, written, as Lightfoot has it, 'among Jews, by Jews, for Jews,' cannot but speak the language of the time, both as to form and, broadly speaking, as to contents. There are many more vital points of contact between the New Testament and the Talmud than divines yet seem fully to realize; for such terms as 'Redemption,' 'Baptism,' 'Grace,' 'Faith,' 'Salvation,' 'Regeneration,' 'Son of God,' 'Son of Man,' 'Kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism, to which Christianity gave a higher and purer meaning. No less loud and bitter in the Talmud are the protests against 'lip-serving,' against 'making the law a burden to the people,' against 'laws that hang on hairs,' against 'priests and Pharisees.' The fundamental mysteries of the new faith are matters totally apart; but the ethics in both are, in their broad outlines, identical."

The Scattered Nation takes its stand on the saying of Lightfoot, "written among Jews, by Jews, for Jews," but it by no means endorses...
all the statements of the writer in the Quarterly Review. One must be very ignorant of the scriptures of the Old Testament to suppose that words like “Redemption, Faith, Grace, Salvation, Regeneration, Son of God, Son of Man,” have been “invented by Christianity.” We need not consult the Talmud to know these truths and their meaning. Christianity has done something much more glorious—yea, divine—than simply to have given these words “a purer and higher meaning” than Judaism does. We deny that Christianity is a “new faith,” and that its “fundamental mysteries are matters totally apart.” Christianity is the old faith of the patriarchs, of Moses, and the Prophets, and the divine mysteries it teaches are so intimately connected with the ethics, that they cannot be identical with the Talmud. The springs and motives of action differ entirely when one accepts Jesus as the Messiah, or crucifies Him as a blasphemer and impostor.

It will be our duty to justify these statements, which we feel bound to make in order to set ourselves right with our Jewish and our Christian readers. It requires great boldness to differ from a writer, who not only possesses great learning, but has also in a remarkable degree the gift of captivating his hearers by the vigour and beauty, and freshness of his style. Still we cannot allow this number of our magazine to make its appearance without distinctly declaring that, in regard to the identity of the teaching of the Talmud and the New Testament, we entirely differ from the writer in the Quarterly Review. The proofs shall be given in due time, and we think they will satisfy our readers, and, perhaps, even the author of the article in question.* The subject is of the highest importance to Jews and Christians; and to the latter as much as, if not more than, to the former.

For since the Talmud and Christianity are declared to be identical, we must not only inquire: What is the Talmud? but, What is Christianity? is the first question which must now be asked.

Whence did it come? is a second question which must be answered.

Is it true as the Jews allege, that Christians must return to Judaism; or are we right in saying that Jesus, in order to be Jesus indeed, must become Christians?

* When I wrote these words, I did not know that Mr. Emanuel Deutsch, of the British Museum, is the generally reputed author of the article on the Talmud. Mr. Deutsch is a Jew, and the Jews describe him as “a champion of Israel, glorifying their long vilified religion and literature.” Words like the new faith, divines, instead of our divines, naturally suggested to one’s mind the idea that the writer is a Jew. But what must be said of the following sentence, “Thou shalt love thy neighbour as thyself,” is a precept of the Old Testament, as our Saviour Himself taught His disciples.” Mr. Emanuel Deutsch is a Jew who does not believe in Jesus of Nazareth; how then can he speak of Him as “our Saviour”? Would not Jesus, who once asked a young Jew, “Why callest thou me good”? ask Mr. Deutsch, Why callest thou me, “Our Saviour,” and yet doest not believe in me?

THE BATTLES OF PALESTINE.

BY DR. W. GRAHAM, OF BONN.

LETTER XI.

1. What mount is this? This is Mount Tabor; and I have placed you there, gentle reader, that you might, from a lofty and sacred observatory, be able to contemplate the land of wonders, the events of history, and the movements of Divine Providence. This is a celebrated spot, and mighty nations have in all ages, from the time of Melchizedek to that of Napoleon Bonaparte, contended at its base for the dominion of the East. From this mount Barak descended with Deborah the prophetess, at the head of his 10,000 patriots, to repel the invasion of Jabin and Sisera (Judges iv). See yonder are the Mountains of Gilboa, where Saul and the Philistines prepared for the terrible battle, so fatal to the
The king and his sons—nay, you can almost hear the royal address to his troops before the engagement:

"Warriors and chiefs, should the shaft or the sword Pierce me in leading the host of the Lord, Heed not the corse, though a king's, in your path, But bury your steel in the bosoms of Oath!

"Thou who art bearing my buckles and bow, Should the soldiers of Saul look away from the foe, Stretch me that moment in blood at thy feet! Mine be the doom which they dared not to meet.

"Farewell to others, but never we part, Heir to my royalty, son of my heart! Bright is the diadem, boundless the sway, Or kingly the death that awaits us to-day!"

2. Look steadily into the valley; yonder flows the ancient Kishon, where the priests of Baal were sacrificed; that little hamlet is Endor, where Saul met the prophetic witch; and not far distant is the village formerly the city of Cana of Galilee, where the first Christian marriage, the first Christian miracle, the first Christian mother, the holiest and most blessed Christian virgin, were wonderfully united in the presence of the founder of Christianity, Jesus Christ, the Son of God and Saviour of the World. Here, on this mount, the whole land lies at your feet. Here, if fancy be at work, more than Pisgah visions will dawn upon your mind, and make you feel it is good to be here. This is supposed to be the Holy Mount (2 Pet. i. 18), where the heavenly and the earthly met for a time—where Moses and Elias met Peter, and James and John—that is the type of the kingdom that is coming, in which the risen saints, like Moses, and the translated saints like Elias, and the blessed tranquil nations, like Peter, James, and John, shall all be harmoniously united under the sole monarchy of the Son of Man. That bright, overshadowing cloud, like the Shekinah of old, is the excellent glory from which the voice declares, "This is my beloved Son; hear ye Him." From the neighbouring lake of Galilee went forth the postolic order for the conquest and conversion of the world; in these valleys the armies of the four great monarchies, in the successive ages, met, and contended for the dominion of the world. Sulichus the Great (218 B.C.) got possession of the Mount by; stratagem, and fortified the city, which was on its summit; Gabenius, the Roman Pro-Consul (53 B.C.), slew ten thousand of the Jews at the battle of Tabor, and took possession of the city and fortress; in the wars of the Jews against Titus, Josephus fortified the Mount, and enclosed the whole summit with a wall in forty days; the Crusaders built tabernacles, churches, and convents on it to perpetuate the memory of the Transfiguration; in the year 1113 the Moslems, from Damascus, laid waste the convents and massacred the monks; in 1183 the resolute monks of the convent resisted effectually the attacks of Saladin, the most illustrious of the Sultans of Egypt; but after the decisive battle of Hattin, in 1187, the convent, city, and mount were laid waste by the victorious Moslems, who, however, afterwards, to check the Crusaders, again built a fortress on it, which in 1263 was fully and finally destroyed by Sultan Biber, and ruined and desolate has it remained till the present time. Such are some of the historic events in the very neighbourhood of Tabor, which render the Mount so singularly interesting to the Christian heart.

3. But where is the battle you promised? Are you, then, so fond of blood? Yes, I am. Boys are fond of battles; girls are fond of warriors; history is made up mainly of wars, treachery, and bloodshed; Oedipus and Macbeth are popular on the stage; fighting, since the fall, has been the chief end of man; fists, stones, arrows, spears, battle-axes, swords, scimitars, catapults, cannons and needle-guns occupy a conspicuous place in the annals of mankind, and even now all the world is arming as if each nation looked upon its neighbour with hatred and defiance. Yes, I am, like all the world, interested in the events of war. Where is the battle? Well, then, you shall have a battle. Look northwards, from the top of Tabor, and perhaps you discern an obscure streamlet flowing into the Sea of Galilee. Its name is Yermook; and that bloody spot may detain us for a time. The battle of Ainadeen and the conquest of Damascus were speedily followed by the conquest of many other towns and fortresses of minor importance, and Kaled seemed already in permanent possession
of the kingdom of Syria. But it is not so. The spirit of the Greek empire is thoroughly roused, and the sentiment pervades all classes in the empire that the controversy with the children of the desert is one of life and death. Rise, then, ye Greeks and Romans, in the strength and heroism of your fathers, and send back the barbarians howling to their deserts! They do rise, at the call of Herodius, and the provinces of the east and the west send forth their warriors to smite down the crescent. 40,000, under Constantine, the son of the Emperor, occupy Caesarea; 60,000 Christian Arabs, under their King, Jebalah, marched in the rear, and served as light troops; while Manuel, the commander-in-chief, at the head of 80,000, hastens to the scene of action. Thus 180,000 Greeks and Romans gather round the camp of the invader, and seem determined to chase the locusts back to the pit. But that host is mainly composed of ungodly, turbulent, and licentious men, a terror to the people whom they come to serve. Ockley gives some examples of their barbarity, from which we select the following, because it led to fatal consequences.

Some officers of the Greek army had been hospitably entertained by a wealthy gentleman, living at Yarmook. They asked him to show his wife, which he declined to do. Then, by way of requiting his hospitality, they seized her by force, and abused her during the whole night, and in the morning, to aggravate their barbarity, they cut off the head of her little son. The indignant mother took the head of her child to Manuel, demanding vengeance; but her demand was treated with contemptuous indifference. The aggrieved husband took vengeance by leading a division of the Greek army into a snare, where they were all exterminated by the Moslems. Such an army could hardly, in any sense, be called Christian; and the Arabs were superior to the Greeks in morality, truthfulness, and discipline. But, here they are; and the Moslems are preparing to meet them. Swift messengers fly to the Kalif Omar, who prays with Ali at the tomb of the prophet, and sends them a detachment of 8,000 men; Damascus sends its contingent; and Kaled, at the head of the main army, marches from the head-quarters at Horns. These all arrive in proper time and order, and Kaled, the sword of God, is at the head of the host. They are by no means so numerous as the Christians; but in all the essential elements of warfare which attract our admiration and ensure success, they were perhaps never surpassed in any age or country. Kaled led the van, Derar brought up the rear-guard, and Abu Abeda raised the yellow flag which Mohammed used at the battle of Kaibar. The address of the commander was brief and emphatic. "Come on; victory or paradise is before you, and there is nothing but hell-fire and the Devil behind!" The battle lasted three days, and was one of the fiercest and bloodiest ever fought, but it was complete and decisive. Three times the right wing of the Moslems was beaten back from the main body by the charges of the Imperial cavalry, and as often did the fury and vehemence of the women arrest the fugitives and restore the battle. Coulah and her lady warriors fought like demons, and the bloody conflict lasted till night separated the combatants. On one occasion the Christian archers were so expert, that, besides the number of Moslems slain, 700 had lost an eye. This was called the day of blinding. Many instances of individual valour are recounted, and personal prowess is tested in the sight of both armies, as in the battles of Homer. Sergabil (being weak, they say, from fasting) is conquered by a Christian officer, when Derar steps forward behind his back, and kills the Christian, and again the battle commences with renewed vigour. Coulah, the virago, fell down wounded, but Opheirah revenged her quarrel by cutting off the head of the man that did it. "I have been present," says Abdullah, "in all the battles of the faith, from the commencement, but for hard, stubborn, furious fighting, the battle of Yarmook surpasses them all. In the night many Christians were slain by the Moslems, and drowned in the river, owing to the snare laid for them by noblemen, whose hospitality they had abused. The remaining conflicts at the Yarmook all fell out to the advantage of the Moslems, until the whole army of the Emperor was scattered to the winds." Such is the battle of Yarmook, and from that day (November, 636) to the present time, Syria has remained subject to the Moslem tyranny.

