

THE
HEBREW CHRISTIAN WITNESS
AND
PROPHETIC INVESTIGATOR.

אֲשַׁבֵּעַה בְּהִקְיֹן תְּמוֹנָתֶךָ:

“I SHALL BE SATISFIED, ON AWAKING, WITH THY LIKENESS.”
Psalm xvii. 15.

No. 1.]

JANUARY, 1877.

[NEW SERIES.]

TO THE READERS OF THE NEW SERIES.

WITH sincere gratitude to Him from whose bountiful hands we have received countless mercies—mercies in sickness and in health, in sorrow and in joy, in despondency and in confidence, in exigency and in affluence—do we resume the work of faith and labour of love which He, the God of Israel, by many a gracious token, has evidently committed to us.

Our readers are aware that after four years of incessant literary toil, and pecuniary expenditure far beyond our power, we began to feel imperatively called upon to take rest for a time, that we might recruit our health, energies, &c., whilst in recess. The Magazine was therefore put in abeyance, and lay dormant during the year which has now closed upon us.

Many were the meditations and searchings of heart which daily occupied our thoughts during the former months of the year just passed. It was often an anxious problem—sought to be solved by prayerful contemplation—whether THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR was destined to resume bearing the testimony, which it was privileged to do so effectively—notwithstanding certain admitted defects—month by month, for four consecutive years. It was true that the rest and change of work and scene had done much, with God's blessing, towards renewing our health and energies. As far as those requirements were concerned, we were ready and willing to resume the work at any time these six months; but

there was another important *desideratum*: To be able to carry on the work without a repetition of anxiety about pecuniary losses, we felt that we must be backed by a RESERVE FUND, to meet the expenses incidental to so important a publication. This consideration baffled us for some time in our attempts to arrive at a solution to the engrossing problem; the missing link could not be dispensed with.

The missing link was, however, supplied by a Hand which holds the hearts of His people, and the problem was thus solved by divine WISDOM. For the last six months, numbers of letters from our former subscribers and well-wishers began to remind us of the vast amount of important good which our Magazine was the means of effecting during the years of its activity. Many a brother in Christ, as well as many an inquiring brother, still halting between the synagogue and the church, began to urge upon us that it was high time that our testimony should once more begin to make itself heard. One dear Christian brother—a constant reader of, and the greatest benefactor to, our periodical since its establishment—accompanied his reminder, dated “the 12th of September, 1876,” by a promise of ONE HUNDRED POUNDS towards a RESERVE FUND of THREE HUNDRED POUNDS, if TWO HUNDRED POUNDS more were forthcoming from other sources towards the same fund.

Encouraged by the generous offer, we ventured to submit the practical suggestion to other friends of our cause and our Magazine. Our appeal has met with favourable responses from several quarters, though not as yet to the required extent. Having informed our practical friend that our success hitherto has only been partial, he at once waived his original condition, and sent us a cheque for the amount of his promised subscription. We cannot, after all these intimations, but consider it our bounden duty to recommence the publication of our humble testimony, in vindication of the Oracles of God, according to their utterances in THE SCRIPTURES OF TRUTH in the Old and New Testaments.

This will be evolved by researches and their results in sacred archaeology, philology, and Biblical exegesis, bearing on the past, present, and future, of the land and people of Israel. We therefore recommence the NEW SERIES of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, full

of faith and trust that He who has helped us hitherto will continue to do so, according to our exigencies and need, and bless our record to many a reader. Our faith receives daily fresh fervour and ardour by kind letters from our former readers and contributors. We cannot afford space even for brief quotations from all the epistles which reach us continuously on the subject of our NEW SERIES. We shall, however, just furnish a very few specimens of the feelings which animate our friends towards our work.

From a Scripture Reader: "I write to you from a sick-bed. . . . I rejoice to know that THE HEBREW CHRISTIAN WITNESS is to reappear, and to make its voice again heard. May JEHOVAH bless your humble testimony for His own glory, and the good of Israel," &c., &c.

From an able and well-known author:—"I am pleased that there is some prospect of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR again making its appearance. . . . My pen is at your service I will respond as the Fountain of Wisdom gives me ability," &c., &c.

From an eminent Christian, who drank deeply from the FOUNTAIN OF WISDOM:—"I rejoice to hear that THE HEBREW CHRISTIAN WITNESS is about to awake from sleep. . . . It appears to me that we are arrived at a very critical period of this world's history; and your people have to play the principal part. May the Lord open their eyes to the days of trial so fast approaching," &c., &c.

From a very aged Hebrew Christian clergyman to a mutual friend:—"Accept my sincere thanks for your kind letter, and more especially for the prospect of seeing again THE HEBREW CHRISTIAN WITNESS. . . . As I highly esteem that periodical and more so the able Editor and beloved brother I shall consider it a favour if you will have the kindness to put my name down as a subscriber," &c., &c.

From another veteran Hebrew Christian, an eminent Professor of Philology:—"I need hardly tell you that I felt a great interest in THE HEBREW CHRISTIAN WITNESS, and that I assisted in it as far as I could, and that I should rejoice much if it could be revived, as, in my humble opinion, it had the tendency of doing a great deal of good, fighting the battles of our Holy Faith valiantly," &c.

From another learned Hebrew Christian, a minister of the Church of Scotland:—"From my whole heart I wish you all success with the reissue of your Magazine. . . . I hope you will be cheered by a goodly number of subscribers too, and above all by seeing great good done by means of it. That is, after all, the main thing,—as that I know you desire; and therefore I trust that, as in the case of the Redeemer, to you too, as His follower and disciple, may be fulfilled, *יִשְׁבַּע נַפְשׁוֹ יִרְאֶה יִשְׁבַּע* &c., &c.

From a merchant in Hampshire:—"I was much pleased to receive your letter as to the renewal of your most valuable and interesting periodical, and I trust that you may have strength and everything else necessary to proceed with the important work," &c., &c.

From a venerable Christian friend in Kent:—"The restoration of your health and resumption of the editorial for your valuable periodical, THE HEBREW CHRISTIAN WITNESS, are matters for thankfulness to the All-Gracious Benefactor and Disposer of events. I rejoice especially that your testimony with regard to Divine Prophecy will be renewed. The general indifference on the subject is much to be deplored," &c., &c.

From a Nestor D.D., a dignitary of the Church of England, in the county of Durham:—"I have not taken another periodical in since THE HEBREW CHRISTIAN WITNESS disappeared, because nothing I have seen pleased me so well. I trust by God's blessing you will raise the required sum, and let us have THE WITNESS going forth to the fight with renewed vigour," &c., &c.

From another aged Divine, Theologian, and Author:—"Though I think I wrote last to you, I cannot resist the promptings of gratified feelings to write to you again; to tell you how heartily pleased I am at the intelligence that the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is about to resume bearing its faithful testimony to the fulfilment of God's promises to Israel in, and through, Christ Jesus," &c., &c.

From a venerable M.D. in Sussex, a voluminous author on

¹ "He shall see of the travail of his soul, and shall be satisfied." Some pertinent critical observations on this prophecy may be found in Margoliouth's *THE PENITENTIAL HYMN OF JUDAH AND ISRAEL AFTER THE SPIRIT: AN EXPOSITION OF ISAIAH LIII*.

Prophecy :—"I shall be glad to see coming forth once again THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR; and therefore with great pleasure contribute," &c., &c.

Here is an extract from a letter, addressed to the editor, by a Jewish gentleman, who is in close connexion with the great metropolitan synagogue :—"I am very glad to learn that you are quite well now, and able to resume the publication of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR. I am not the only Israelite who wish you every success," &c., &c.

We might easily fill the whole of this number with extracts from letters to the same effect, from every county in the United Kingdom, as well as from every British colony, but we have more important matter to bring before our readers than mere statements respecting our humble efforts. We shall, however, give one extract more. It is from one of many others after its kind, which we have received from the United States of America and the British Colonies. The letter from which we extract the following is dated "August 10, 1876, Mafeteng, Cape of Good Hope :—

"I regret to find that so valuable a publication should be discontinued, and for the cause you mention, which I pray God in His mercy to remove by the complete restoration of your health. We have many Israelites in South Africa; some of them wealthy and influential men, others who like to be called 'religious,' or 'orthodox.' Members of both classes have read your Magazine with much interest. Some have expressed an opinion that 'it is one of the most interesting of the present day.' I should be very glad to continue to lend it to them, and will therefore request of you to send to my address THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, should it be continued for the year 1877," &c., &c.

Much of our thoughts, during the year that our Magazine was in abeyance, has been employed on the various animadversions, censures, and strictures which friends and foes have offered on the mode of our conducting that publication. We venture to trust that our old readers, as well as the readers of the NEW

SERIES, will own that we have availed ourselves of both friendly and adverse criticisms, and that our QUARTERLY is such a publication as must commend itself even to the minds of the most sensitive of Christian readers.

We now introduce our publication to our readers as a QUARTERLY. The change from a *Monthly* to a *Quarterly* has been often urged upon us, and for very cogent reasons. *Weeklies* and *Monthlies* are so numerous that they scarcely have a chance of a perusal, especially by such readers as claim our most earnest solicitude. Taking therefore into consideration the suggestion thrown out by our valued friend PROFESSOR DELITZSCH, of Leipsic, in one of his last year's numbers of his *Quarterly*, *Saat auf Hoffnung*, as well as the opinions of several esteemed Hebrew Christian brethren, we have decided to begin our NEW SERIES as a QUARTERLY. We feel assured that our readers will endorse the change as one for the better; they will not fail to recognize it as a greatly improved publication in tone, style, and subject-matter. In short,—our readers will have good reason to own that the NEW SERIES of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is, in the truest sense of the phrase, A HIGH-CLASS QUARTERLY.

The following are some of the subjects which will, from time to time, form the themes of the writers in our new series:—

EXEGESIS. This department will embrace a thorough critical system of Biblical hermeneutics. It will furnish, at the same time, a digest of the mode of Scripture-interpretation adopted, and followed, by the Talmudists and Rabbinites, ancient and modern.

PROPHECY. This subject will comprehend examinations and investigations of fulfilled, and yet unfulfilled, predictions recorded in "THE SCRIPTURES OF TRUTH." Also a critical analysis of the different Schools of Prophetic Interpretation.