4. The Moslems were now at leisure to review their conquests and consolidate their power. The army repose for a time amidst the luxuries of Damascus, until at the call of
your Kalif Omar, they went forth to fresh fields of victory and plunder. All the interior of the province is thoroughly subdued, and the cities on the sea-shore, by treachery or by bravery, come speedily into their possession. Only Antioch, Aleppo, and Jerusalem, remain in the hands of the Christians, and the conquest of these shall be the subject of my next letter, and finish our notice of the first conquests of the Saracens.

5. It may be asked by many of my readers—Is this noble province or kingdom of Syria to remain forever under the tyranny of the Turks? Now, I answer confidently that the present state of things cannot last very much longer in Syria, and in the Ottoman Empire in general. How the battle of Yarmook shall be reversed, God only knows; but everything tends to show that the power of Islam is waning rapidly. I am not looking at the East now in the light of prophecy, for then the conspicuous actors are likely to be the Jews, and the last forms of Antichrist. But having been long in the East myself, and having read and conversed a great deal on Eastern subjects, I feel convinced that the hour of deliverance for the nations is approaching fast, and that mighty events, in the course of a few years, may entirely reverse the present order of things. A change is taking place in the sentiments of the people; Providence seems working, slowly, silently, like the powers of vegetation, in preparing and hastening the downfall of Islam. Learning is progressing rapidly, and it is all in the hands of the Christians; the mercantile spirit is progressing mightily, and it prevails almost entirely among the Christians; the Moslems dare no longer insult and persecute the Christians with impunity; all Europeans are expecting the overthrow of the Turkish dominion, and the Turks themselves know perfectly that their former supremacy is already gone. It is a matter of fact, very well known everywhere, that the Porte is in the main ruled by England, or France, or Russia, according as the case may be. It is independent just so long as these nations do not interfere. The ancient fanaticism which made the Saracens and the Turks so terrible, is exhausted by the luxury and repose of ages; and the nature of their religion renders impossible the changes, civil and ecclesiastical, which an age of advancing civilization requires. For these and many other reasons, I believe in the approaching destruction of the Ottoman Empire. How the spoil is to be divided, no human sagacity can foretell, but Egypt, Syria, and Constantinople, are conspicuous parts of the Empire, and it would be easy to mention the nations which are likely to appropriate them.

6. But would it be just and righteous to overturn a peaceable and unoffending Empire? Possibly no foreign enemy will be necessary; perhaps, like Judas Iscariot, the body politic, falling down headlong, will burst asunder in the midst, and all its bowels gush out; and we hope it may do so. But even if it were overthrown by external violence, it would not distress us exceedingly. What right had the Saracens to Syria, or the Turks to Constantinople? But that is long ago, and there is a statute of limitations. I answer, the movements of Eternal Providence are not regulated by English law or Blackstone's decisions. The Jews are suffering still for the sins of their fathers; the descendants of Ham are still suffering the curse pronounced on their father, and are we not all suffering for the sin of Adam? It is a law of Providence that the many should be blessed or cursed in the one. Should then the present generation of Moslems be visited with vengeance and destruction for the sins of their fathers, it would only be an additional confirmation of the general principles of God's moral government.

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THE TABERNACLE OF JEHOVAH.

A VOICE FROM MOUNT SINAI.

NO. XII.

THE COURT OF THE TABERNACLE.—An open quadrangle surrounding the Tabernacle, enclosing the brazen altar and laver; 176 feet in length on the north and south sides, and 88 feet on the east and west. This area was bounded by hangings of spotless fine twined...
linen, 8 ft. 9 in. in height, suspended by silver hooks from fifty-six wooden pillars, the heads of which were filleted with silver, their lower ends resting in sockets of brass. These pillars were firmly secured by cords, fastened to brass pins driven into the ground. A gate or door of entrance to the Court was in the middle of the last end, thirty-five feet wide, a hanging screen for which was made of the same material, and worked in the same colours as the door of the tent, and was suspended from four pillars of the same kind as the others. The “fine twined linen” of the inner curtains and vail, has been recognized to express the base of the human character of the Son of God. Through the operation of Divine grace, this character is transferred or imputed to every man who believes in the substituted life, or blood of Jesus; hence it is called, “the Righteousness of God,” as that wherein He clothes the children of His love, for whom He gave His Son. An obvious reason is thus found for the expression, “fine linen is the righteousness of saints,” or those who are by faith separated unto God.*

The “finetwined linen” of the inner curtains and vail, has been recognized to express the base of the human character of the Son of God. Through the operation of Divine grace, this character is transferred or imputed to every man who believes in the substituted life, or blood of Jesus; hence it is called, “the Righteousness of God,” as that wherein He clothes the children of His love, for whom He gave His Son. An obvious reason is thus found for the expression, “fine linen is the righteousness of saints,” or those who are by faith separated unto God.*

Through the operation of Divine grace, this character is transferred or imputed to every man who believes in the substituted life, or blood of Jesus; hence it is called, “the Righteousness of God,” as that wherein He clothes the children of His love, for whom He gave His Son. An obvious reason is thus found for the expression, “fine linen is the righteousness of saints,” or those who are by faith separated unto God.*

The "brass" for the sockets of the pillars, of course retains the signification before ascribed to it.

With these preliminaries, we have Scriptural ground from which to pursue the investigation of the mystery of the Court. A remark may at once be premised,—The Redeemer is not represented by the emblems we have just been considering. There is neither “shittim wood” nor gold, and the “fine linen” was not embroidered at all.

What, then, is the signification? Looking solely to the meaning of the component symbols, that the Scripture has opened to view, can there be a reasonable doubt that Israel stands before us? A “kingdom of priests” in their millenial condition! The holy vessels within the Sanctuary represented them in their corporate unity, as viewed by Jehovah in the light of His presence, when as yet the kingdom was hidden by the mysterious coverings of unaccomplished redemption. The pillars of wood, clothed with the “fine linen” of righteousness, crowned with atonement, and with the “brass” of affliction, endured and passed, under their feet, surely display the holy priestly nation, as they will be viewed and wondered at by the nations of the earth, when the Kingdom shall be a manifested reality!

Let the reader take his stand at some distance, and gaze at the expanse of unblemished linen bounding that Court, and remember the prophetic words of the Psalmist, who, anticipating the blessings that would be showered over the land, at the personal presence of the Lord, said, “Arise, O Lord, into Thy rest; Thou, and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy.” And the reply is, “I will clothe her priests with salvation; and...
her saints shall shout aloud for joy."* Again, look at the symbolic Court surrounding the Sanctuary of Jehovah, in the wilderness, and compare the arrangement with the words of Ezekiel, in relation to the resurrection condition of Israel—"I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all... And I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore. My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people."† Once more, listen to another prophet, Isaiah, who, after giving a glowing description of the earth in millennial beauty, fertility and peace, proceeds to display the condition and happiness of the inhabitants thereof. On the sunny plains, once barren, but now carpeted with refreshing verdure, along the wooded slopes of Carmel and Sharon, or beside the sparkling springs, reflecting the azure of a cloudless sky, the atmosphere redolent with the perfume of the rose; behold, "The redeemed shall walk, the Ransomed of Jehovah shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."‡ The "return to Zion" at once stampsthe identity of Israel, who have once been there, though now for a time scattered.

The prophet Jeremiah also, writing of the same period, says, "He that scattered Israel will gather him, as a shepherd does his flock; for Jehovah hath redeemed Jacob,§ and ransomed him from the hand of him that was stronger than he."|| That this is descriptive of the millennial period may be gathered from the sentence following, "They shall come and sing in the heights of Zion, and shall flow together to the goodness of Jehovah; and their soul shall be as a watered garden, and they shall not sorrow any more at all." This not only has not yet been realized by Israel, but the two prophets are in harmony in their assurance that these things shall come to pass.

Here, then, are the "silver fillets" upon the

* Ps. cxxxii. 8, 9, 16. † Ezek. xxxvii. 22, 26, 27.
‡ Isaiah xxxv. 9, 10, and the whole chapter.
§ When Jacob is thus retrospectively alluded to, the unity of Israel and Judah previous to the division (1 Kings xii) is meant, as comprehended in their patriarchal head.
|| Jer. xxxi. 10—13.

"heads" of "the ransomed of Jehovah." Happy Israel, "clothed with the garments of salvation, and the robe of righteousness."* The pillars resting on sockets of brass prospectively declare, that the affliction and discipline they will have passed through have fulfilled their work according to the prophetic Word, which said that the humiliation of Israel was to "prove them and do them good at their latter end," † that they might joy in Jehovah, and not in themselves.

With one more reference, which, I think, embraces the whole of the above symbols, I will conclude these remarks on the Court. "For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer." ‡ What a marvellous contrast; What an exceeding abounding of grace over sin!

The Gate of the Court, was, in regard to material and colours, the same as "The door of the tent," which represented the entrance of Israel into their priestly condition and office, before the millennial throne, through Him who is "the Way, the Truth, and the Life." It signified "the Door" for those who could be designated as "sheep;" whilst this "gate" appears to give expression to the words of Jesus when he afterwards said "I am the Door, by Me if any man enter in he shall be saved." §

Retaining the meaning above attributed to the hanging screen of the entrance, or "Gate of the Court"; and having already in the fine linen hangings of the Court, seen Israel in their garments of priestly righteousness, as they will appear a miracle of attraction to the millennial world; the Gate through the Court would seem to indicate the way of salvation to be ministered through Israel to "any man" from amongst the families of the heathen nations around, who will come up to the presence of the Saviour King (the antitype of the brazen altar within the Court) see believe, and be saved. This ministry will be in strict accordance with the covenanted promise. ||

Reader, we here part at the "Gate of the

* Isaiah, lxii. 10. † Deut. viii. 16—18.
‡ Isaiah li. v. 7, 8. § John x. 9.
|| Gen. xxviii. 14; Zech. viii. 20—23.
HOW DID CHRIST QUOTE THE OLD TESTAMENT?

Notice likewise the light in which Christ views the Sabbath. We must first of all distinguish between the different standpoints from which He proceeds to make statements regarding it. He defends the more liberal view He takes of the Sabbath, and his manner of acting on that day, partly by appealing to Scripture, and partly by reason or natural practices. In the case mentioned in St. Matthew, xii. 11, he takes the latter course, showing that since no one would hesitate to save a sheep in danger on a Sabbath day, it certainly could not be unlawful to deliver a man who is better than a sheep. Then again He points to Scripture when in this very chapter He cites the conduct of David, who in eating the shew-bread did an unlawful thing (1 Sam. xxi. 1; Ex. xxix. 32; Lev. xxiv. 9); but yet was not to be blamed because he was compelled by necessity. A second proof is derived from the Levitical law itself. The priests profane the Sabbath in so far that they perform on that day the services of the Temple as on common days; and yet are blameless. Those services are made lawful and holy, because done for the sake of the sanctuary; how much more will this hold true in the present instance where there is one greater than the temple? A third remarkable declaration St. Mark has preserved for us,— "The Sabbath was made for man and not man for the Sabbath." Here Christ goes back to the original institution and purpose of the day. The Sabbath is not the aim, but man; the Sabbath is the medium—not man. Jesus here repels the Pharisees, by pointing as before to the will of the Creator and the Divine purpose. In passing we also remark that Jesus does not limit himself to the people of Israel, but makes use of the word "man" because He goes back to the very root of the matter. He winds up with a grand climax: "Therefore the Son of Man is Lord also of the Sabbath." He means to say man, as such, is not for the Sabbath, is not to be a slave of the Sabbath, but is destined to be free. If such is the case, lo, then I, the Alpha and Omega, the centre and head of humanity, am even Lord of the Sabbath. He is Lord not indeed to do away with the day according to His good pleasure, for this could not be reconciled with His declarations that He has come to fulfil the law, and that the Sabbath was made for man, which last words convey the meaning that the original Sabbath, as such, soars far above the Jewish atmosphere, and is an eternal, universal, Divine ordinance for humanity. But He is Lord of the Sabbath to fulfil and glorify it, and to work in His disciples the right spirit for, and the true way of, sanctifying it.

We have seen that Christ considers the law, on the one hand as related to and connected with the most ancient Divine revelation in
creation, and the primitive history of man, and on the other as still in need of, and waiting for, a fulfilment and completion. This fulfilment and completion it finds in and receives from Him.

Let us now consider in what way Christ quotes and explains the historical facts and persons of the Old Testament mentioned by Him in His discourses.

We have observed that Christ makes use of the Mosaic account of the creation, and quotes the creation of the first man and woman as leading to a right appreciation of marriage, and afterwards the primeval Sabbath as shedding light on the manner in which that day is to be viewed and kept. He also takes for granted the history of the fall when describing the devil as a murderer from the beginning (John viii. 44). This expression has indeed given scope to various interpretations. Some people understand it as referring to death which entered into the world as a consequence of Adam's transgression. Others find in it an allusion to the murder of Abel by Cain; and others try to keep clear of adopting one of the above-mentioned explanations by taking a middle course. The first explanation seems to me to contain the true meaning. First, the expression "from the beginning" carries us back to the most remote period in the history of mankind; secondly, since the testimony of his being a murderer from the beginning is immediately followed up by the other one—"And he abode not in the truth," we must look out for one act in which both these characteristics are manifested: such is the seduction of Eve; lastly, the words, "the lusts of your father ye will do," direct us more to the purpose of Satan than to his actions and obtained results. On these grounds I maintain that the "murdering" must rather be applied to the fall, which was not immediately followed by bodily death.

Jesuhs has not only an eye for God's revelations and actions, but also for the conditions of man. He considers the time of Noah, when men were eating and drinking and carelessly indulging themselves in a life of sensuality, as a type of the days before His coming again. The people in the days of Noah were surprised by the deluge; even so shall it be in the latter days. Upon a generation steeped in sin, unmindful of warnings and lulled in a treacherous calm, shall suddenly burst the sight of the Son of Man coming to judge the sinner and to deliver the righteous. In the same manner Christ makes use of the deliverance of Noah and his family by taking shelter in the ark, and of Lot who was taken out of Sodom whilst the others were left to destruction. He opens the scroll of history and scrutinizes it minutely, to find in it a type of days yet to come, and read in it a lesson yet to be learnt.

One might expect to hear Christ speak of Abraham with feelings of special love. The words Christ uses in regard to the patriarch are very remarkable—(John viii. 37, 39.) Christ allows that the Jews descend from him genealogically, but denies that they are his children in a spiritual or moral sense. Next follows the remarkable statement of verse 56. When Abraham received the promise (Gen. xviii. 18, xxii. 11.) Christ declares, he rejoiced to see the day on which these things would come to pass, ye now are witnesses of. Yes, he actually saw the day, not of course when on earth, but after his death. Christ thus clearly indicated that His person and work on earth were the contents of God's promise and Abraham's hope and desire, and that He is therefore greater than Abraham. The latter He expressly confirms in verse 58, where He ascribes to Himself in opposition to Abraham a pre-existence and eternal being. This passage of Scripture is intimately connected with the declarations of Christ regarding the resurrection to be found in St. Matt. xxii. 31, and Luke x. 37. After upbraiding the Saducees with their ignorance of the resurrection state, He quotes the words spoken by God to Moses: I am the God of Abraham and the God of Isaac and Jacob, and adds: For He is not the God of the dead, but of the living; for all live unto Him. What is the meaning of this? In order to draw from the name of God given in Mount Sinai and universally known, the conclusion of a continued personal existence, Christ argues from the being of God and the nature of communion with Him. If God calls Himself the God of a certain man, that man must be alive; for it is irreconcilable with the being and dignity of the living eternal God that the person whose God He proclaims Himself should be dead. Hence follows not only the continued personal existence, but also the resurrection. Now that the dead are raised even Moses showed. How? Because the
personality of man supposes a body. Abraham has not only a soul, but a body also, and Abraham's God is Jehovah. Christ teaches that the soul has not an inherent immortality or one flowing from its being, but that the continued existence and resurrection of man come from God, and are bestowed by grace. The statements in John and the other Evangelists thus form a harmonious whole.

A third and fourth passage presuppose the eternal life of Abraham. Christ, in Matthew viii. 11, describes the share to be obtained by the heathen in the kingdom of heaven as a sitting down with the Patriarchs. It is clear that these words rest on the idea of Abraham's continued personal existence in a blessed state. Lastly, look at the parable of the rich man and Lazarus. It is certainly very difficult to draw a line between the figure and reality contained therein, but this much is certain, that Christ represents Abraham as living—as continuing beyond the tomb, the very head and centre of the blessed. Let me sum up all said by Christ concerning Abraham. He regards him as the father of the people of God. But a mere descent from him is not salvation, for the salvation and the promise given to Abraham were yet future. Abraham himself looked out with longing and yearned for the day of Jesus Christ whom He has eventually seen and rejoiced in after his bodily death, being then not dead but alive. Only those who are really his children, not merely after the flesh but in spirit, who do as He did, and prove themselves to be Israelites by conversion and faith—those only share in his blessing. Lazarus finds a place in Abraham's bosom; the rich man, unwilling to humble himself, though a son of Abraham, is cast out. The heathen sit with Abraham, and Isaac, and Jacob, the children of the kingdom are in outer darkness if they do not turn from their ways in repentance and faith. Abraham in one word is the possessor of the promise, the witness of its fulfilment, and the participator of the promised salvation in eternity; but the centre of his faith, hope, and sight is one greater than himself, even Jesus the Messiah.

There is still another incident in the life of the patriarchs alluded to by Christ. It is universally acknowledged that when Christ said to Nathaniel "Hereafter ye shall see the heavens open and the angels of God ascending and descending upon the Son of Man," He had Jacob's dream before his mind. Christ's meaning is: What, there was seen in a dream is fulfilled in my person. You will see and experience that where I am, God graciously reveals himself, a way of communion is opened between the invisible and visible worlds, and heavenly powers are bestowed on the children of earth. The vision of Bethel is but a type of the reality seen in Christ, the Mediator, the ladder set up between both worlds.

The next great historical figure of the Old Testament frequently spoken of by Christ is Moses. Christ especially draws attention to two events in his life: the raising up of the serpent, and the feeding of the people with manna.

Christ considers the lifting up of the serpent in the wilderness a foreshadowing of His death on the cross, and the fruits thereby obtained. The points of comparison are many and striking. The serpent was set upon a pole; Christ was lifted up on the cross. The lifting-up (John iii. 12) may, however, refer to the ascension and exaltation of Jesus as the Messiah. Again, the serpent on the pole and Christ on the cross were objects to be looked to by the wounded with simple trust and childlike faith. Thirdly, the look in both cases makes whole. And, fourthly, the serpent, though a serpent, was without poison; so Christ, though a man, was without sin. The lifting-up of the serpent in the wilderness is indeed a type which finds its antitype in the Son of man nailed to the cross on Calvary's hill.

The manna is referred to in John vi. After the great miracle of feeding the multitude, the unbelieving Jews required of Jesus a new miracle as proof of his Divine mission. Jesus did not comply with their request, but told them that Moses did not give them the manna from heaven, but that His Father giveth them the true bread from heaven. Our Lord's answer contains three antitheses: 1st. Who? Moses did not give but my Father gives. 2nd. Where? The true bread was not there but here. 3rd. Whence? That manna was not the true bread from heaven, for it perished, but I who descend from heaven am the true bread indeed. Jesus says to the Jews that He is in fact a much greater miracle than any they desired him to perform, for He is the true bread of God come down from heaven to give life unto the world. Great as the miracle
in the wilderness undoubtedly was, it vanishes before his person and work as the pale moonlight before the brilliant rays of the sun.

The next of the Old Testament worthies referred to by Christ is David. We find in His discourses several quotations from David's psalms which He applies to Himself. But I pass on for the present to Solomon. Here we see Christ's intense love of nature. The artificial splendour of Solomon is nothing when compared to the glory with which God arrays the white and spotless lilies of the field. Christ also speaks of the wisdom of Israel's great king, and then adds: "Behold a greater than Solomon is here." He thus puts Himself above Solomon, the Old Testament ideal of wisdom.

In the verses immediately preceding, He speaks of Jonas. He is greater than Jonas; His appearance and preaching exceed those of Jonas. At the same time He views the miracle of Jonas as foreshadowing His resurrection. And His resurrection will serve the same purpose as the miracle of Jonas; it will be a sign given to an evil and adulterous generation.

One of the most romantic and grandest of Old Testament prophets is no doubt Elias. Christ repeatedly alludes to him. He quotes an incident in the life of Elias, and another in the history of Elisha (Luke iv. 25, 27; 1 Kings xvii.; 2 Kings v.). In both cases a miracle was wrought on behalf of non-Israelites. He seems to make use of those miracles to indicate that the time is at hand when the Gospel and grace of God will not be limited to Israel but turn towards the Gentiles. The case mentioned in Luke ix. 59, is of altogether a different nature. The Lord does not, indeed, when upbraiding His disciples, find fault with Elias, He turns and says to them: Ye know not what spirit ye are of, because the dispensation of the Gospel was different from that of the Law. The spirit by which Christ's disciples must be animated is a spirit in harmony with the Gospel, a spirit of meekness and tenderness. Christ here draws a line between the Old Covenant and the new one; between the Spirit of God filling the prophets of old, and the spirit by which those are to be ruled who are followers of Him who came not to destroy but to save.

Elias is still twice mentioned in connection with Malachi iv. (Matt. xvii. 10; xi. 13). Christ asserts in the former of these passages that Elias should come and yet is come already. Does Christ mean to say that the expectation of Elias's coming is fulfilled in John the Baptist? How then could He give the promise, Elias shall come? I think the simple explanation is that Elias has come in John, though not acknowledged, but rejected, and that He is to come once more when He shall prosper in his work. Compare with this statement Matt xi. 13; "If ye will receive it, this is Elias, &c." Mark that the case is not put categorically but hypothetically. John the Baptist is Elias, on one condition only, if ye will receive him. But we know that his contemporaries knew him not but have done unto him whatever they listed. It remains therefore true that before the dawning of the great and dreadful day of the Lord, Elias shall come once more to prepare the way and restore all things.

OUR SPECIAL TASK.

The year is drawing to a close, and it is but right that we should address a word to the friends who have encouraged us by literary contributions, or the tokens of sympathy conveyed to us in various ways. This magazine does a special work, and occupies a position of its own. There is an abundance of periodicals of every kind, for every profession and trade, every association and society, every one that has anything to say, to defend or to report, is actively engaged in bringing his opinions and claims under the attention of the public. There is one class of people that has no other organ than the Scattered Nation, even the converted Jews.