OUR READINGS IN THE HEBREW SCRIPTURES. We are often urged to give permanence to the observations and remarks which we think proper to bring before our fellow-students of the original of GOD'S WORD, as contained in the Old Testament, at our weekly and fortnightly gatherings over which we

preside, as well as to the amicable discussions on the same. We purpose to make the pages of our NEW SERIES the means by which the result of our researches in those HOLY FIELDS may be preserved.

HISTORY. Sacred and Secular ; Biblical and post-Biblical, will be included under this heading.

BIOGRAPHY. This department will treat of the lives of eminent Jews which illustrate both God's Grace, and His Providence, towards the House of Israel. Family narratives, illustrated by domestic episodes and anecdotes, such as throw a halo of interest over a tale, and inculcate the noblest ethics, will also come under this head.

The solution of the oft-propounded problem, "WHAT IS THE TALMUD?" will be facilitated by our supplying the readers of this series with a digest of each Talmudical treatise, separately. The Talmud shall speak for itself as much as possible. Such of the English reading public as care for the subject shall have an opportunity of reading a fair and an impartial account of the voluminous work from the pen of A TALMUDIST OF TALMUDISTS.

The leading feature of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR will be the diffusion of accurate information respecting the Land of Israel and her world-wide dispersed children.

In conclusion, we are desirous to enlist the prayerful, practical and active sympathy of all friends of Israel—and especially so of *every* true-hearted HEBREW CHRISTIAN—in our behalf, as well as in that of our staff of fellow-labourers. The NEW SERIES will then—waiting upon the Lord—commence its course, after the year's slumber, with renewed strength. For though the Magazine was dormant for a year, we were all the time collecting and arranging materials for the hour when it should be roused to fight again the good fight of THE FAITH.

We are not ashamed to own that it is our heart's desire and prayer to God that in all our works begun, continued, and ended in Him, we may glorify His most Holy Name, and finally by His mercy obtain everlasting life. So that we may realize the fulfilment of the motto, which we have chosen, in a

nobler sense than the mere awaking of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, after a year's slumber. We look forward to an infinitely more effulgent awaking, when we shall rest from our labours and be for ever and ever in the presence of Him who never slumbereth nor sleepeth. It is to that awaking especially that we have respect when we adopt as our motto:—

אשבעה בהקיץ תמונתך :

“I SHALL BE SATISFIED, ON AWAKING, WITH THY LIKENESS.”

THE VOICE OF BELIEVING ISRAEL.

THE future historian of the vicissitudes of the English periodical press will find materials for a few interesting chapters on the rise and progress, the conflicts, and conquests of the Anglo-Jewish Magazines, both Christian and anti-Christian. It is not our intention to apply either our time or our space to such chapters. We simply wish to inaugurate our NEW SERIES by a brief sketch of the chequered annals of the Jewish periodical literature in this country.

Jewish Journalism began amongst the members of the English synagogue about 1830, under the editorship of the late talented Dr. Raphael. This beginning was in the shape of a small demy 8vo. sheet weekly. It was devoted chiefly to articles on Hebrew Literature, and to translations, into English, of a certain class of Jewish lore. That periodical was rightly named THE HEBREW REVIEW. It was conducted with marked ability and talent. It expired, however, after a precarious existence of three years.

The next synagogue attempt at a Jewish magazine was made about 1840. A fortnightly large quarto sheet of eight pages made its appearance, under the title of THE JEWISH CHRONICLE. It was espoused principally by members of the Portuguese synagogue. It was not distinguished for first-rate ability or talent. It died in its infancy after a few months' hard struggles for life.

About the same time קול יעקב, JACOB'S VOICE—another fort-

nightly Jewish Magazine, also a quarto eight-page sheet—began to make a noise. It was started by a man named Jacob Frankel. The distinguishing characteristic of that *fortnightly* was the intense intolerance and hatred, of the proprietor and editor of that paper, towards believing Israel. His co-religionists were not certain whether the promoter of that magazine meant to represent his organ as the *voice* of the Jewish nation, or his own individual *voice*. Anyhow they often quoted, in connexion with that sheet, our patriarch Isaac's perplexing epigram:—"The voice is Jacob's voice, but the hands are the hands of Esau." Jacob Frankel, after a couple of years' vapouring, sold the magazine to a co-religionist, and Dr. A. Benisch became the editor of the *Voice of Jacob*.

After a few years' discordant noise the *Voice of Jacob* was suddenly silenced, and another magazine, under a former title, *The Jewish Chronicle*, appeared. This magazine—after many changes in tone and style, in size and time of issue, in proprietorship, and editorship—has now settled down as a *Weekly*.

In 1846, the late Mr. Moses Samuel, of Liverpool, began to publish a *Monthly*, under the title of כוס ישועות, *The Cup of Salvation*. But the cup—it did not sparkle—drained its bearer fiscally and editorially, in the course of a few months. It then altogether disappeared from the few library tables, upon which it might, now and then, have been seen untouched and untasted. In 1859, the late Mr. Breslau made an effort to resuscitate *The Hebrew Review*, but after several galvanic applications it fell dead again, more so than ever, and never likely to be revived again.

In 1866, a new weekly synagogue paper was started, under the appellation of *The Jewish Record*. It was conducted with considerable literary power; but the managers not being respectors of persons, and given to describe words and works as they deemed proper, their *Weekly* was not patronized by the Jewish community as it deserved. It did not outlive 1871.

At the end of that year, one of the under-masters of the *Jewish Free School, Bell Lane*, began to issue a new *Weekly*, under the imposing title *The Jewish World*. The promoter of that magazine began by most virulent and outrageous onslaughts upon Jewish believers in Christ. He not only indulged in vituperative abuse against Hebrew Christians, but he organized mobs

of the lower ranks of Jews to invade Christian churches during divine service, to cause disturbances, and to insult and assault any Christian Israelite to be met with in those churches. However, *The Jewish World* seems to have changed hands within the last year, and is now conducted on somewhat less discreditable principles than heretofore. This and *The Jewish Chronicle* continue their hebdomadal appearance on Fridays. So much for the *voice of unbelieving Israel* in this country.

Now for a brief sketch of the history of THE VOICE OF BELIEVING ISRAEL in this country. In one sense it may be maintained that the voice of believing Israel made itself heard, in the British Isles, ever since the Reformation, by the many published works of Anglo-Hebrew Christians. Especially so since the close of last century, since when the English press began to teem with all sorts of works from the pens of believing Israel. Moreover, from many a pulpit in the land began to sound forth the testimony of Jesus as recorded from the lips of Christian Israelites. All this received force and motive power by the organization of Missionary Societies for Promoting Christianity amongst the Jews.

It was not, however, till the year 1845 that a Christian Israelite Magazine began to be published, under the title "THE VOICE OF ISRAEL: A Monthly Magazine, conducted by Jews who believe in Jesus of Nazareth as the Messiah." The voice of believing Israel by means of that organ continued to be heard, to good purpose, for three successive years. The late RIDLEY HERSHELL, father of Farrer Herschell, Q.C. and M.P., was its editor, and some eminent Hebrew Christians were his coadjutors.

The remnant of the Israel of God, however, though rapidly increasing in numbers, was as yet too weak and too small to have been able to overcome the potent adverse circumstances which that remnant had to encounter. The voice of believing Israel was therefore hushed for a time. For the same reason, as well as on account of severe domestic trials, did the STAR OF JACOB—another Hebrew Christian Monthly, thirty-two pages, demy 8vo, started at Dublin, in 1847—disappear from the horizon of Anglo-Christian Israel, after a short, but useful, career of seven months.

In 1852, Dr. Nathan Davis, another Christian Israelite—author

Whilst, however, the clerical brethren, who acted with the

before Israel; and 2. To the Hope of Israel before the Gentiles.—III. To defend the Word of God, of the Old and New Testaments, against the attacks of Infidelity, Scepticism, and irreverent Criticism; and to promote its study in the original languages.—IV. To forward the spread of the Gospel amongst the Jews, in co-operation with existing Societies, and otherwise.—V. To watch over and promote the interests of Jewish Converts and Inquirers, especially in times of persecution, sickness, and adversity.—VI. To supply correct information about—1. Rabbinic Literature; 2. The religious views, rites, and ceremonies, and the civil and social condition of the Jews in various parts of the world; and 3. The progress of the Christian Faith amongst them.—VII. To encourage the publication of Books suitable for Converts and Inquirers; as well as works on the questions at issue between Christianity and Judaism, written in the spirit of love.

SECOND.—*Means.*—I. A Monthly Periodical.—II. Occasional Books and Tracts.—III. Weekly Conferences.—IV. Meetings of the Members and Associates, the Council, Board, and Committee.—V. A Yearly Course of Lectures, combined with Scripture Classes amongst the Jews.—VI. A Triennial Conference; and VII. A Relief Fund for Converts and Inquirers.

LAWS AND REGULATIONS.

THIRD.—*Membership.*—I. *Members.*—All Israelites, by birth or descent, who shall avow their belief in the Divine Inspiration and Authority of the Old and New Testament; be members of the Christian Church by Baptism; and subscribe annually, each according to his ability, towards the expenses and objects of the Association.—II. *Associates.*—Gentile Christians who shall subscribe to the Funds not less than Ten Shillings per annum.—III. Collectors of Thirty Shillings and upwards annually, shall be Members or Associates, during the continuance of their Collections.—IV. Donors of Ten Pounds and upwards, and Collectors of Twenty pounds and upwards, shall be Members or Associates for life.—V. Executors of Legacies of Twenty-five Pounds and upwards, shall be Life-Members or Associates; reckoning Twenty-five Pounds for each Executor in the order they are named in the Will.—VI. Members and Associates shall be supplied with yearly Tickets, on the payment of their Subscriptions, which shall admit them to the Conferences, Meetings, Sermons, and Lectures.—(?) VII. The Magazine shall be supplied at trade price to Members and Associates.