I frankly admit that few only avail themselves of this opportunity, but it should not be forgotten that they have been so long under the patronage of officialism, to use no other word that they scarcely feel at liberty to say publicly...
what is felt by many as a sore grievance. There is an amount of mental suffering amongst converted Jews, of which our true Gentile—Christian friends have no conception. For those that might be supposed to rejoice in every development of an independent spirit, crush it whenever they can do so. They exclude converted Jews from every place they have to dispose of, and when a converted Jew has, after an immense struggle, obtained an independent position, they of course take the credit to themselves. The Scattered Nation has a difficult work to do when it tries to convince the converted Jews that they must not confound the generous and warm-hearted friends of Israel with the few that wish to be their patrons, but will never allow them to art by themselves and for themselves. If the Scattered Nation has kept its ground, and the "Hebrew Christian Alliance" is still alive, it is certainly not owing to that officialism, which never noticed, and still less encouraged either of them, but used the latter when it suited its purpose.

I forbear from saying more at present, but I confess frankly that my heart is full of sorrow for many of my converted brethren, who are kept in such bondage that even these few lines will rather frighten than relieve their hearts.

Converted Jews have something to say to Jews and to Christians. To the Jews the Scattered Nation proclaims their and our King, and before them, it maintains the hope of Israel. This magazine is the only organ that pretty regularly takes notice of what is said by the organ of the Jews in Britain, the Jewish Chronicle, against the truth of Christianity. Not one single number of that Weekly is issued which does not contain one or more attacks on all that is dear to a Christian. Whatever is said or written anywhere by Jews or nominal Christians against Christ's person, work and kingdom, yea, whatever is calculated to prejudice the minds of the Jews against the Gospel, is readily reproduced in its paper. Nothing is done to counteract those baneful influences, and the natural result that the minds of English Jews are altogether perverted and filled with bitterness and contempt against the New Testament. The Scattered Nation alone tries to refute the cavils of the Jewish Chronicle, and will do so, God helping us, still more fully and regularly in the coming year.

Our Christian readers will thereby become more fully acquainted with the objections started by Jews, and, at the same time, have a magazine which they can safely give into the hands of Jews, as it contains the answers to their objections. The Scattered Nation is thus doing missionary work.

I do believe that I may safely say that in this magazine, expositions of Scripture, and explanations of Jewish manners, habits, and institutions, and of fast—and feast—days, are given, not to be met with in other periodicals. It has been my earnest endeavour to concentrate in the Scattered Nation all the information which can be got of the present state of the Jews, and the work done by them and for them. I am quite aware that it is not yet as complete and satisfactory as it ought to be, but still a beginning is made, and we have taken efficient measures to improve our "Intelligence" department, and to be able to give still more missionary news than hitherto. For we do not report what a special society or church, but what God is doing everywhere amongst Israel.

The Scattered Nation will, I trust, prove more acceptable in the new year to the friends of Israel. I give no special promises, but I invite you to give us a further trial, and to judge for yourselves. Again, I request of you Lie favour to make it known amongst your friends, for thousands and tens of thousands know not that it exists, and they might rally round us if they were made acquainted with its contents and object.

May God help us in writing and reading to realize His presence, and to promote the welfare of Israel, and to the glory of the King of the Jews.

RITUALISTIC EXEGESIS.

70, Highbury New Park,
October 31st, 1867.

Sir,—With reference to Hebrew xiii. 10, may I be permitted to refer yourself and your readers to a valuable note, at page 44, vol. ii. of Dollinger's "First Age of the Church," in which he shows that the Apostle is referring to the Eucharistic action. I am happy to find that my interpretation is supported by one of the most learned divines of whom Europe can boast.
With regard to the word *Hegoumenos*, I entirely differ from you. I deny that it means *guides*, the New Testament word for *guide* being *Hodegos*. *Hegoumenos* is a word of office and dignity, and as such is applied to our Lord in Matt. ii. 6, and to Moses, Acts vii. 10; compare Luke xxii. 26, where it is rightly rendered, *he that ruleth*. Hence it is used of the highest order of Church ministers, as is clear from St. Paul’s speaking of himself as such in Heb. xiii. 17, 18, and the word has ever since been used in ecclesiastical Greek for what may be termed dignitaries, prelates, or as Schil- lenwer well renders ecclesiæ prefici—see proofs of this in Schillemers Thesaurus. The point is argued in Barrow’s four sermons on Heb. xiii. 17.

Of course I am one of those who believe that the Christian minister is a “sacrificing priest;” and if, as you admit, the word *altar* in Heb. xiii. 10, is to be taken literally, I am at a loss to imagine how you can escape the inference that a *priest* is implied.

Allow me to submit for your consideration the opinion of the learned Dr. Pococke, who thinks that *καιρος* (fruit) is the thing on which their sacrifice was founded, and that the Septuagint signifies a holocaust; and as holocausts were usually of young bullocks, corresponds with the *calves of our lips*, in Hosea xiv. Thus in the song of the three children, οὐκ ξενάγω ἃνω τέω means to sacrifice before thee. The Eucharist being, as the Catholic Church has always taught, an unbloody sacrifice, and being offered with the lips, may thus be strikingly described as the *fruit*, i.e., *sacrifice of the Altar*. If this interpretation be correct, it saves an old reading in the Hebrew text of Hosea xiv. 2, which moderns have, in my opinion, rashly impugned.

Trusting to your sense of fairness to insert this reply, I am, your obedient servant,

J. M. Rodwell, M.A.

We are quite willing to comply with Mr. Rodwell’s wish, and not only insert his letter, but earnestly weigh his arguments. Here is our reply:

1. We have not Professor Dollinger’s book at hand, but care very little to agree with one of the champions of Popery. As long as Mr. Rodwell cannot prove from the words of the Apostle, and the teaching of the New Testament, that they teach what he calls “Eucharistic action,” we are at liberty to differ entirely from him, even when backed by Professor Dollinger.

2. As to the word *Hegoumenos*, it is admitted that it is sometimes used for a ruler, but sometimes also for a principal person among others. So also Judas and Simeon are called *chief men among the brethren,* (Andres Hegoumenoi), which cannot mean rulers or bishops, for they are reckoned among those brethren of the Church who were distinguished from the Apostles and elders. Then again, it is said of Paul, Acts xiv. 12, *Hegoumenos tou logou,* which simply means that he was the chief or most forward in speaking. It is then also applied to bishops and elders and pastors that preside in the Church, guide it, and go before it. The brethren are exhorted to remember them; why? Because they are sacrificing priests? By no means; but because “they have spoken unto them the Word of God.” Not sacrificing priests, but ministers of the Word, were these Hegoumenoi. They were to follow not their ceremonies or rites, but their faith which they persevered in, even unto the end. Does not this description of Paul entirely correspond to the evangelical view of the ministers of the Word, be they presbyters or bishops?

I admit that Christians have an altar, and that an altar requires a priest and a sacrifice; but then the altar, the priest, and the sacrifice is Christ himself. Let us look carefully into the reasoning of Paul. The Hebrews were enjoined to persevere in the faith of their first apostolical teachers, and to have the same faith as they did. But it is not sufficient, Paul says to them, to remember these men unless you keep in mind that Jesus Christ is the same yesterday and today and for ever. He will be the same for you that He was unto them. No greater encouragement to diligence in this duty could be given to them than the unchangeableness of Jesus in the midst of all the changes of this world.

Do not trouble yourselves, Paul continues, with the distinction of meats and the like Mosaic observances, which for a season served a special purpose, but have now passed away; rather to look to the service of God, “not sacrificing priests, but ministers of the Word.” As long as Mr. Rodwell or his associates all these shadows have found a reality, a substance which remains for ever. And if Paul so strongly testified against Mosaic observances, which were commanded by God, for the time being, what would he say of these ritualistic and popish ceremonies and commandments about meats and fasting, which were never commanded in God’s Word, yes, are most decidedly opposed to it, and are derogatory to the faithfulness and completeness of the work of Christ?

Every mixing up of meats and other ceremonies with the free grace of Christ, weakens and disquiets the heart, which can alone be established with grace. But the spring of all observances about meats, eating or not eating, was from the altar. For what might be offered on the altar was clean, and what might not was unclean; and sundry laws there were respecting what parts of the sacrifices might be eaten by the priests, and what not. We also, Paul continues, have an altar, yet not of such a nature as that whence any distinction of meats should ensue. We who believe in Christ have everything in the substance, whereof they of old had only the name and shadow. Throughout this whole discourse, the Apostle opposes unto all usanials, services and sacrifices of the tabernacle, Christ and Him alone.

He is the altar, the sacrifice and the priest, and has united in His person the different types which foreshadowed Him, and accomplished by one sacrifice what the different sacrifices could not procure.

They that served the tabernacle, and made use of meats to establish thereby their peace with God, failed, and could have no interest in this altar of ours. It could be supposed that the altar on which our High Priest offered himself up by the Eternal Spirit, is the Cross on Golgotha; but how it can be any material altar on which an unbloody sacrifice in the Eucharist is to be offered, when Paul just as much makes our altar to the altar, the sacrifices, and the priests of the Old Dispensation, is beyond my conception—not to speak of the impossibility of having altars in those apostolic

* As Mr. Rodwell attaches such value to the opinions of learned men, even Romish writers, it may be as well to state that there are even expositors in the Romish Church who admit that Christ and His sacrifice alone are intended in this place.
chuches which assembled in private houses. That Christ is the priest and the sacrifice is quite manifest from what follows. The Apostle mentions sacrifices which were to be burnt without the camp, having more special respect unto the sin-offering on the great day of atonement; for it was the blood of that sacrifice alone that was carried into the most holy place by the high priest (Lev. xvi. 14-17, 34). Jesus, as He is the altar is also the sacrifice, suffering without the gate in order to sanctify the people with His own blood. The Apostle here does not speak of sacrifices to be repeated as the mass on the so-called altar, but He compares the one sacrifice of Christ without the gate of Jerusalem, which is equal to the camp in the wilderness, with the sacrifice offered up without the camp. The Hebrews are then exhorted not to repeat that one perfect and all-sufficient sacrifice, but to follow Him, and to own Him under all that reproach and contempt which was cast upon Him in His suffering without the gate—or not to be ashamed of His Cross.

Sacrificing priests. Paul then admits; but who are they? Not they who lay claim to that title in opposition to God's Word, but the whole Church as being a royal priesthood. And what are they to offer? Paul tells us elsewhere that they are to present themselves a living sacrifice (Rom. xii. 1), and here it is said, "Let us offer the sacrifice of praise." Mr. Rodwell knows perfectly well that Δίκαιος does not mean "by it," but "by him"; and, besides, who will ever say that we are to offer sacrifice by an altar? "Sacrifice of praise cannot mean the Eucharist, for it is clearly explained as the fruit of our lips. All the sacrifices of the people under the law were offered by the priests. Wherefore reference is here made to Christ in the discharge of His priestly office. By Him who sanctifies and dedicated our persons to God, that we may be meet to offer sacrifices to Him; by Him who makes our offerings acceptable through His merits and intercession; by Him alone and not by saints or by angels, or by the Virgin, or by self-constituted priests, let us offer sacrifices of praise in a broken spirit, a sacrifice well pleasing to God (Psalm li. 17), and the sacrifice of our lips, yielding a sweet savour to God. This is the sum and glory of our Christian profession, that we who have in Christ a complete redemption, may praise God and glorify Him for His love and grace in the person and mediation of Christ, and that continually. If these words had reference to the Eucharist, how could Paul then say—offer sacrifice continually? According to our exposition, it is the same with "pray always," or "pray without ceasing."

The last words of the 15th verse are a quotation from Hosea xiv. 2, in accordance with the Septuagint. They have translated, τῷ Θεῷ (Peri), instead of our β' Θεῷ (Parim), but "fruit of lips" and "calves of lips" amount to the same, inasmuch as both describe thank-offerings, the sacrifices of the lips instead of the sacrifices of the calves.

The praise of the lips is a sacrifice, and to do good is a sacrifice well pleasing in the sight of God, both the praise and the doing of good to be performed by all who are sanctified by the blood of Christ. Is it not very remarkable that whenever priests are spoken of in the New Testament dispensation, the whole Church is always intended, and that in not one single instance are the ambassadors or ministers of Christ called priests? I have given an explicit answer to Mr. Rodwell's statement because the whole controversy turns on that point—sacrificing priests. If the ministers are priests, you must have sacrifices, you must come to the mass, to transubstantiation and all the idolatrous practices of the Church of Rome, against which our fathers have protested and laid down their lives rather than submit to such blasphemous teaching.

Away with these imitators of Rome who try to bring us again under the yoke of meats and fastings, and saints' days, and confessional and indulgences! We will not follow them, but those holy martyrs who, even on the scaffold on which Rome immolated them, have spoken the Word of God. Their faith let us follow, considering the end of their conversation. Editor.

WAITING FOR CHRIST.

One of the prominent features of the faith and piety of Christians of apostolic times, was their belief in, and their waiting for, the second coming of Christ. The Thessalonian Church was especially distinguished for the sway and influence which this doctrine had upon their lives. It was one of the great marks by which they were recognized and known as Christians. The reality of their conversion from heathenism to Christianity was proved quite as much by their "waiting for the Son of God from the heavens," and their "turning from idols to serve the living and true God." In the latter part of the first chapter of the first Epistle to them, Paul says: "In every place your faith to God-ward is spread abroad, so that we need not to speak anything. For they themselves show us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for His Son from Heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The fact that Christ will come again is believed by all Christians, and confessed in all orthodox creeds. It is a doctrine pre-eminent in the Scripture. Jesus said to His disciples, just before His departure from them, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." His ascension, two messengers appeared to the apostles after He was taken up in the heavens, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Paul tells us that "to them that look for Him, shall He appear the second time without sin unto salvation." Peter says: "We have not followed cunningly devised fables
The Scattered Nation, December 1, 1867.

WAITING FOR CHRIST.

When we made known unto you the power and coming of our Lord Jesus Christ. John refers to it when he says: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." And Jude makes the proclamation, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed."

In the face of such passages as these, and many others of a similar character might be cited, no rational Christian can doubt that when God in His own good time shall make known His will, the Lord Jesus Christ shall return to our earth again. But although there is no question among Christians as to the bare fact here presented, there is great variety of opinion as to the attitude we should occupy in regard to that event, and the influence it should have upon our lives. There are some who, while they believe that Christ will come, look upon His advent as a thing so far off in the future, that it has no practical effect on them. There are others who, while they look to His advent, are not satisfied that it is sufficient to believe simply that Christ will come without troubling themselves about the time of His advent, or its attendant circumstances. Others again, while reading of it in their Bibles, and confessing it in their creeds, consider all the subjects relating to it as mere worthless speculation.

Over against all these classes we place the Christians of Thessalonica, and the attitude presented by them, with reference to the coming of the Son of Man, as the true attitude which all Christians should occupy. They waited for the Son of God from the heavens, and they were known among their brethren in the surrounding world by this feature of their Christian life. Paul also makes mention of it to their praise, and as a cause why he was bound to give thanks to Almighty God. If they were wrong, why was this fact singled out as a peculiar mark of their devotion? Paul did not say that others did not then correct the mistake and set them right? We are forced to the conclusion that the Thessalonians in looking for Christ's coming, and in waiting for it, occupied the true posture of a Christian, and in this, as well as in turning to God from idols, they were ensembles to the whole Christian Church.

Nor is this the only place in the Scripture where this waiting for Christ is spoken of. Our Lord himself exhorted His disciples as follows: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately." Isaiah says: "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for Him that waiteth for Him." Jesus calls that man an evil servant who says in his heart, "My Lord delayeth his coming." And in closing the volume of inspiration, He gives the significant warning, "Surely I come quickly." It may be said that eighteen hundred years have passed away since these utterances were given, and that Christ has not yet come. Very true; but the impression intended to be conveyed is, that Christ may come at any moment, so that each age of the Church would look for Him and wait for Him, and cherish His advent as the grand

by Jesus Christ. That in everything ye are enriched by Him, in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." And in his second Epistle to the Thessalonians he prays, "The Lord direct your heart into the love of God, and into the patient waiting for Christ."

It appears from these passages that waiting for Christ's coming was a prominent feature of apostolic Christianity. The truth is, right in waiting for His Son from the heavens. How greatly, then, do those persons depart from the faith and simplicity of the Gospel times who ignore this subject as uninteresting, speculative, or a thing only for the future. The Bible warns us again and again against losing sight of the promised advent of our Lord. He who passes it by unheeded loses much precious consolation, and incurs great risk and danger to his soul. A theme which is less than proper in many Scriptural exhortations, and the spring of so much hope to the church and the earth, and which we are specially warned not to neglect, should be a favourite theme for our thoughts, as well as a powerful incentive to our actions. When the Bible presents it so frequently, we cannot slight it without great injury to ourselves.

Let us, then, inquire a little into what is meant by waiting for Christ from the heavens:

1. It implies an expectancy of His coming. A man who waits for a thing expects it, and looks for it. He has his thoughts fixed upon it, and regards it as an event that may transpire at any moment. He is assured that it may occur at any time, so as not to be taken unawares when it does occur.

There are some who tell us that Christ's coming is an event yet far off in the future; that we are not to concern ourselves about it; that the great thing for us to do is to keep up our faith, that all nations must be converted, and universal righteousness prevail, and a golden age be brought in, which will last for a thousand years; and then, somewhere down at the end of that period, Christ will come. This may be a very beautiful theory; the only difficulty in the way of its acceptance is, that it is not true. The Word of God teaches us to look for the advent of the Son of Man as likely to take place at any moment, and so enjoins us to keep ourselves in readiness for it. James writes to the Church in general, "Be also patient, establish your hearts; for the coming of the Lord draweth nigh." "Behold the judge standeth at the door." To the Philippians Paul says, "Let your moderation be known unto all men. The Lord is at hand." And to the Hebrews, "Yet a little while, and he that shall come will come." Jesus calls that man an evil servant who says in his heart, "My Lord delayeth his coming." And in closing the volume of inspiration, He gives the significant warning, "Surely I come quickly." It may be said that eighteen hundred years have passed away since these utterances were given, and that Christ has not yet come. Very true; but the impression intended to be conveyed is, that Christ may come at any moment, so that each age of the Church would look for Him and wait for Him, and cherish His advent as the grand
hopec of the Church and the greatest event of all time next to the incarnation and the crucifixion. Such was the impression made upon the minds even of the Apostles themselves, as proved by a passage in the last part of the fourth chapter of the First Epistle to the Thessalonians. Paul there says: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." He here speaks as if it were a probable thing that Christ would come even in his day, for he uses the expression, "We which are alive and remain unto the coming of the Lord," mentioning himself among those who might be alive on the earth when the Son of Man should come in his power. He later repeats this with the same meaning, ever repeated injunctions of our Lord himself: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Take heed, watch and pray, for ye know not when the time is." And if we know not the time, and are constantly enjoined to be on the watch, how dare any man postpone the time one hour, much less a thousand years, or indefinitely? The Scriptures everywhere speak of Christ's advent as imminent, and that Christians should be continually expecting it, lest it come upon them as a snare.

2. Another thing implied in waiting for the Son of God from the heavens is, a longing for his appearing. Christ's advent is not a sad and gloomy subject for the Christian. It is full of dark forebodings to those who heed not his Gospel; but all who are his disciples, indeed, can look forward to it, and contemplate it with the most joyous anticipations. In the Epistle to Titus it is called "That blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." It need inspire the meek disciple with no dread or alarm, but may well be regarded with delight. Nay, it should be waited for with longing, "looking for and hastening" to it.

There are several reasons why Christ's advent should be desired. The world cannot be converted before He comes. It is common to urge Christians to the work of missions by the idea of converting the world. God forbids that one hindering word should be laid in the way of missionary efforts. Would to God that every son and daughter of our race were a child of God. But while declaring it the duty of every Christian to do what in him lies to extend the knowledge of the Gospel, and bring souls to Jesus, the Scriptures nowhere teach that the world will be converted before Christ's coming, but that this is to occur only after that event, and by His own personal administrations afterwards. A favourite text is often quoted on this wise: The Gospel shall be preached in all the world, and then shall the end come. But the words are: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There is not a word about the conversion of the world. It simply says, "The Gospel shall be preached for a witness unto all nations;" and no man can say how much Gospel preaching constitutes a witness.

3. Finally, waiting for Christ implies readiness for Him. We should be prepared for His coming, and then we will wait for it with longing. To be ready for Christ's advent is to be a genuine Christian. He who is prepared for his Lord's appearing must have repented of his sins, and been washed in the blood of the atoning Lamb. He must have true faith in the Lord Jesus Christ, true love for Him, and a true hope in Him and for Him. He must be found connected with the company of Christ's followers on earth; gathered into His fold; serving Him in the way of His own appointment, and so separated from the world and consecrated to Him. There must be the work of faith, and labour of love, and patience of
be a loving and diligent looking for Him. The crown of life which Paul expected, he tells us is for them that love Christ's appearing. And in Hebrews we are told "To them that look for Him, shall He appear the Second Time without sin unto salvation." Watchfulness, wakefulness, longing as to the second advent are requisites to joy and reward when the Lord comes. Identifying ourselves with Christ, by a true and living faith, working for Him in the way He points out, occupying our stations in life, and performing our duties with diligence and integrity, and waiting for the Son of God from the heavens—this is readiness for Him—this is waiting for the Lord from the heavens. —S. L. (Prophetic Times.)

ISRAEL'S RETURN AND CONVERSION.

To the Editor of the Scattered Nation.

My Dear Sir,—It is with much pleasure I forward a few remarks upon the subject of Israel's return, and conversion to believe in Jesus as the Messiah. Your correspondent, in the last number, seems to have omitted a few things which might help to make it clear, and kindly throws it open to others who have any light upon this important theme, to help in the difficulty. It seems, by the Word of God, in Zech. xii. 4—14, that God's dealings will be progressive, and yet will occupy but a short space of time. According to Zech. xii. 11—14, there will be many families in Jerusalem at the revelation of Jesus to them as the Messiah, "In that day shall there be a great mourning in Jerusalem, as the mourning of Haddrimmon in the valley of Megiddon." In the following verses we have the land spoken of, and not Jerusalem. "And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shimeon (or of Simeon) apart, and their wives apart; all the families that remain—every family apart, and their wives apart." Now, from this portion, God will begin His work of giving repentance to Israel, at Jerusalem, and then it will spread to all the families of the Tribes in the land—that is, that it at last becomes a general mourning throughout the whole land of all the families then in its borders. We cannot assume from these words that all Israel will be in the land, but rather that representative families of the different Tribes will be dwelling there at this time. The house of David is brought into much prominence in this chapter, even as in other books of prophecy. But there is something worthy of notice in verse 7—"The Lord also shall save the tents of Judah FIRST; and the reason is, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah." Judah, then, stands first on the list among those that are saved; and no doubt from Judah messengers will go forth to publish the news of the Lord's return. So that from these portions we may conclude: 1. God will save Judah first.