FOURTH.—*Executive.*—I. The Patronage of the Association shall be reserved for the Anglican Bishop of Jerusalem, when he shall be an Israelite by birth, or origin.—II. A President and Vice-President shall be elected annually from amongst the Members, and shall not be eligible for re-election within three years.—III. A Treasurer and two Secretaries (who shall likewise be co-Editors of the Organ and other Publications of the Association) shall be appointed for three years, and shall be eligible for reappointment.—IV. Four Auditors—two Members and two Associates—shall be elected annually, to examine the accounts of the Association.—V. A Council of Seventy shall be elected from amongst the Members in the following proportions, viz.:—Fifteen from residents within the Metropolitan District; fifteen from the Provinces, and forty from the Colonies and Foreign Countries. 1. The Patron, President, Vice-President, Treasurer, and Secretaries, shall be *ex-officio* Members of the Council. (?) 2. The Council shall meet Monthly; or, as circumstances may require, to transact the general business of the Association; seven shall form a Quorum. 3. The appointment of Treasurer, Secretaries, Auditors, the Annual Preachers and Lecturers, the Board of Publication, the Relief Committee, Sub-Committees, &c., shall be vested in the Council.—VI. Three Members shall be appointed by the Council permanent Trustees of the Magazine; and with the Editors, President, Vice-President and Treasurer, for the time being, shall constitute a Board of Publication, to superintend the Magazine and other Publications authorized by the Council. The Board shall meet Fortnightly, or oftener. Three shall be a Quorum.—VII. Three members shall be elected by the Council permanent Trustees of the Relief Fund to be raised; and with the Secretaries, the President, Vice-President, and Treasurer, for the time being, shall form a Committee for the Management and Distribution of the Fund. The Committee shall meet Fortnightly, to examine applications for relief, &c. Three shall be a Quorum. N.B.—The Secretaries and Editors shall have a fixed salary; the

present writer, were making their arrangements, and were making

other Members of the Board and Committee shall be paid their travelling expenses, when attending to the business of the Association.

FIFTH.—*Meetings, &c.*—I. A Weekly Conference of the Members and Associates for prayer, the study of the Scriptures in the original, and general intercourse on subjects of interest to the Association.—II. An Annual Meeting of the Members only, to elect the President, Vice-President and Council, and to transact any business of special interest to the Members.—III. An Annual General Meeting of Members and Associates (succeeding the last named), to which the public shall be admitted by tickets; and at which Addresses shall be delivered by Members and Associates.—IV. Two Anniversary Sermons by Members of the Association; one in an Episcopal, and one in a Nonconformist place of worship.—V. A Winter Course of Twelve Lectures, addressed to the Jews by Members of the Association:—Six in Episcopal Churches, and six in Nonconformist Chapels. Scripture Classes and Meetings for Inquirers, in connexion with the Course of Lectures.—VI. A Report published annually, including the two Anniversary Sermons, a list of Members and Associates, Cash Accounts, &c.; also a list of Baptisms during the year, and another comprising the names of all the known Christian Israelites throughout the world.—VII. A Triennial Conference upon the following plan:—1. It shall last three days. 2. Each day there shall be three Meetings, viz.:—from 9.30 a.m. to 12.30 p.m.; from 2.30 p.m. to 4.30 p.m.: and at 7 p.m. 3. On the first morning:—Inaugural Address by the President: Addresses by Foreign Members and visitors; a General Report of the past three years; other general business. 4. On the first evening:—A Sermon in an Episcopal Church. 5. On the second evening:—A Sermon in a Nonconformist Chapel. 6. On the third evening:—A Soirée and General Meeting. 7. On the afternoon of the first, and the morning and afternoon of the second and third days, Essays, Addresses, &c., on subjects and by persons previously selected by the Council: the time being equally divided between prepared Addresses and general Discussion. N.B. Special tickets shall be issued to cover the outlay.

SIXTH.—*Miscellaneous.*—I. The most cordial relations shall be maintained between the Association and all Christian Societies for the spiritual and temporal welfare of Israel; their co-operation shall be sought, and that of the Association rendered, on all suitable occasions, in furtherance of the common objects of doing good to Israel and seeking the peace of Jerusalem.—(?) II. No differences existing amongst Christians on Ecclesiastical and other questions shall be allowed to influence the Association, or be introduced into its Meetings, Sermons, Lectures, or Publications.—III. The President, or Vice-President, shall take the chair at all Meetings; and in their absence, a Chairman shall be chosen from those present.—IV. Whenever the votes shall be equally divided, the Chairman shall have the casting vote.—V. All Orders made payable on account of the Association shall be signed by two Members of the Council, Board, or Relief Committee, and countersigned by one of the Secretaries.—VI. The President, Vice-President, and Secretaries together, or any ten Members (by requisition addressed to the Secretaries), may summon a Special Meeting of the Association. Notice of such Meeting, stating the purpose, shall be sent by letter to all Members, at least fifteen days previous.—VII. None of the Laws and Regulations of the Association shall be altered except at the Annual Meeting, or at a Special Meeting of Members; such alteration shall be confirmed at the General Annual Meeting before it can take effect.

SEVENTH.—A MONTHLY PERIODICAL,

(?) STANDARD OF JUDAH.—: דגל יהודה

ISAIAS LXII. 10.—: הריטו נם עליהצמים

CONDUCTED BY
CHRISTIAN ISRAELITES.

OUTLINE OF CONTENTS.

I. THE BIBLE—1. Philology, 2. Criticism, and 3. Exegesis, of the Old and New Testaments.

ready for unfurling their STANDARD, the late lamented DR. SCHWARTZ, the immediate successor to RIDLEY HERSCHELL'S ministrations in London, published his prospectus. In that prospectus the new minister of Trinity Church announced that he was about to issue a monthly magazine, under the title of THE SCATTERED NATION, as the organ by which THE VOICE OF BELIEVING ISRAEL was to make itself heard. Not wishing to act in antagonism towards each other, some members of our conference resolved to give to DR. SCHWARTZ all the support they could afford, and thus strengthen and not weaken his hands. We felt conscious that there was no room for two Christian Israelite Magazines.

THE VOICE OF BELIEVING ISRAEL made itself heard for six successive years through the excellent Monthly, THE SCATTERED NATION. The voice was raised, month by month, by such Hebrew Christians as the Revs. Drs. DAVIDSON, EDERSHEIM, GINSBURG, J. B. GOLDBERG, A. A. ISAACS, MENSOR, MYERS, ADOLPH SAPHIR, &c., &c. The sudden death of DR. SCHWARTZ, in August 1870, and the subsequent changes in proprietor and editor, brought about the discontinuance of the publication of THE SCATTERED NATION in December 1871.

That THE VOICE OF BELIEVING ISRAEL might not be silent even for a month, THE HEBREW CHRISTIAN WITNESS began forthwith to bear record to THE TRUTH, in January 1872. On the demise of the QUARTERLY JOURNAL OF PROPHECY, at the close of 1873, our Magazine assumed, by the suggestion of many

II. RABBINIC LITERATURE—1. Reprints, 2. Translations, and 3. Outlines, of Ancient, Mediæval, and Modern Jewish Writings.

III. THE SYNAGOGUE, OR MODERN JUDAISM—1. The Worship of the Synagogue; 2. Social and domestic rites and observances; 3. Civil laws and usages of the Jews.

IV. ISRAEL AMONG THE GENTILES—1. Their settlement, 2. History, and 3. Present position in various Countries.

V. THE MESSIAH—1. The Controversy between Judaism and Christianity; 2. Missions amongst the Jews—their history and results; 3. Converts—Baptisms and Biographical sketches of, ancient and modern.

VI. THE LAND OF PROMISE—1. Its Geography and natural features; 2. Its History—Civil, Military, &c.; 3. Its present condition.

VII. MISCELLANEOUS—1. The Court of the Gentiles—Articles, Opinions, &c., contributed by Gentile Christians; 2. Correspondence; 3. Reviews of Books, &c.; 4. Poetry; 5. Current Events, General Jewish Intelligence, &c.; 6. Proceedings of the Association, viz.:—(1.) Weekly Conferences; (2.) Annual Meetings and Sermons; (3.) Winter Lectures and Classes; (4.) Triennial Conference; (5.) The Council; (6.) Board of Publication; (7.) Relief Committee; 7. Intelligence about the Members, viz.:—(1.) New Members; (2.) Births; (3.) Deaths; (4.) Marriages; (5.) Appointments; (6.) Publications; (7.) General.

readers interested in the exposition of prophecy, the title of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR. For four years—month by month—was THE VOICE OF BELIEVING ISRAEL heard by means of our humble testimony. We were aided by such voices as those of the Revs. A. BERNSTEIN, Dr. FÜRST, J. B. GOLDBERG, A. A. ISAACS, J. C. S. KROENIG, J. LOWITZ, E. SALKINSON, A. SCHWARTZ, H. A. STERN, M. WOLKENBERG, &c., &c.

At the close of 1875 we felt—as we have stated in our opening address to this new series—imperatively called upon to take rest for a while. We published, however, at the time the following

“IMPORTANT NOTICE.

“Circumstances have transpired—since the Number for December, 1875, of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR was in type—which leave the Editor and Proprietor no alternative but to put his publication in abeyance for a year.

“After four years’ incessant literary toil, and pecuniary expenditure far beyond his power, the Promoter and Manager of the Magazine feels imperatively called upon to take rest for a time, that he may recruit his health, energies, &c., whilst in recess.

“Should, however, any emergency arise—for the Magazine is not dead but sleepeth—such as may demand a faithful record for or against, the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR will be aroused to give its testimony in such an emergency; influenced neither by fear nor favour. Notice of the same will be given, by advertisement, in the ordinary newspapers.”

As early as last October we published, far and wide, that the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR was about to resume making itself heard in vindication of THE TRUTH. It would be in direct violation of a well-known matter of fact to insinuate that “among the many voices, all speaking in praise of our common Lord, one has too long been silent. It is that of believing Israel.” On the contrary, as it has been demonstrated in this paper, it is now upwards of thirty years that believing Israel began to raise their voice, and for ten years has done so continuously. Considering

the smallness of the number of Israel in the Church, as compared with Israel in the synagogue, in this country, THE VOICE OF BELIEVING ISRAEL contrasts favourably with *the Voice of unbelieving Israel.*

THE TESTIMONY OF OUR CONSCIENCE.

WE positively believe, from our heart of hearts, that "WE HAVE FOUND THE MESSIAH, WHICH IS, BEING INTERPRETED, THE CHRIST. IN WHOM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY. "HIM OF WHOM MOSES IN THE LAW, AND THE PROPHETS, DID WRITE, JESUS OF NAZARETH, THE SON OF JOSEPH." GOD MANIFESTED IN THE FLESH. THAT "CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH."