2. The spirit of grace and supplication will be poured on the house of David (as distinguished from Judah here), and upon the inhabitants of Jerusalem; and the Lord being seen first by those at Jerusalem, a bitter sorrow will be manifested that, 3. Will spread to all the families of the Tribes then in the land. 4. In chapter xiii. 1. we have, "In that day there shall be a fountain opened—for sin and for uncleanness;" but, again, the house of David and the inhabitants of Jerusalem are those spoken of prominently. So that we may judge that from there the news will spread of a fountain opened, and all Israel shall then be saved. For, not for one moment could we think that all Israel is in the land when we compare Isaiah xxvii, 12—18, xi. 11—16, and Matt. xxiv. 31; all of which tell us, that it is after the Messiah has been seen coming in the clouds, by those at Jerusalem, and the families dwelling in the land, the Lord will gather the whole up to Jerusalem to worship (Isaiah xxxv.). It seems from Deuteronomy xxx. 1, &c. (quoted as capable of bearing upon both sides), that their calling to mind the blessing and the curse does not imply conversion, but rather that they will return and seek the Lord by the works of the Law; and then the Lord will give them repentance and faith—that the righteousness of God, by faith in Jesus, may be imputed to them. They—whether a few or the whole—will not be converted till in the land. Ezekiel xi. 18, says they will return to take away the abominations of the land; and while there (verse 19—20) He will give them one heart and one spirit. The routine of God's dealings then, seems to be: 1. Judah; 2. David's house and Jerusalem; 3. The families of the Tribes; 4. The gathering of those still scattered, until all Israel is saved, and with one eye, they behold the King in His beauty, and with one heart and spirit, love and serve Him as His people for ever. Hail! happy day (whose dawn is not far off), when Israel shall again have the land, the blessings, and the glory in their midst. Yours, in the hope of His coming,

John T. Cherry.
6, Chapel Place, Torpoint, South Devon.
Nov. 5th, 1867.
HOW ARE THE JEWS TO BE RESTORED?

In the multitude of counsellors is safety. Out of a dozen dry speculative opinions one bud may blossom. Humble, loving, and enquiring believers ought to agree to differ, bearing and forbearing on many questions.

A correspondent in your last number thinks that the mode of the Scattered Nation being gathered to their own land may be two-fold, partly in a converted state, and partly in an unconverted. Possibly it may be so; but the writer desires scripture evidence.

There is apparent force in those portions of the quotation from Deut. xxx. 5 and 6, italicised by S. E., to show that the Jews may be brought back in an uncircumcised condition. But, rightly interpreted, this neither militates against nor neutralizes the force of the other plainer passages going before in the context. Let us take the founder of the Jewish nation as an illustration. How was Abraham brought into the land of promise? The Apostle Paul answers the query expressively and pertinently. In the Epistle to the Romans iv. 9 to 11, he says: "We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised."

There appears a primary reference to the Jews in the 107th Psalm, which will apply to a deliverance from either a literal or a spiritual Babylonian captivity. No imagery can be more graphic or pathetic. First—Travellers are represented as lost in a wilderness. Distress creates earnestness—"Then they cried unto the Lord in their trouble, and he delivered and led them forth by the right way, that they might go to a city of habitation."

Secondly—They are represented as prisoners, with the iron entering into their soul, and the bars around their persons. When they "fell down," then salvation came, and they were rescued from captivity. Thirdly—As sick and dying men; the Lord "sent his word and healed them, and delivered them from their destructions." Lastly—As mariners in a storm at sea, preserved by crying "in their trouble."

When the prodigal in the parable said "he would arise and go to his father," there was the root of salvation within him, although the fruit of that salvation was only enjoyed when the father welcomed him home.

The Apostle Peter had, as it were, to be converted again, or to be circumcised in heart, after he had denied his Divine Lord and Master. Luke xxii. 32. The writer submits that, "circumcising in heart," is a strong way of speaking for grounding or establishing in the faith, so as to be not shaken afterwards—indelible. Jer. iv. 4.

The passage quoted from Zechariah had been applied by the writer to Israel as a national representation of the Messiah. (See Scattered Nation Magazine for August, page 220.)

James Holmes.

THE RESTORATION OF THE JEWS TO PALESTINE.

The Rev. Joseph Leycester Lyne, who takes care to tell us that he is the same as Father Ignatius, has preached a sermon on the above-mentioned subject. Let us should lose sight of his High Church fancies, he mentions, on the title-page, that the sermon was preached on Sunday, September 5th, "being the nativity of the blessed Virgin Mary."

"Truth requires us to say that these are the only unpleasant and unprofitable things, which, fortunately, soon give place to better and weightier matter.

The text is taken from Ezekiel xxxvi. 24, 28. The preacher begins with the declarations,—"There are a great many Jews here, and very glad we are that they are in our temple to-night."

"To these Jews he says, "Do you know, my friends, that we pray every day, each of us in this Church, for your restoration to the Holy Land. Ever since this Church was built, eighteen years ago, a day has never past—except when the church has been shut up for cleaning—but the restoration of the Jews to Palestine has been the subject of prayer." This statement puts to shame thousands of churches that boast in their orthodoxy, and very seldom pray for the conversion—still less for the restoration—of the Jewish nation.

Then it is clearly shown that the glorious prophecies concerning the restoration of Israel could not have been fulfilled when "a few poor captives returned from Babylon." He goes on to address the Christians in these words:—

"One word now to the Gentiles who are listening to me. Is there anything of earth more precious to the Christian heart than Jerusalem and the Jew? Nothing."

"Every good, everything that is noble and lofty and true, everything that possessed light while the rest of the world was in darkness,—where was its cradle? Where was the true God worshipped, when the nations of the earth sat in darkness; and gross darkness, as a blighting veil, hid the knowledge of the true God from the world? Where was the cradle of life, and light, and beauty and truth? Was it not in Jerusalem? And who were they, that were the promulgators of the truth of God? Verily, we know none, in the first instance—unless we except S. Luke: for some say he was not a Jew—we know none but Jews. Do we read the wondrous visions of the Prophets; do we desire to cheer our fainting hearts with sweet songs; we must go to the Word of God, and we must borrow from the books of Israel, and draw from that inexhaustible source whence the poor Babylonian captives drew, when the heathen said, 'Sing us one of the songs of Zion.' And so throughout the world these songs and histories and tales of Divine and wondrous Love, these songs of Zion, that were written by Jewish saints, on Moriah and Zion, have rung.
The Scattered Nation, -- December 1, 1867.

Jews to Palestine.

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louder and louder still, and have sent gleams of bright sunshine and truth throughout the world, and throughout those vast continents of land which at the time they were written were unknown. So the harp-notes of David, and the voices of Israel's Prophets can never die. Go out through the vast tracts of land in America, North and South; go to New Zealand; go to Australia; and there, on the Church's Feasts, you hear the songs of Zion sung, and the voices which were sweet on the mouth of David and Solomon and Zachary, and Mary the Virgin daughter of Zion, and the Saints and kings of Jerusalem, float upon the breezes of the love of God, and bring calm, still sweetness, to the hearts of weary men. And this precious Book of Truth—who penned it? Certainly the Spirit of God; but by what instrumentality? By the hands of Jews.

Oh! ye blessed nation, oh! ye holy and awful people, when I think that I have among my hearers perchance many, many of you, and I think that it was from you, according to my flesh, that the Deliverer came Who is about again to come; when I think that all that can save me I owe to you, that in the hour of death, it is only what God through the Jews has given me, that I can hope to find true peace; oh! then I would weep with you for the ruins of Jerusalem, then I would ask you, though I am but a Gentile by nature, let me share with you, your songs and prayers, as ye pray, in whose mouth our Lord and Apostles spoke, and who are to look forward, to that glorious consummation, 'life from the dead,' or 'light from the dead'—mark what the Christian Apostle calls it:—which shall follow upon the receiving of the Jew, and the building up of Jerusalem. Rom. xi. 12, 15. We read also, 'In those days, it shall come to pass that ten men shall take hold, out of all languages of the nations, even, shall 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.' Zechariah viii. 23. God only grant, that England may be one of the ten nations, that shall take hold of the skirt of the Jew to help his people back to Israel's Inheritance, to help in accomplishing the decrees of God.'

After the preacher has shown that the land of Palestine has been laid waste in accordance with God's threatenings, he exclaimed, "What European nation can possess Palestine? Russia would like to have it, no doubt; Russia is building Convents and Schools in Palestine,—one, a very large one it is, just outside the walls of Jerusalem itself, thereby showing her interest in the Holy Land. England has of late years tried to create an influence in Palestine. France has, very lately, taken a great interest in the Holy Places. Every nation of Europe would wish to have it. England assuredly would; it would be a convenient highway to her East Indian possessions." For this reason England would be jealous of its possession by any one else, for whoever did possess it would perchance soon dispossess her of India. Russia would perchance like to possess it. But see the great extent at present of Russian dominion in Asia. No European nation would agree to the increase of Russian power there. Then where shall we find a government or people civilized, and prepared to inhabit and govern aright, that land of beauty and wondrous capability for blessing, not only for Asia, but for Europe also?

"God gave the land, 1900 years before the Christian era, to Abraham from Mesopotamia, and He promised that He would give it to the Seed of the Serpent, who should be the Messiah. "This doctrine, the restoration of the Jews to Palestine, I remarked just now, was a New Testament doctrine just as much as it was an Old Testament doctrine; we Christians receive it from the mouth of our Lord and Apostles. Our Lord declares, as He announces the destruction and desolation of Jerusalem, that it shall not always be laid waste. 'See what stones and buildings are here' said the Apostles, 'not one stone, replied our Lord, 'shall be left on another that shall not be cast down; Jerusalem shall be trodden down—how long? Until the times of the Gentiles be fulfilled.' S. Luke xxi. 24. And the Apostle Paul again repeats well nigh the words, that the veil shall be upon Israel's heart until the fulness of the Gentiles be come in. Rom. xi. 25. So you see, my friends, that it is distinctly announced to us, in our Holy Scriptures of the New Testament, just as much as by the Scriptures of the Old Testament, that the Jews are to look forward, to that glorious consummation, 'life from the dead,' or 'light from the dead'—mark what the Christian Apostle calls it:—which shall follow upon the receiving of the Jew, and the building up of Jerusalem. Rom. xi. 12, 15. We read also, 'In those days, it shall come to pass that ten men shall take hold, out of all languages of the nations, even, shall 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.' Zechariah viii. 23. God only grant, that England may be one of the ten nations, that shall take hold of the skirt of the Jew to help his people back to Israel's Inheritance, to help in accomplishing the decrees of God.'

* A proposal was made a short time ago, to open up a way to India, through Palestine and across the river Euphrates. It was proposed to connect, by a canal, the Mediterranean Sea, with the Red Sea. In doing so the water level would have required the canal to have been made through Jerusalem to the Mount of Olives, or nearly so. If this should ever be, would it not seem to be fulfilling Zechariah xiv. 4-8, and be a marvellous sign of the coming of Messiah?
Each Christian country must allow, that the Jew has not only a national and an historical, but a Divine interest, and a Divine right to that place and to that country. And surely spiritual Christians will add yet another interest to it: they will add this interest, that when Israel receives her own, and when the mountains of Judah shall again echo with the blessed songs of Zion, and when the waste places shall again be restored, and Sharon shall blossom, and Carmel shall yield her fruits, then shall He whom we love and wait for, set His foot on Mount Olivet again, and then shall the promise be fulfilled, “He shall come in like manner as ye have seen Him go.” And oh! imagine the glorious antiphons and songs of praise, that shall ring through the mighty colonnades of the Golden Temple, beautiful with its more than restored glory, for God is the light in the midst of it, and the Son of David reigneth over His ancient people gloriously.