We shall endeavour to establish the incontrovertibility of our testimony on every one of the above positions, as we proceed with the solemn responsibility laid upon us. In this inaugural QUARTERLY we purpose to confine ourselves to an illustration of the record which the HEBREW CHRISTIAN, St. Paul, did bear as to Christ being "the end of the law for righteousness to every one that believeth." In this important record, the accomplished disciple of the renowned Gamaliel suggested a threefold testimony. I. Concerning the Law. II. Concerning the development of the Law. III. Concerning the effect of that development. To these three suggestions shall the testimony of our conscience, in this our issue, be directed.

I. THE LAW. It has become the fashion with a small circle of philosophical writers—falsely so called—to speak of the Law in disparaging terms. These writers betray their misapprehension both of the Old and New Testament, as well as of the Pharisaical method of illustrating the law. One of their file and rank penned the following sentence:—"The Pharisees had succeeded in converting the Mosaic system into so mischievous an idolatry of forms, that St. Paul does not hesitate to call the law the strength of sin. But in spite of this it is nevertheless clear that even the Pharisaic teaching con-

tained elements of a more spiritual religion than the original Mosaic system." We have neither the time nor the space at present to point out the fallacies contained either in the passage just quoted, or in the Essay from which it is taken. It is sufficient for our present purpose to remark that the holy men of old, who wrote as they were moved by the Spirit of God, speak of the law in different terms. David speaks of the happy man as one whose delight is in the law of the Lord ; in which he meditates day and night ; by which he becomes like a tree planted by the rivers of water. In another place the Psalmist breaks forth in joyful song :—

"The law of the Lord is perfect,
Converting the soul :
The testimony of the Lord is sure,
Making wise the simple."

How pathetically does the Psalmist exclaim, "O, how I love the law ; it is my meditation all the day." What! and the Law not having contained elements of spiritual religion! What did the last Old Testament Prophet mean, when he wrote, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments," since, if we believe a living author "On the Education of the World," the Mosaic system was not only already out of date, but never had any elements of "spiritual religion" in it? We might quote many more passages from the Old Testament to prove that modern Freethinkers are greatly at issue with the ancient Spiritual thinkers. No, St. Paul did not intend his words, in 1 Cor. xv. 56, to mean aught else than what he expressed, namely, that "the strength of sin is the law ;" because "the law is holy, just, and good," and makes the intensity of sin palpable. Yes, what St. Paul shrinks from hinting at is that which modern teachers boldly assert. Hear the words of St. Paul in his Epistle to the Romans :—"What shall we say, then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived and I

died. And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: but I am carnal, sold under sin.”³

The Law, then, according to the concurrent testimony of prophets and apostles, is a scheme of redemption, reconciliation, and salvation: redemption through a vicarious atonement; reconciliation to offended Deity, by means of a self-sacrificing Mediator; and salvation through His blood. The doctrine of imputed righteousness has been set forth in the Law, as well as in the Gospel. But in the former it was veiled in allegory, and illustrated by emblems and symbols; whilst, in the latter, the doctrine is set forth in the plainest possible terms, so that no excuse should remain for unbelief. “If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father.”⁴

It took a long time to unveil and to explain the purport of the mystic rites and sacraments of the Mosaic system. The intelligent, industrious, and sober-minded Christian students and philosophers discover that the Law was a system of progression and development, which has had its cycles of illustration and illumination, as well as other departments of the Almighty's work.

Suppose we borrow a few illustrations from natural science. The stupendous and powerful agency of steam was clearly in the Book of Nature's God long ere it became palpable and perceptible. Many were the contradictory theories which were propounded by divers shades of philosophers respecting the use and abuse of steam, even after its importance had been acknowledged. It took years before its claims were firmly established upon the narrow-minded world.⁵ The same may be said of the wonderful provision in the applicability of gas. Its existence

³ Rom. vii. 7—14.

⁴ John xv. 22—24.

⁵ The whole press of England brought to bear its united influence to exorcise the demon, Steam-locomotion, from the great minds of the discoverers. Lord Ravensworth was pronounced to be an incurable fool for advancing money for an experimental locomotive; and Mr. Stephenson was voted a coxcomb. A writer in the *Quarterly*

was unknown to the unnumbered ages before the beginning of this century. And when its applicability to lighting the streets was first suggested, the principal scientific man of the day pronounced the philosopher, who propounded the scheme, a madman.⁶ But the principal of that species of light was clearly laid down in the Book of Nature's God, long ere the naturalists and philosophers of the present century had any intimation of its existence. How long a period since the creation of the Universe had slipped away ere the multitudinous operations of electricity were even dreamt of in our philosophy! It is true that some ingenious Biblical students thought that its telegraphic department was intimated in the Bible, when the Almighty said to the afflicted Patriarch, "Canst thou send lightnings, that they may go, and say unto thee, Behold us?"⁷ Be this as it may, the Lord's address to Job, consisting of four chapters, is clear on the subject of man's short-sightedness,—the divers uses of electricity were unknown until a recent date. But would any one presume to say that the laws and regulations affecting that agency were not legibly put down in the Code of Nature's God? In like manner might we adduce photography, and a hundred other sciences which have been, and are daily being, made manifest. The laws contained in the Book of Nature's God may be said to be a system of progression and development.

Even so is the character of the science of righteousness, which is contained in the written volume of the Creator of Heaven and Earth, which St. Paul describes thus in his second letter to his "own son in the faith:"—"The Holy Scriptures, which

Review, not later than 1825, condescended thus to write, in a long, vituperative article, against a projected railway line:—"The gross exaggeration of the powers of the locomotive steam-engine, or to speak more plainly, the steam carriage, may delude for a time, but must end in the mortification of those concerned. . . . It is certainly some consolation to those who are to be whirled at the rate of eighteen or twenty miles an hour, by means of the high-pressure engine, to be told that they are in no danger of being sea-sick while they are on shore. . . . But with all these assurances, we should as soon expect the people of Woolwich to suffer themselves to be fired off by one of Congreve's ricochet rockets as trust themselves to the mercy of such a machine going at such a rate."

⁶ The writer had once the honour of meeting the Rev. Francis B. Grant, a late Rector of Shelton, Staffordshire—from whom he learnt that when Mr. Grant's father first proposed to light the streets of London with gas the most scientific man of the day, a personal friend, invited Mr. Grant to a friendly entertainment, with a view to dissuade him from bringing his "preposterous notion before Parliament," as it would be sure to cause his "consignment to a lunatic asylum."

⁷ Job xxxviii. 35.

are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God." Not in the vague and unmeaning sense which modern writers are labouring to put upon the word "inspiration." In that sense it would not be true that Holy Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."⁸

Let the reader just contemplate the revelations which were gradually made of the coming righteousness, in the various stages of the formation of the law. There is no need for our mentioning each revelation separately; they will occur to the reader's mind the moment we state the personages through whom, and to whom, the divine communications were made. To Adam, to Enoch, to Noah, to Abraham, Isaac, and Jacob, to Moses, to Samuel, to David, to Isaiah, to Jeremiah, to Ezekiel, to Micah, to Zechariah, to Malachi. Are we doubtful of the import of all those revelations, which were made to those holy men, then let us join for a while the two disciples on their way from Jerusalem to Emmaus, and hear what Jesus Himself thinks of the purport of the law and the prophets. Let not the doubting and unbelieving feel aggrieved at the appellation of "fools and slow of heart." Are they aught better than Cleopas and his companion, whom the risen Saviour thus addressed:—"O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His Glory? And beginning at Moses," adds the Evangelist, "and ALL THE PROPHETS, He expounded unto them IN ALL THE SCRIPTURES the things concerning HIMSELF."⁹ Hence said the great Apostle, whose inspired mind was stored with the whole of the Old Testament Scriptures:—"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster." . . . "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness

⁸ 2 Tim. iii. 15, 16.

⁹ Luke xxiv. 25—27

of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."¹

Some of the modern masters and teachers of the rising generation must bear with us, if we prefer the treatises in the Bible, "On the Education of the World," or "On the Interpretation of Scripture," to their theories on those important themes. The Evangelists and Apostles are, to the mind of the Christian philosopher, safer guides than certain modern writers who have of late years surprised the Church with such painful consternation. The Christian philosopher is convinced that the testimony of Jesus is the Spirit of the whole law.

II. The final development of the Law. "Christ is the end of the law for righteousness." How amply does the inspired writer of the Epistle to the Hebrews explain this momentous truth in the very beginning of his wonderful treatise:—"God," he commences, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." The writer then proceeds, in his vigorous and lucid style, to illustrate the words under review—"Christ is the end of the law for righteousness." He brings successively under review the High Priest, the Tabernacle, the Temple, the Sacrifices; in short, the whole Levitical system, and shows that it was "a shadow of good things to come;" which "good things" were brought to light by "Christ, the end of the law for righteousness." Well might St. Paul exclaim, when writing to the Galatians, and contrasting the final development with the gradual, but tardy, process of the legal dispensation, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements?"²

Let us revert again, for a few moments, to the illustrations from natural science which we have already adduced. What

¹ Gal. iii. 24, 25; iv. 1-5.

² Gal. iv. 9.

we should think of the individual who refused to avail himself of the present highly developed mode of locomotion, because he cannot comprehend the complicated process by which the wonderful velocity has been attained ; or because that in the process to the present state of its almost perfection, many who meddled with it, without understanding its principles, have perished ? Again, what estimate should we put upon the sanity of a person who would obstinately close his eyes to the marvellous development of the different sources of natural light, which we at the present time enjoy, because he has not a clear perception how such light springs forth from the darkest and blackest materials ? Should we think any individual in a healthy state of mind, who would resolutely refuse to receive a message, upon which his existence depended, until the principle of communication by electricity was explained unto him ? The same mode of illustration might be borrowed from photography, and a hundred other scientific developments, which are daily recorded and chronicled. Just so is the state of the spiritual—ay, and mental—sanity of a man or a woman problematical, who refuses to accept the righteousness, life, and immortality which are brought to light by the Gospel, because he or she cannot understand how the types, symbols, emblems, and prophecies contained in the Old Testament, foreshadowed, prefigured, and predicted, that righteousness, life, and immortality could only be achieved and secured by Christ first suffering, and then entering into glory.