“Oh! let every one of us then try to hasten on this blessed time, by our prayers, and also by striving to stir up among the Jews themselves, an earnest longing for the completion of the prophecies and the promises. Why should not the English Jews be just as anxious for this as the French Jews seem to be?

“I saw not long ago, in a Jewish paper, that they were earnestly inviting the Jews from Servia and Roumania, and other provinces on the Danube to emigrate to Palestine itself. There are noble ones amongst our British Jews, who are doing their best for their nation now.” But we, I think, as Christians, ought to wish to see them stirred up more and more, to fulfil the destiny for which God has kept that nation separate and distinct among the nations of the earth for 1800 years. Jerusalem is mourning for them, and they are kept distinct among the Gentiles for Jerusalem. Then let us earnestly strive by all means in our power, as a people, to be among the number of the nations who shall hasten the accomplishment of the designs of our Great God, and of His Son, our Lord Jesus Christ.”

* Sir Moses Montefiore is especially interested in this subject.

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A REMARK OF DR. JOSEPH WOLFF.

To the Editor of The Scattered Nation.

Sir,—I am a constant reader of your periodical, and have read with much interest your papers on "Melchizedek." Some years ago I was personally acquainted with the late Rev. Dr. Joseph Wolff, and frequently wrote down, from recollection, his remarks in conversation—chiefly when referring to Scripture subjects—as they not unfrequently opened out a new and interesting train of thought.

From these notes I have copied an extract, which perhaps you may think worthy of insertion in a future number, as not altogether irrelevant to the subject. I beg to subscribe myself,

Nov. 2.

A CONSTANT READER.

P.S.—Perhaps I ought to add that the original of the enclosed MS. was overlooked by the Rev. Dr. Wolff, and found correct.

There are Dervishes in the East who have royal titles, for they are considered kings in the kingdom of spirituality. Such are, for instance, the family of Nakshpundar in Toorkistan, and Schah Bulbul in Cashmere, and in the Kingdom of Khivah, at Merwah, is a Dervish who has the title of 'Schah-he-a-Dowhet' (King of Righteousness), which corresponds with the Hebrew Melchizedek. Whenever the King of Khivah and the King of Bokharah are at war he makes peace between them, and then he becomes Schah-ne-Zoolk, which corresponds with Melesh-Salem, King of Peace (Heb. Melchizedek). When one approaches his tents he brings forth bread and sherbet—for the Mohamedans are no longer allowed to drink wine—and the stranger asks for a blessing; then he blesses the stranger, who gives him a present—"zeaphox"; but the conqueror gives him the tenth of the spoil; for which, as the King of Righteousness, he gives him the blessing. On his being asked, "Who was thy father?" he replies, "I am without father and mother, for I have forsaken all for God;" which explains St. Paul's meaning in Heb. vii. 1—4. On his being asked, "How old art thou?" he replies, "In God's mind I was from eternity—visibly, I was in time; and those who live to God never die—they put off the old clothes, and put on the new." This Dervish, at Merwah, appeared to be a holy, God-fearing man. He had many followers, and was not persecuted.

"Schah Bulbul has not this title, but he is a man of great influence, and a poet."

THE POPE AT JERUSALEM.

Some twelve years ago a French priest, the Abbé Michon, wrote a little pamphlet recommending, as the best means of promoting the unity of Italy, and of satisfying the wishes and requirements of Catholicity, the transfer of the Papacy from Rome to Jerusalem, the cradle of Christianity. The pamphlet attracted some attention at the time, but was soon afterwards forgotten. The subject is again mooted by a gentle-man of a liberal and cultivated mind, and who is already known for his writings, principally on ethnological subjects. M. d'Éichthal has addressed a letter to the Temps advocating Jerusalem as "the metropolis of the great Christian society." It is from Jerusalem, he says, that the law of the one and universal God was spread over the world. It is there that, in contact with Asia and Europe, Greek civilization, introduced
by the successes of Alexander, and Roman civilization, by the legions of Pompey, were found to meet; and it is there that, from the alliance and combination of those three great Powers, at the voice of Jesus, Christianity was founded. In the middle ages, while the Jews turned their eyes incessantly towards the Holy City, the Latins, Greeks, and Musulmans disputed with each other its possession; and it was during that conflict they were preparing themselves, by this very contact, for higher destinies. In the present day the force of tradition calls to Jerusalem all who, in one form or another, believe in the Bible. While under the tolerant sovereignty of the Sultan, the Latin Catholics and the Orthodox Greeks group their chapels round the Holy Sepulchre, while the Protestants instal their Bishop in the Holy City, and the Pope establishes his Legate there, Russia, Austria, France, England, the Israelites multiply their schools and hospitals; and, at the same time, by the increasing facility of communication, by the vicinity of the Isthmus of Suez, by the Mediterranean and the Red Sea, by Syria and Egypt, new life and vigour are being restored to that spot so long deserted. According as civilization returns towards the East, and penetrates into Africa, Jerusalem, the historical centre, is again becoming the material centre of the world:—

"Rome has been the capital of militant Christianity. So long as it was a question of the submission of barbarians, peoples and kings, who had invaded the West, to the Christian law, it was at Rome that the heads of Western Christianity established their seat; there they had the lessons and the prestige of Italian civilization, and it is thus they were able to fulfil their mission. But now that the work has long since been completed, that the barbarians of old become modern Christian nations, the maintenance of a so-called Christian metropolis of Rome is as opposed to common sense as the maintenance of an unchangeable Catholic dogma is an anachronism. So long as it rules or merely has its seat in Rome, so long as it claims to remain apart from the movement of modern life,—I venture to say, from the true spirit of Christianity,—the Papacy will continue to be isolated and powerless. On the other hand, in the day on which it will be sincerely reconciled with the world, associated in its labours, its joys and sorrows—when it shall really turn the religious influence it possesses towards the moral and material well-being of peoples—in the day when Papacy shall have made such progress, it will understand that it is not at Rome, but at Jerusalem that the theatre of its destinies must be fixed. It will at the same time understand on what conditions it may, in the new home, merit its claim to be called the leading representative of Christian faith and thought; and in that day also we shall see the end of its struggles with Italy."

MISSIONARY INTELLIGENCE.

AVIGNON.

The municipal council has voted an annual gratuity of 200 francs in favour of the local Rabbi, in consideration of the religious instruction given by him, without regular salary, to the poor among the Jewish youth.

PARIS EXHIBITION.

Our continental cotemporaries enumerate the Jewish exhibitors, of their respective countries, who have received medals at the International Exhibition, Paris. Their number is very considerable.—Jewish Chronicle.

GERMANY.

FRANKFORT.—The colporteur sends a report of his labours from May to September. He has sold 13 Bibles, 31 parts of the Old Testament, and 92 New Testaments.

CARLSRUHE.—Rev. D. Hechler has been much engaged during the summer in journeys through his district. His wife, who is an active and successful tract distributor, often accompanied him, and hopes are cherished that the good seed may yield a rich harvest.

SWEDEN.

The missionary of the London Society writes that he has again visited Stockholm, but without succeeding in rousing the Jews from their apathy, so that he was compelled to turn to the Gentiles.

RAILWAY TO JERUSALEM.

A correspondent writes: "There is really, at least, some prospect of there being a railway from Jaffa to Jerusalem. Blasting-powder and some implements for road-making arrived here from Constantinople, in the middle of September, and it is said that the work is to be set about at once." The same correspondent adds that "the country to the east of the Jordan, about Ammon and Es-Salt, which has always been so dangerous, is now quite open, the Sultan having driven back the Bedouins from those parts, so that anyone can go without a guard, and without having to pay buck-shesh."

BUCHAREST.

Mr. Adler, who has recently joined the mission, gives an account of a missionary journey. He had several good opportunities of bearing public testimony to Jesus before his brethren. He also gives some details of an aggressive movement at Bucharest, where every Jewish family in the place was visited, and many New Testaments sold.

HUNGARY.

The colporteur of the Free Church of Scotland sends an account of his labours for two months in six towns of Hungary. He sold 611 Scriptures and portions, and 2,008 tracts. We take an extract to give an idea of the work in which he is engaged:

"SZEREDIN.—The Jews were at first not at all disposed to buy my books. A man of the name
of Spitaler exerted himself particularly to keep others from buying. Afterwards, however, the explanations I had an opportunity of giving, and the circumstance that Mr. Reiner from Arad, who happened to be in the place, showed himself very friendly towards me, made such a good impression, that they bought not only Hebrew, but also German and Hungarian Bibles, and tracts. A poor Jew, to whom I had given a Hebrew New Testament very cheap, asked permission to read the tracts, which I readily granted. He seated himself accordingly in the coffee-house, and read one tract after another aloud in the presence of a great number of Jews.

"One evening two friends, father and son, both Talmudists, came to the Jewish inn where I was staying. We soon entered into conversation, and spoke at great length about the Old and New Testaments, continuing till it was very late. The Jews who were present learned to know me on this occasion, which afterwards resulted in good. Latterly I sold most books, and among the rest New Testaments, among the Jews."

The Rev. M. Koenig, of Pesth, makes a strong appeal for the establishment of a travelling missionary agency in Hungary, as the best means of reaching the population scattered throughout the country. He narrates striking facts, i.e., that the Jews unhesitatingly purchase the entire Bible, both Old and New Testament. The greater proportion of Scriptures purchased by the Jews is in the Hungarian language. Mr. K. mentions the case of a Jew who found Christ without any human guide. He searched the Scriptures, became convinced of the truth, and was subsequently baptized. Mr. K. heard of him and engaged him as colporteur on trial for three months. He has done a great work, such as no other labourer in Pesth has succeeded in accomplishing before him. Mr. K. tells also of a Roman Catholic who came to a knowledge of the truth, in connection with his congregation. He is now a colporteur, who has proved a useful labourer and also powerful in Jewish controversy.

SCOTLAND.

Rev. Mr. Blumeneich, the German pastor of Edinburgh, reports the baptism of a Dutch Jew in Dr. Sonar's church. He met with an accident, which confined him to the house for several months. Mr. B. gave him instruction, and finally received him into the Christian Church.

LONDON.

The City Mission Magazine contains reports of the work among the Jews in the east and west of London. The missionary in the east thinks the prospect very cheering indeed. He thinks that the Jews began to see, and their bitter hostility to the Gospel of Christ. He has met during last year with easier access than ever before. He had a very hard and trying time during the cholera epidemic. He worked unceasingly day and night, and God sustained him in his labour of love.

Many Jews heard the Gospel from his lips. He mentions the case of a young Jewess who died believing in Jesus and the efficacy of his blood.