“Christ is the end of the law for righteousness,” is a truth which is capable of acceptance by the youngest and most untutored. All that labour and are heavy laden may avail themselves of that glorious announcement, and find rest to their souls, without the drudgery of wading through the process of the gradual development of God’s plan of salvation and scheme of redemption. The hungry man wastes not any time ere he partakes of proffered food, by inquiring and quibbling as to how the bread attained the shape in which it is presented unto him. He loses no time to satisfy the cravings of his body, and leaves all secondary inquiries for a time when his mind is at ease, and his body strengthened, by reason of his great wants having been supplied. The thirsty, scorched, and parched traveller stops not to question how the water is welling up from the fountain which

is laid open to his sunken eye, wearied and longing frame ; he does not prolong his sufferings, by racking his brain as to the depth of the source whence the gracious supply springs up ; he is not fastidious as to the make and shape of the vessel by which he is permitted to draw the refreshing and reviving draught. He stoops down at once, with unspeakable gratitude,—we speak from experience, we have suffered hunger and thirst in Eastern deserts,—and drinks in the, to him, “living waters.” The sick man lingers not, for hours and hours, to analyze and examine the medicine, which his physician prescribed for him, before he takes it. He leaves the scientific inquiries for a more convenient time, when the medicine shall have produced the desired effects, and restored the patient to his former health and vigour. He is told, and he believes his earthly physician, that his recovery depends upon his taking the prescribed cup ; he hesitates not, but does as he is told, and he reaps the benefit of his faith. The belated, benighted, and misguided traveller does not sit down to speculate, when all of a sudden a light springeth up before him, whence that beacon of hope took its rise, how it came to shine before him, and to light him in the way he should go. He does not bewilder himself with the unnecessary problems, as to what sort of light that is which shineth before him ; he loses no time in any such superficial questions ; he at once directs his steps towards that providential beacon.

No more does the conscious, sin-stricken individual stop to investigate all the allegories, emblems, symbols, and rites of a former dispensation, before he accepts the grace, mercy, and truth offered to him. Nay, he closes with the offer at once ; and soon finds cause to adopt the triumph-song of the Psalmist :—

“ Bless the Lord, O my soul :
 And all that is within me, bless His holy name.
 Bless the Lord, O my soul,
 And forget not all His benefits :
 Who forgiveth all thine iniquities ;
 Who healeth all thy diseases ;
 Who redeemeth thy life from destruction ;
 Who crowneth thee with loving-kindness and tender mercies ;
 Who satisfieth thy mouth with good things ;
 Thy youth is renewed like the eagle's.”³

“ Christ is the end of the law,” the perfection, the completion !
 That is enough for the starving, thirsty, diseased, benighted

³ Ps. ciii. 1—5.

soul. Alas! experience has taught us that those who do not accept the light of that truth, do not only go astray themselves, but cause others to err also, both as touching the law in the Old Testament, and the grace in the New. "Christ is the end of the law." Would to God that some writers had given greater heed than they seem to have done to the words of the Apostle! It is an egregious mistake on the part of the Romanist and Free-thinker—both extremes meet in this instance—to teach that the Christian system is a system of development! No such thing! "Christ is the end of the law for righteousness!" The Christian system was completed when Jesus uttered His last word on the cross, *Τετέλεσται*, "It is finished."

III. The effect of that development. "Christ is the end of the law for righteousness to every one that believeth." TO EVERY ONE THAT BELIEVETH. The immediate and everlasting effect of that development was to render the righteousness of the Law of universal applicability. The undeveloped system was exclusive, and expensive. Only the very learned and the very rich could lay claim to the fulfilment, in some measure, of the religious requirements of that system. Our readers must remember the insolence of the Pharisees, during the memorable feast of Tabernacles, when the crowd listened to Jesus, and the Chief Priests and Pharisees sent their officers to apprehend the unprecedented Teacher. The messengers were enraptured and solemnly affected by the transcendent force of the preaching and teaching of the despised Nazarene; they would not, they could not, touch so pre-eminent a Master over the "wills and affections of men." They returned to their senders by themselves. The Chief Priests and Pharisees naturally exclaimed, "Why have ye not brought Him? The officers answered, Never man spake like this Man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers of the Pharisees believed on Him? But this people who knoweth not the law are cursed."⁴ It was part of the undeveloped system. "Have any of the rulers of the Pharisees believed on Him?" The rulers, the rich and learned, who can afford to offer all the sacrifices prescribed by the law, who can "cast in much" into the

⁴ John vii. 45—49.

Temple treasury,—“the rulers and the Pharisees,” who separated themselves to the study of the law, and the promulgation of the doctrines of that law,—have they believed on Him? “This people who knoweth not the law are cursed.” They have neither the learning nor the wealth which are required, by our system, to propitiate an offended God!

But the immediate effect of the final development was to break down “the middle wall of partition:” “Christ is the end of the law for righteousness TO EVERY ONE THAT BELIEVETH,”—to rich and poor, to young and old, to prince and peasant, to philosopher and serf, without exception. Henceforth it is “as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.” Even before our Lord uttered the comprehensive word *Τετέλεσται*, He had already taught the truth which St. Paul taught the churches. He taught it to the unhappy woman of Samaria at the well of Jacob; He taught it when He “sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in 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 that she had, even all her living.”⁵ Jesus taught the truth propounded in our text in the parable of the luxurious rich man and the sore-covered Lazarus; in the parable of the vaunting Pharisee and the contrite publican; He taught it in the parable of the householder and the hired labourers for his vineyard. He taught it when He sent back the two disciples of the Baptist with the following message:—“The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is *he*, whosoever shall not be offended in Me.” Jesus taught the lesson set forth by the Apostle when He lovingly said, “Come unto Me, all ye that labour and are heavy

⁵ Mark xii. 41—44.

laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”⁶ Or, adapting the Pauline words, “For I am the end of the law for righteousness to every one that believeth.”

THE STAR OF PEACE.

BY BEN. ABRAM.

CHAPTER I.—THE VOYAGE.

THE evening sun was casting his slanting rays over the mountains and valleys of the island of Jamaica. The Blue Mountain peak rose sharp and clear above the range which is called by that name, and its rounded outlines formed a striking contrast to the St. Andrew's Mountains, with their broken and volcanic surface, standing out boldly in the foreground. The rains of spring had covered the island with tropical verdure, and the eye rested with delight upon the green patches, which far up the mountain-side interspersed the primeval woods. Above, at various points, might be traced the coffee plantations, which were at that time as prolific of wealth as any gold or silver mine of the east ; and lower down, like gigantic reeds, rose the waving and feathery tops of the sugar-cane, which was an equal source of gain to the possessors of estates. Through the clear, tropical atmosphere the settlements and dwelling-houses might be seen sparsely scattered on the mountain ridges, and the flourishing town of Kingston, by a gentle slope, stretched over the lower part of the plain, till it reached the water's edge.

Here all was life and animation. The wharves and landing-places were filled with the productions of the country which awaited shipment, or the merchandize which the mother-country sent in exchange. Some vessels were discharging their cargoes, others were being laden by gangs of negroes, whose merry laugh and frequent jokes gave the impression that the bonds of slavery hung lightly upon their minds and bodies. Some vessels were

⁶ Matt. xi. 5, 6, 28—30.

under weigh, with the object of clearing the harbour and taking a safe course ere they were hindered by the darkness of night. In the clear, deep waters sported myriads of small fish, among which the young sword-fish might be seen in vast numbers. The invigorating sea-breeze was still fanning the cocoanut-trees, which were dotted about the city and the coast, and the mariner homeward bound knew that in a short time the land or western wind would rise and waft his barque onward towards the shores of old England. The scene, when once beheld, could never be forgotten, both in the beauty and the variety of the objects which crowded on the eye in every direction.

A fine barque, deeply laden with sugar, was just about to put off from one of the central wharves. Sailors on the tops and on the rigging were busily loosening the sails, and some below were bracing up the yards. The captain on the after-deck watched the proceedings, and gave directions through his trumpet. The passengers appeared but few, and these were taking a last farewell of friends—some with the vivacity of those who had no strong tie to bind them to the land, and others with the emotion which none but those can understand who are about to be separated from their loved ones by a vast interval of distance and time.

To one group our attention may be particularly addressed. A middle-aged gentleman, with a wife several years his junior, were gathered, together with their children, in a rather secluded part of the ship. The children consisted of a boy in his thirteenth year, another of eleven, and a girl who might be ten. The mother's tears showed that she was about, for the first time, to part from those whom she most loved, and the little girl's flowed in sympathy. The muscular movement of the father's countenance made it evident that it was with no little effort that he mastered his feelings. The two approaching voyagers were the boys, who seemed to be wavering between the attempt to appear manly and cheerful, and the tears, which in spite of themselves, rolled down their cheeks.

But the last words of adieu and affection were suddenly checked by the cry of the captain, "Now, ladies and gentlemen, the vessel will soon be under weigh, you had better land without delay." The father placed a hand on each head of his boys, who bent reverently before him, as in a subdued voice he said,—

“The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.”

“All ready there? let go the hawsers,” cried the captain, and as the friends of the passengers of both sexes passed over the gangway of the good barque “Content” on to the wharf, the sails began to fill and bore her off from the shore. Handkerchiefs were waved, and tearful eyes looked their last “adieu” to those whom they might never meet again, and soon even the trace of their forms was lost to the gaze.

Abraham and Isaac Dacosta watched long and eagerly the figures on the receding shore, who followed them with the like anxious gaze. The emotion of the boys was manifested by deep sobs. It was the first time that they had known the pangs of separation from those to whom they were most attached. Even two or three days’ sojourn in the mountains during the hot months had been of rare occurrence, and the first impression of this trial deeply moved them. But soon the various objects around them attracted their boyish attention and diverted their thoughts from their first sorrow. As the vessel glided across the magnificent bay and harbour, capable of floating all the fleets of the world, they listened to two of their fellow-passengers, who were noting spots and buildings, of which, in their Kingston home, they had known but little. “There is Port Henderson,” said one, “with the old guardship, the ‘Hercules,’ lying off the shore.” And as they rounded the narrow entrance with the deep water bathing Port Royal on the other side, with its groves of cocoanut-trees, the long line of the “Palisades” burst upon the view, which formed the southern extremity of the harbour. The setting sun was gilding the mountain peaks, and throwing out the edges in sharp relief against the deep ravines, when an old officer, observing the intent gaze of the boys upon the resplendent panorama, said, “Ah! young gentlemen, you may well look upon those mountains, you will never see their like again. I have been in most parts of the world, and I know of nothing that can be compared to them.” Pleased with this reference to the land of their birth, the boys were soon in the thick of a conversation with the old mariner, who had served his full time and was returning to England, to spend the rest of his days in the home of his boy-

hood. While noting passing objects, he told them of incidents in his own travels and voyages, which at once won their interest, and made Lieutenant Humphreys a great favourite with them during the term of their voyage. The sea-breezes died away, but soon the flapping sails were filled with the westerly wind, which raised the waves and gave a premonitory notice that all would not be so smooth as it had been.

“Look, Isaac,” said Abraham Dacosta, “at the evening star. It seems to be double its ordinary size, and brighter than usual.”

“Yes,” replied Isaac, “it looks as if it had come out to watch over us during our voyage. It is a pleasant sign,—we will call it

“THE STAR OF PEACE.”

The dinner-bell now rang, and the boys saw for the first time all their fellow-passengers gathered together. One was an old planter, whose failing health had led him in company with his eldest daughter to try a change to the bracing air of England. A missionary who had served his full term in one of the most unhealthy parts of the island, was returning “home” with a second wife, and the two children of the first, whose remains rested beneath a tamarind-tree in the fast-receding tropical churchyard. Two young men were going to England on business, and a couple of invalided officers, with their new friend Lieutenant Humphreys, made up the party. The captain remained on deck, to keep his eye on the ship, while the first mate did the honours, with the purser as his *vis à vis*. The effect of the rolling of the ship soon made itself felt, and Isaac Dacosta was one of those who beat a retreat to his berth, to the great amusement of his brother Abraham, who was proof against sea-sickness.

The first three or four days were distinguished by the discomfort which kept several of the passengers from the table and some even to their berths. Isaac had a full allowance of sea-sickness, but he resolutely struggled against it, and was one of the first to face the dinner-table and conquer. Although at first the narrow accommodation of a vessel of four hundred and fifty tons burden was irksome, yet every one seemed soon to fit into the circumstances of their position, and to take their pleasure in the little world in which for a time they would be confined.

Chess, draughts, and dominoes, were in great request, and although the captain, who without being a pious man had a great respect for religion, did not encourage the use of cards, yet these sometimes might be seen. The little company were soon on friendly terms, and quickly seemed to fall into friendships which however agreeable might not be of a lasting nature. The passengers had full opportunities for studying each other's character, and we shall take advantage of this favourable pause to form some estimate of the two Jewish youths whose future we are to follow in this narrative.

Both Abraham and Isaac Dacosta were unusually good-looking. Their carriage and appearance had earned for them the *soubriquet* of "The Royal Princes" among their more immediate friends. The features of Abraham were fine and regular; his eyes were grey, and his hair of a lighter hue than that of his brother, and he was considered the handsomer of the two boys. But the dark hair of Isaac clustered over his broad white brow, and his hazel eyes were of the finest Jewish type. When we know more of his parents we shall find that it was from his mother that he had gained his looks and his beautiful teeth. He was a better-grown boy than his brother, and his figure and broad shoulders were perfectly formed for strength, grace and agility. In climbing one might detect a little stiffness in one knee, the result of a cold which had been caught through the negligence of a nurse. This was but little felt in the prime of his life, but in his declining years was the cause of a fractured knee-cap which was a source of weakness and trial at its close.

But we anticipate.

Life on board a vessel which is traversing the pathless ocean is not often distinguished by many incidents. Yet there is enough in the proceedings of each day to afford variety and pleasure. Our two young friends became great favourites with the sailors. When anything was to be done in trimming the sails, coiling ropes, or casting the log to know at what rate the ship was sailing, they were usually on deck to give a helping hand. They soon learnt to make bowling knots, sailors' knots, and all the other matters connected with the handling of cordage, and even at times tried their powers with the needle in helping to mend the sails. One day the ship got amongst a

large shoal of flying fish, and some of them flying on board, there was great excitement among the passengers in examining these winged creatures of the deep which seemed to present a combination of the fish and the bird. The sailors knew that this indicated the presence of dolphins, who feed on their smaller species, and soon lines were out in the successful attempt to get two of them on board. The brilliant colours of the fish as it flapped upon the deck was a sight never to be forgotten, though the steaks which were cut from its sides and which they tried that day at dinner were pronounced to be only fit for the sailors.

On the east coast of St. Domingo they were becalmed. The mighty ocean, so often tossed about with its winds and waves, became like a vast mirror. Suddenly the vessel was surrounded by a shoal of small fish, red in colour, and about the size of the gold fish. These continued for several hours to swim round and round the ship. A bucket let down the side brought on board a considerable number, but neither the officers nor the crew were disposed to run the risk of eating them.

But the calm was the forerunner of a violent storm. A fierce north-western wind came down on them about two days after this, and produced all the discomforts which generally accompany such storms. The waves often broke over the vessel, and obliged them to batten down the companion staircase which led to the cabins. The supply of fresh air was small, and the steam of the sugar, with which the vessel was laden, rising up in the cabins without much means of escape, was so disagreeable as to excite sickness again among some of the passengers. The process of cooking under these circumstances was difficult, and for two days the passengers had to content themselves with "sea-pie" or the materials of their dinner all thrown together and cooked in a thick paste.

The Dacostas seized the first opportunity the captain gave them to get on the deck, holding on fast to the rigging and the spars. Well might they gaze with wonder at the wild and terrible scene. The sea was running mountains high, and when the ship went down in the trough or hollow, seemed as if nothing could save her from destruction. And then she would rise on the crest of the waves, with the deep valley of waters on the

right hand and the left. A jib and close-reefed topsails were the only sails which were set, but even with these their barque was borne along at a great speed. But after three or four days of such weather, they were again gladdened by sunshine and peaceful progress. This was the only storm of any importance which the "Content" experienced on her homeward voyage.

The first Sunday which was spent on board was one of too much discomfort and sea-sickness to think of a service, but the following Sunday the passengers, and as many of the crew as could be spared, in their Sunday clothes, assembled in the cabin, when the service was conducted by the missionary, who also gave them a suitable and earnest address. Abraham and Isaac Dacosta did not appear on this occasion. They now and then peeped through the skylight to note what was going on.

"That is the way, Isaac," said Abraham, "in which the *Goyim* worship their God."

"One Sunday," rejoined Isaac, "I peeped into the parish church in Kingston. But father was very angry, and I promised him never to do so again."

And in truth this was one of Mr. Dacosta's injunctions to his boys. He cautioned them against having any conversation with their fellow-passengers on the subject of religion. When, therefore, after the service, the missionary finding that they were Jews, sought to draw them into conversation, they politely but firmly declined, giving as their reason for the refusal the wishes of their father. At no time during the voyage did they allow themselves to be drawn to the subject, and the missionary told them that he could not help admiring their obedience to their father's wishes, and as he knew him to be a man of probity and high character, he trusted that they would in other matters attend to his advice.

Mr. Dacosta was a man who occupied a prominent position in the synagogue of Kingston. This did not indicate that he was a scrupulous observer of Jewish ritual and customs. Much which could not be called *coshér* or clean was often seen upon his table, and the boys had learnt to be indifferent to these matters. There was nothing in their religious observances which had ever impressed them. A short prayer in Hebrew, which they did not understand, had been committed to memory, and said

morning and evening; and it may be, that it was the very ignorance of their system, that led them and their relatives more tenaciously to hold to Judaism.

But the voyage was drawing to a close. Soundings were taken, and showed that they were approaching the English coast. With what delight did they catch the first sight of the lighthouse at the Land's End! The next night the light of the Lizard was on the beam, and the following night they saw that at the Needles or Isle of Wight. The evening after they anchored in the Downs, and caught a sight of Dover Castle in the sunset.

CHAPTER II.—OLD ENGLAND.

The familiar and endearing term is the heading of our chapter. It gladdens the family fireside, and excites a pleasant echo in every part of the world. It is old, and yet ever new. Changes and material progress cannot alter the hallowed associations which dwell in the hearts of her children scattered in every land and clime.

But these changes have been many and varied. When the "Content" cast her anchor in the Downs, the outlines of the country were the same as they are now; but very different was its state in science, commerce, and manufacture. No steamers on the watery main, nor steam-engines on the land attracted the eye. The stage-coach, which conveyed its passengers from Dover to London in twelve hours, might be seen through the telescope ready for its start, or the boat, which once a week supplied more adventurous spirits with a tedious voyage round the South Foreland and up the Thames. But what the prospect lost in the progressive it gained in the picturesque. Hundreds of craft spread their sails to the breeze, and, as they reached their anchorage and settled for the night, gave interest and animation to all around. There was the deeply-laden Indiaman, and here the American clipper. From every land they seemed to have come, while stately and imposing, ranged amidst them the beautiful lines of an English frigate, which had been cruising in the Channel and with magic precision was furling her multitude of sails.

Abraham and Isaac Dacosta could hardly leave the deck

during this memorable day, and still were noting the chalk cliffs, and the grassy uplands, and all the novel objects which surrounded them, as the sun set and the stars appeared. The keen frosty air of the 1st of May did not cool their ardour. Looking upward, and surveying the evening sky, Isaac exclaimed, "Abraham, there is our old friend again, 'THE STAR OF PEACE.' It greeted us when we left Jamaica, and now it welcomes us in England."

At early dawn the bustle aroused the young sleepers, who hastened on deck to feast their eyes on the surrounding scene, and to join in the process of weighing anchor. The wind was somewhat adverse to them, so that, when under weigh, the ship had to tack to and fro, in order to enter the mouth of the Thames. The little sailors took their part in these manœuvres, and as the captain was heard with his speaking-trumpet giving his orders, "tacks and sheets," "helm's a lee," "mainsail haul," they would be ready to run off with the main-sheet, much to the satisfaction of the old Jack Tars. It was the pride of Captain Dickson that he always sailed up the river with every stitch of canvas set that his ship could carry. A gentle wind rendered this easy. Sky-sails and studding-sails were all set, and majestically the "Content" sailed up the great highway of England's commerce and renown. Gravesend was then but a village, and there was but little of importance except Tilbury Fort until they reached Woolwich and "lay-to" off Blackwall. Greenwich Hospital, with all its memorable associations was in sight, but the West India Docks unfolded the jaws of their "locks," and soon the ship was lying at her berth, ready to discharge her cargo.