The missionary to the Jews in the west has only recently been engaged there. He is under the superintendence of Dr. Schwartz. There are three classes of Jews in his district—the upper class, the shopkeepers and tradespeople, and the artisans. There are few synagogues, and from 8,000 to 9,000 Jews. He says that of the upper classes it may be said, "they mingled among the heathen and learned their works." Scriptural ignorance greatly prevails among them. The missionary then goes on describing his several spheres of labour. We omit his survey, since the details are well known to our readers. He states that he has found the SCATTERED NATION a great means of introduction to Jewish families. Not one week has passed without his giving instruction to three or four Jewish inquirers. He may also add, he says, that some of the remarks of these Jewish inquirers are at times very instructive. On presenting an English Bible, I remarked, "There, my friend, I give you the pure Word of God." "Do you?" he very sharply replied. Taking the Bible and turning to Deut. xvi, 22, he desired me to read "Thou shalt not add thereto nor diminish from it," and pointing to the headings of the chapters in the Bible I had offered to him, he said, "Can you call this the Word of God?" I will never again give a Jewish inquirer a Bible with headings.

The missionary concludes, after giving some more details, by stating that two of his inquirers are preparing for baptism.

SMYRNA.

A missionary of the London Society has recently been appointed to that most interesting place. He writes that, although scarcely settled, he has had a few opportunities of preaching the Gospel.

PALESTINE EXPLORATION FUND.

The secretary writes as follows:—

"Sir,—I have the honour to forward some further reports from Lieutenant Warren, R.E., exploring for the Palestine Fund in Jerusalem, in continuation of my former letter of the 26th of September, and in so doing I am much grieved to have to say that I fear these may be nearly the last which I shall have to ask you to publish. The funds of the society are all but exhausted at the moment that Mr. Warren's strenuous and able labours are beginning really to tell."

"Briefly to sum up his discoveries, the details of which will be found in his reports, Mr. Warren has established by actual demonstration that the south wall of the sacred enclosure which contained the Temple is buried for more than half its depth beneath an accumulation of rubbish—probably the ruins of the successive buildings which once crowned it, and that if bare to its foundation the wall would present an unbroken face of solid masonry of nearly 1,000 feet long, and for a large portion of its height more than 150 feet in height; in other words, nearly the length of the Crystal Palace, and the height of the transept. The wall, as it stands, with less than half that height emerging from the ground, has always been regarded as a marvel. What must it have been
when entirely exposed to view! No wonder that Prophets and Psalmists should have rejoiced in the "walls" and "bulwarks" of the Temple, and that Tacitus should have described it as modo arceis construction.

"The question immediately occurs, What does the lower part of the structure formed by this enormous wall contain, our present knowledge being confined to the existing level of the ground? Of this I can at present say nothing, though the passages discovered by Mr. Warren 30 feet below the "single gateway," and described by him under October 32, promises to lead to important discoveries.

"The valley west of the Temple (Tyropoan) turns out to be very different in form from anything hitherto supposed, viz., tolerably flat for the greater part of its width, with ample space for a "lower city," and suddenly descending close below the Temple wall to a narrow gully of great depth. The well-known arch discovered by Dr. Robinson, the centre of so many speculations, may thus prove to have been only a single opening to span this gully, instead of the commencement of a long bridge or viaduct. The minor researches related by Mr. Warren, at the aqueduct below the Canaunum, the Virgin's Fount, the Hospital of St. John, I pass over, not to occupy your space. I sum up by recording the important fact that his discoveries have completely changed the conditions of research in Jerusalem. They are nearly equivalent to the discovery of a new city. Hitherto we have explored the surface, or at most the vaults and cisterns immediately below it. We must now go far deeper, and penetrate those mysteries which the kind earth has entombed and preserved for centuries for the advantage of our generation."

We subjoin an extract from Lieutenant Warren's report:

"I send you by this mail three descriptions of valuable discoveries we have made this week about Jerusalem—viz., at the Virgin's Fount, southwest angle of Haram Area and Muristan. I have this week been down to Wady Kelt, and traced it up to the Farah, but I must defer the account until next mail. I now call your attention particularly to the deep shafts we have sunk lately. It is absolutely necessary, if this sort of work is to be continued, that the public should give with sufficient liberality to enable me to conduct the works in perfect safety to those who are employed continually under ground. The shaft at the southwest angle is a prodigious depth, and not half so safe as it should be.

"With reference to the south wall of Haram Area, you see by the enclosed tracing that the south-west angle carries off the palm with regard to height. I was much astonished at the result of our labour, not expecting to find the Tyropoan Gallery more than 50 ft. deep, and it must be, I think, upwards of 100 ft. The east side of this valley must break down in a very abrupt manner if the lowest part is west of the Haram Area. As for the vaults we found running south, I do not know what to make of it; since writing the progress report the men have broken through the bottom of the passage, and found solid rock. No wonder the poor Queen of Sheba's spirit failed her when she saw the stupendous ascent which must have led over the Tyropoan Gallery.

"Progress of Work to 22nd of October, 1867. Shaft at south-west angle 87½ feet deep.—At 350 feet along passage, a branch gallery from east was found, but it was impossible to clear out the deposit, as this portion was only reached by crawling. The owner of the soil began to humbug about us being so long on his ground; I therefore have had the shaft filled up, much to his disgust, as he had begun to look upon it as an annuity.

"The position of the passage has been fixed on the outside of the city walls, so that we can gain access at any time by sinking a shaft at Ophel. We are so much in want of wood that the few frames which will be liberated will come in very handy. This shaft will be closed today.

"Virgin's Fount.—You may have been surprised last week when I described the finding of the passage leading north as a discovery, after what Dr. Barclay, of the United States, says in his book about it; but I am prepared to show that in this instance he has misrepresented the facts of the case, and mistaking the main drain outside for a water conduit, has led his readers to believe that he has been up this conduit, which ends in a shaft over 40 ft. high, the passage to which was for 17 ft. closed with what appears to be the deposit of centuries. Next week I will send you a fuller account of this passage, as to-morrow I hope to be able to get the scaffolding up; it will be a tough job. Another small passage has been cleared out about 40 ft. from entrance from fount; it goes in for 9 ft. and suddenly terminates.

"Single Gate.—In a former letter I stated that I believed there was another system of vaults under the present vaults at south-east angle, and in a sketch at the same time I showed a point where I expected the entrance would be, under the Single Gate. I have been foiled once or twice in getting to this point; first the shaft failed, and when we had driven a second we had to wait till we could scrape together some gallery frames; finally we drove the gallery to the point I had indicated under the Single Gate, and on Wednesday, to our great delight, the hoped-for entrance was found. We were, however, both too ill to stay and I delayed it, and yesterday I re-opened it, and Sergeant Birtles set about getting out the débris. The entrance was into a passage which appeared to be blocked up—suddenly a crash, and the passage appeared clear and unencumbered, but, after getting in, Sergeant Birtles brought down another fall, and was blocked up in the passage, without a light for two hours. It is quite clear now, the rubbish having settled at the bottom. We are working on a plan which I made yesterday, immediately it was open; you will see that the stones are of great size, one of them 15 ft. long, nearly all are bevelled and beautifully worked, but some of them are only hammer-dressed. The passage is 3 ft. wide, and is perpendicular to south wall of Haram Area, running between the piers which support the vaults above. After 60 ft. the roof stones disappear. On the west there is a passage blocked up, and also there is a main entrance from the north by which we got in. The roof is composed of large stones, many of them levelled, and laid flat on the upper course of the passage wall. This upper course is 4 ft. in height, and at the bottom of it on each side is the remains of a small aq-
duct jutting out from the wall, made of dark cement. The passage is probably from 15 ft. to 18 ft. high, its roof is 20 ft. below the surface of ground in Haram Vaulits, or about 60 ft. below the level of Haram Area. At the point B on plan, there are indications of there having been a metal gate. A check, 10 in. cube, is cut in one of the roof stones, and there is the mark of abrasion on one of the stones, as if a metal door had swung against it; radius of swing about 15 in.

At present I have no clue as to the use of this passage. "Muristan.—Small arches are found all over the place—piers about 12 ft. to 14 ft. apart. They are probably Crusaders' work, as I understand the Mahomedans have never built here, the place having been cursed after they captured Jerusalem."

JEWISH INTELLIGENCE.

THE TALMUD IN BERLIN AND PARIS.

A writer in the Jewish Intelligence draws attention to the fact that, while infidelity greatly abounds among the Jews, a strong love for the Talmud is increasing among them. Many of the leading statesmen and litterati in Prussia are of the House of Israel. No less than 20,000 copies of some of the treatises of the Talmud have been sold in one year by one printer in Berlin. Students may now be found in the college, where the Talmud is taught in Berlin, at the early hour of the three in the morning. Although there have been five editions of the Talmud recently printed, a company has been formed in Berlin for publishing another edition of the Talmud, with a capital of 200,000 francs, the shares costing 250 francs each. Even in Paris the Talmud has its votaries. There is a seminary in Paris where the students are required to attend four lectures every week, each lecture lasting two hours, devoted exclusively to the explanation of Talmudical law. Lectures are delivered every week, on the general principles laid down in the Talmudical system, and another lecture every week on "Hagada." They have, also, lectures twice a week on Divinity, i.e., the doctrines taught by the great rabbis.

HUNGARY.

A bill for the emancipation of the Jews is shortly to be brought in.

PRAGUE.

A prince in Israel is fallen! Solomon Rappoport, Great Rabbi of Prague, died on the 16th of October. We shall, in our next, give some details of the life of this eminent man.

THE EXPEDITION TO ABYSSINIA.

The British Government intends to send out with the expedition Mr. Deutsch, one of the ablest employees of the British Museum. The Jewish Chronicle expresses the hope that he will inquire into the condition of the Falajias.

ALGIERS.

The Archives Israelites contains a letter from Algiers, expressing full concurrence in the proposal to hold a general sanhedrin in Paris.

LONGEVITY OF THE JEWS.

The Jewish population of Europe amounts to 3,692,192. In Germany there are 131,356 Jews, or 1 in 105 inhabitants; Austria, 1,048,147 Israelites, or 1 Jew in 33 inhabitants; Russia, 142,784 Jews, or 1 Jew to 42 inhabitants; Turkey, 260,000 Jews, or 1 to 61 inhabitants, etc. The average age at which Christians die is the 26th year; the average age of the Jews is 37 years.

CINCINNATI.

Dr. Lilenthal, in one of his sermons, spoke on the opinions the Jews hold concerning the salvation of the Christians. "The committee of a Christian society had come to him with the question, whether the Jews believe that the Christians will be saved. No. Why? Because they do not believe that they themselves shall be saved. How is that accounted for? We know nothing about a salvation en masse; every one among us trusts to his own merits, and cannot count on anything else but his individual merits when appearing before God. That is a very tolerant doctrine, was the answer. No, I said, it is the voice of universal justice, and good common sense."

THE JEWS OF THE SAHARA.

A correspondent writes to the Israelit: "Some days ago I had an opportunity of conversing with the celebrated traveller Rohlf. He, as known, accomplished the perilous journey from Tripoli across the Sahara and Sudan to Lagos and the Gulf of Guinea. He discovered, in two oases of the Great Desert, four villages with a pure Jewish population, even outwardly distinguished from the rest of the population by their white skin. These Jews earned a livelihood by handicraft and commerce, live in a very sad condition, as they are frequently disquieted by the robbing Bedouins, from whom they have much to suffer. They possess written scrolls of the Law."

PRUSSIA.

Baron Rothschild, of Frankfort, will, it is said, be nominated a member of the Upper House of the Prussian Diet, as a mark of the King's confidence.

SIR MOSES MONTEFIORRE.

Sir Moses Montefiore has established a college at Ramsgate, in memory of his beloved wife, Judith, Lady Montefiore.

MORAVIA.

The Austrian Minister of Public Instruction has convened a conference of Jewish schoolmasters in Moravia, in order to regulate the instruction in Hebrew in the elementary schools.
THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.