Every face was lighted up with pleasure at the happy termination of a somewhat tedious voyage. For many of the passengers there were anxious friends who sprang on board to give them a joyful welcome. The Missionary was among the favoured number, but he did not leave without giving a special adieu to the Jewish lads, whose frank and open bearing he admired, while he prayed that God might enlighten their hearts and remove their unbelief. "The prayer of faith" would one day have its record of an answer in one at least of the two in whom he felt a peculiar interest.

There were no kindly faces beaming a welcome upon the two boys. They had friends in London, but they had not heard of the arrival of the "Content." But they were under the care of the captain, who asked them to accompany him to the owners of the ship, at whose office it was his duty to report himself. The environs of the docks were then, as they are now, covered with the habitations of the seafaring and industrial classes. The streets through which they wended their way were fitted to dissipate all the boyish legends that the streets of London were "paved with gold." But there was plenty of life and bustle. Street-cries resounded on every side. This was indeed great London, of which they had read and heard. And sweet sounds attracted their musical ears in the form of a hand-organ which had but lately found its way from Italy to England, and which drew around it a crowd which appeared to be more demonstrative than liberal to the poor Italian. Beyond it was another scene that had even greater charms for their youth and inexperience, for "Punch and Judy" were discoursing at their best to a large throng. The captain indulged their curiosity by a few minutes' stay before the mimic pageant, and in a few minutes more they were in the mazes of the City, threading their way to Mincing Lane, where was the first dwelling in England to give shelter to our young heroes. Here was the office of Daniel Mocatta and Co., the head of which firm received the captain as an old friend, and gave a kindly word to the Dacostas, whose father was one of their correspondents in Jamaica. It was strange to them to see a glowing fire in the grate, which, however, the frosty air rendered grateful and pleasant. Stranger would it have appeared to Isaac Dacosta, could he have conceived that in a few years he would occupy one of the lofty desks in that very room, and ere many more years had passed away would be a junior partner in the firm.

The boys were to be placed under the guardianship of a maternal uncle. He had been to the Docks, and, learning whither his young nephews had gone, appeared in due time with one of his sons, and carried them off to their house in Broad Street. The reserve which strange faces and strange scenes excited wore off, and the boys were soon "at home."

"Well, boys," said Mr. Hymen Samuels, the day after he had

received his nephews, "you must see a little of London, and then we must talk of school; Mr. Braham is ready to receive you at any time. In a week we shall be at the half-quarter, and I know that your father would object to your losing so much time with the summer holidays before you. But we must not say much about that now. You shall go to-night to Covent Garden Theatre, and next week your aunt will take you to the Zoological Gardens."

This was pleasant tidings to the young West Indians. If their elders had no power of discrimination between pleasures and amusements which were lawful and innocent and those which were otherwise, how could they be expected to know the difference? Who can wonder at the fascinating effect produced on their young minds when, fresh from the quiet isolation of the great Atlantic, they found themselves the spectators of one of Shakespeare's tragedies, performed by the greatest actors of the day, and in the greatest theatre of the Metropolis! A dangerous and seductive taste was thus excited, which, although circumstances did not in their after-life permit to reach very serious proportions, could not fail to exercise a mischievous tendency upon their minds. Early impressions are never entirely effaced. If the tendency is for evil and not for good, there are seeds sown which are not easily eradicated. When Divine power and grace give a new direction to the affections and desires, it is a ground for thanksgiving when we can look back upon the past and trace how that same grace has preserved us from "excess of riot" and from habitual indulgence in doubtful pleasures which leave their stamp upon the life and character.

Merry and joyous days were the first that the boys thus spent in England. Although they had left behind the brighter skies of the West, yet the weather was fine for Great Britain. It was not then a difficult matter to traverse the whole of London, and the new cousins, one of whom had just left school, were diligent in showing them every accessible point of interest. There was then the real old London Bridge, with its curious shops, which afforded a distressing hindrance to the increasing traffic. There was the old Royal Exchange, and old Smithfield, and other peculiarities which have passed away. The St. Paul's and the Westminster Abbey of those times were the same as those of

to-day, but into those Christian fanes even the somewhat lax principles of Hymen Samuels did not allow his nephews to enter. But the short holiday passed, alas! too quickly, and the day arrived for the journey to school.

(*To be continued.*)

BENJAMIN DAVIDSON'S POSTHUMOUS WORK.

THE Anglo-Hebrew-Christian community have recently sustained a great loss, in the death of one of their body—the indefatigable Oriental Scholar, Grammarian, and Lexicographer, Professor BENJAMIN DAVIDSON. We know not of a greater benefactor to the modern student of the Hebrew Scriptures than our recently departed brother. All the English Jews taken together, with their Rabbis at their head, have never done a tithe of what the individual Hebrew Christian, BENJAMIN DAVIDSON, has done, for the promotion of the study of the sacred Text of MOSES and the PROPHETS. Had he done nothing else, but help forward the perfecting of the “Englishman’s Hebrew and Chaldee Concordance”—promoted by Mr. G. V. Wigram—(published in 1843); or had he achieved no other performance than his magnificent Analytical Hebrew Lexicon, published by Messrs. Samuel Bagster and Sons, which is of the greatest service to the learner, and students of the original of the Old Testament.—We say, had BENJAMIN DAVIDSON achieved nothing else than those two great works he would have secured the gratitude of diligent students of Oriental Literature not only from the present generation, but from such students of generations yet unborn. But his *chef-d’œuvre* is beyond question his *posthumous* work; and that is the completest CONCORDANCE, that was ever aimed at, that was ever compiled, of the Hebrew and Chaldee Scriptures.⁷ Our departed brother’s name will be as permanent a household word amongst the students of the Hebrew Bible as is that of ALEXANDER CRUDEN’S amongst students of

⁷ *A Concordance of the Hebrew and Chaldee Scriptures. Revised and Corrected. By B. DAVIDSON, Author of the Analytical Hebrew and Chaldee Lexicon, the Syriac and Chaldee Reading Lessons, and joint Author of the Elementary Arabic Grammar and Reading Lessons, &c.* London: Samuel Bagster and Sons.

the English Bible. We shall leave a biographical sketch of our author for a future issue, and perhaps to other hands. In this impression we shall here simply furnish a brief sketch of the different Concordances to the Hebrew and Chaldee Scriptures, which have been compiled in the course of the last four hundred years and upwards. We shall utilize for this purpose the Preface to the work before us.

ISAAC BEN KALONYMOS NATHAN,⁸ who flourished in the middle of the fifteenth century, is the first author who attempted the important undertaking of supplying an unmistakably felt *desideratum*. He named his OPUS מַאִיר נְתִיב MAYEER N'THEEBH, THE PATH ILLUMER. It was first printed (wholly in Hebrew) by D. Bomberg at Venice in 1523, one volume, folio. In his preface the author tells us how he was moved to the undertaking by observing the advantage which his controversial opponents possessed in the use of their Vulgate Concordance, the origination of which is not so certain, but is usually attributed to Cardinal Hugo de Santo Caro in the thirteenth century. Constructing his work accordingly, mainly on the pattern of the Latin Concordance, Nathan only in part attained the chief end of such a compilation—not making any distinction between the various forms of the words, but mingling under one and the same principal verb all the inflexions of conjugation, mood, tense and person, of number and gender, prefix and suffix, and even only separating nouns of a differing sense: so that the whole of a wide field might often have to be searched by the student in order to ascertain some particular grammatical fact, or discover some unique example. Thus, for instance, the noun מַדְבֵּר under דָּבַר has a separate heading; but all the derived nouns under נָבַח וּזְבַח נָבַח, etc., are mingled together with the verb in all their forms indiscriminately in one lot. This work moreover did not include the words of the Chaldee chapters, nor any Particles (beyond mere mention) nor Proper Names.

About the same time, however, or not long after, Elias Levita, whether aware or not of Bomberg's publication of Nathan,

⁸ The name does not appear on the title-page itself, but is gathered from the preface and sub-title to the work; from which it would, however, appear that the author bore also the name of MORDECAI.

made a Hebrew Concordance, entitled ספר זכרונות SAYPHER ZICHRONOTH, upon a much better system, separating the nouns from the verbs, and to a serviceable extent the various forms of the words. His work exists in manuscript, but has never yet, it seems, been published, although its author, who had come from Rome to Venice, and dedicated it to the French Ambassador there, sent it to Paris for that purpose, as it is not improbable that the then comparatively recent appearance of Nathan proved an obstacle to its being printed at Venice. Elias differed from the earlier compiler not only in his arrangement of the words, but also in several other respects, e. g. in preferring the Hebrew order of books to that of the Vulgate; in the incorporation of proper names; and in the inconvenient practice (common in Cruden) of referring the reader to other roots for more occurrences of words.

In 1564 Nathan's Concordance had become very costly and a reprint of it entitled "Concordantiæ Hebraicæ" נתן שחבר החכם המובהק מרדכי נתן was issued by Maggius Parentinus, also at Venice, in small folio. He inscribed it to Arnaud du Ferrier, "emendatiorem et portatu paratuque faciliorem," but with no further alteration or improvement upon the faulty plan of its prototype.

Again in 1581, Nathan was reprinted in folio by Ambrose Froben, at Basle; a revised, and to some extent corrected edition, but preserving equally with the preceding its defects of arrangement.

The Hebrew Concordance was next adapted by Conrad Kircher to the Greek Septuagint (Frankfort, 2 vols. 4to, 1607). He separated the nouns from the verbs, but without any further distinction of forms, giving all the passages in the Greek, sorted according to the different renderings by which the LXX translated the Hebrew word. An index to the Greek renderings made it usable as a Concordance to the Septuagint, the actual compilation of which was the work of Abraham Tromm, a century afterwards, who reversing the plan of Kircher, adds a Hebrew index, answering a parallel purpose.

By a learned Franciscan, Marius a Calasio, Professor of Hebrew at Rome, the Rabbi's Concordance was again re-edited and ex-

* "Which the illustrious sage Mordecai Nathan compiled."

panded into four volumes folio, in order to supply the Christian student with the aid that Nathan had designed to afford the Jewish. Calasius died early in 1620, and the work was printed in the following year at Rome, under Papal patronage. It was furnished with a Latin translation of all the Hebrew passages, the variations of the Vulgate and of the Septuagint (in Latin) being given in the margin. Chapter and verse were noted by figures in the Latin column, while in the Hebrew the numerical letters were retained. Calasius added the Chaldee words in their places with the Hebrew, and appended a Latin index and a dictionary of proper names; the brief Hebrew meanings of Nathan he augmented by an improved Latin lexicography, which included the philological parallels of cognate languages.

But it is to John Buxtorf the elder, that the real credit belongs of constituting the Hebrew Concordance into a work of practical utility. By entirely rearranging the pages of Nathan, irrespectively of, perhaps contemporaneously with, the labours of Calasius, he brought into shapely consistence what was before but a mass of confusion. His edition was published, like that of Calasius, after his death (1629), in one folio volume, at Basle, 1632, under the editorship of his son, and entitled 'אוצר שרשי לשון הקודש'. Proceeding on a plan similar to that of Elias, but more effectively carried out, Buxtorf separated all the Hebrew passages under each verb or noun according to its various forms by inflexion or composition, systematically arranging them, and affixing to every form its Latin meaning; so that any word or passage searched for could readily be found, to the great saving of the student's time and trouble; the volume was also enriched by a Latin index, and a separate Concordance of the Chaldee was appended by John Buxtorf, junior. The superiority of this edition of the Hebrew Concordance above its predecessors elicited special acknowledgment from William Robertson in the preface to his Concordantial Lexicon (1680), to the compilation of which it largely contributed; indeed, Robertson's condensed quarto embraces an epitome of Buxtorf, with references abridged only for constantly recurring forms.

The Concordance of Hebrew Particles by Christian Noldius, first published in 1679, should here be mentioned. It is a work

¹ "The Treasury of the Sacred Tongue."

of great service to the Hebraist, but is however rather usable as a Lexicon than a Concordance, including as it does the inseparable particles, and in which the words with their occurrences (partly passages in full, partly only references) are treated subdividedly according to their various meanings and uses. The best edition is that of Jena 1734.

In 1747-9, notwithstanding the great advantages furnished by Buxtorf, the much more cumbrous and far less useful work of Calasius was reprinted in London, four vols. folio. The editor was the celebrated Calvinistic divine, the Rev. William Romaine, lecturer at St. Dunstan's, Fleet Street. Though generally held in high estimation, this edition merely exhibited some minor improvements upon its original, chiefly those of supplying a fuller notice of Particles, with a selection of their occurrences from Noldius, and giving the Septuagint variations in the Greek: nor did the editor escape censure for substituting in one place, root אלה, his own interpretations (in a discordant sequence) for those of Calasius.

Shortly after the publication of Romaine's Edition, Dr. John Taylor, a dissenting minister at Norwich, put forth his Hebrew Concordance adapted to the English Bible, two vols. folio, London, 1751-4. Following Buxtorf's arrangement of the words, Taylor gives, in addition to Buxtorf's Latin, the Authorized Version's meaning of the words, and references to their occurrences, separately sorted, after the mode of Kircher, to the various significations of the Hebrew word in the English Bible, e. g. אִשׁ is first disposed of as *man*, then *one*, then *husband*, &c. Not giving the passages, either Hebrew or English, it is in fact little more than a verbal index, and of but small value to the student as a Hebrew Concordance; it has, however, several useful appendices and its lexicography is copious.

In 1837-40 appeared the important work of Dr. Julius Fürst in parts, large 4to, at Leipzig. Taking Buxtorf as a foundation, the author made various additions and re-arrangements of roots and derivatives, placing e. g. under Vau, some of the words usually assigned to Jod;² inserting among the Hebrew, the Chaldee

² Radices quas literâ hâcçe (vau) ætate antiquissimâ inchoatas fuisse tum linguæ cum semetipsâ comparatio tum cæterarum linguarum certis ex legibus instituta collatio apertissime convincit." By other lexicographers also these roots are more or less admitted to have as allowable a title to commence with Vau as with Jod.

articles of Buxtorf's Appendix ; and locating the pluriliterals alphabetically with the trilaterals. Through these changes an irregularity of ordo was imported : the Concordance itself having always from its origination by Nathan followed the Septuagint and Vulgate ordo of books, retained by the English, and other modern versions ; while the insertions of Fürst were mostly in that of the Hebrew Bible. In place of the Latin meaning to every form, its grammatical description was substituted in brief : the Hebrew letters of Buxtorf's numbering gave way to figures : the accentuation was added : a fuller lexicon in Hebrew and Latin with all the Septuagint renderings headed each article : and a variety of appendices, philological and Masoretic, still further swelled the bulk and costliness of the volume.

The American Hebraist, Isaac Nordheimer, commenced an improved Hebrew Concordance based upon Fürst, but only a small portion of it was issued (4to, New York, 1842), the work having been stopped by the decease of the learned Professor.

Almost contemporaneously was compiled the Englishman's Hebrew and Chaldee Concordance, 2 vols. London, 1843. The object of its proprietor, Mr. G. V. Wigram, was to facilitate the studies of less advanced learners, while presenting the maturer scholar with a more reliable and exhaustive guide to his researches than Taylor's volumes supplied, and in a more commodious form. In this work the passages are all given from the English Bible, but are not assorted after the manner of Kircher and Taylor, nor is any distinction made of number, person, gender, or case. The words are arranged alphabetically, not radically ; and of the commoner particles and pronouns there are only a few passages given ; the Proper Names however, with references to all their occurrences, are appended, as also English and Hebrew Indexes.³

³ The Author of the preface before us did not seem to be aware that about the year 1852 the eccentric Hebrew scholar, the late Herschel Filipowski, author and editor of several learned Hebrew works, commenced to print, at his own private printing-press—from type which he himself cast—a Concordance to the Hebrew and Chaldee Scriptures. The day on which he printed the first sheet a daughter was born to him, and he named her CONCORDANTIA, in honour of the eventful inauguration. The writer had often visited Filipowski whilst the latter was busily occupied with his great enterprise. The literary venture seemed to promise to prove a most successful performance. A tissue of adverse circumstances, however, compelled the amateur printer to put his great undertaking in abeyance. What became of it is at present an impenetrable mystery. Perhaps it may be discovered in the collection of some future FIRKOVITZ (see the annexed MEMORANDUM), by another NEUBAUER. The only *souvenir* of the work, in this country, is Miss CONCORDANTIA FILIPOWSKI.

In 1862 the Concordance of Buxtorf was reprinted in 4to at Berlin, under the editorship of Bernard Baer, who has added the meanings of the words in Hebraic German, but made no other material alteration upon Buxtorf's plan, even the Hebrew numeration of the original being retained, and the words remaining unaccented.

The present Edition of the Hebrew and Chaldee Concordance will be found, it is believed, superior in every respect to all previous issues. In the etymological arrangement of the work Dr. Fürst has with some exceptions been followed; but a number of improvements have been made to enhance its convenience and usefulness to the student. By the adoption of a small but clear and legible type, and by the avoidance of needless repetitions, the unwieldiness of former editions is obviated; while the lexicography, though necessarily somewhat condensed, is sufficiently ample for ordinary study, and is drawn from the latest and best authorities. Every reference has been verified by Mr. Davidson, many omissions supplied and errors corrected. The order of the books is here regulated uniformly, and also that of the personal inflexions of the verb, which in Buxtorf and Fürst are Perf. 3, 2, 1, Fut. 1, 2, 3, but are here given alike 3, 2, 1. The suffixes are moreover expressed in detail, so that every word is furnished with a complete analysis for the benefit of the less practised student, while the omission of its useless reiteration, as in Fürst, secures a lucidity that every scholar will appreciate in a work of this kind. This advantage, it is conceived, is augmented by the contraction of the word in question to its initial letter; a plan which indeed could not be adopted till the forms of words were separated by Buxtorf, but which, however, is now for the first time presented to the Hebraist. It should be observed that roots embracing distinct ideas are divided accordingly, with their derivatives placed respectively under each head; and that occurrences distinguished by an asterisk are such as result from the various readings of MSS.

The list of Particles at the end of the volume is given in order to render the Lexicon complete. Some of them are included in the body of the work, with their passages or a selection of them.

The publishers inform us, in their advertisement, that two eminent Scholars—the Rev. Joseph Hughes, of Chellaston, and

Mr. A. G. Wright—saw the work through the press: to whose care and attention the CONCORDANCE owes its unrivalled beauty as a work of art.

We have tested the accuracy of the CONCORDANCE, most minutely, in all its departments. We pronounce it—most conscientiously—NE PLUS ULTRA. The Publishers, aided by the above-named Hebraists, have, by the production of this splendid posthumous OPUS, not only conferred an invaluable benefit upon present and future learners and students of the SACRED TONGUE, but have also raised a noble monument to the late BENJAMIN DAVIDSON, one of the brightest ornaments of Anglo-Hebrews; one who adorned his profession as a BELIEVING ISRAELITE.

MEMORANDUM.

THE LITERARY TREASURE TROVE AT ST. PETERSBURG.

THE *Athenæum* and *The Times* chronicled the following in the course of last November :—

“Mr. Neubauer, Sub-Librarian of the Bodleian, who was deputed by the University to examine a collection of Hebrew-Arabic manuscripts lately obtained from the Crimea by the Imperial Library at St. Petersburg, has sent to the Vice-Chancellor a report of the results of his mission which will be of great interest to the student of Hebrew literature. He says :—

‘The collection is composed of more than 1000 separate volumes, which consist chiefly of fragments, collected apparently from the Karaite synagogues in Egypt, and at Hit, in Mesopotamia. As is well known, the Jews, whether Rabbinites or Karaites, respect in the highest degree the writings of their learned men, and in order to save them from profanation, even when in an incomplete state, they store away every leaf of them in a remote corner of their synagogues. This place is commonly called Genizah (or Treasury). In some parts of the world—in Morocco, for instance—I am told that fragments of Hebrew literature are, for want of space, piled up and buried somewhere

near the synagogue. Firkovitz and some other members of his family had the good fortune to acquire a collection of such manuscript *débris*, which was afterwards brought to the Crimea. The collector not having any knowledge of Arabic, and also having very little time for the study of the manuscripts written in Hebrew, the manuscripts came to the Imperial Library in some disorder. I may say, without exaggeration, that there are separate volumes, which are composed of from twenty to thirty small fragments of several pages only, and of various contents. Dr. Harkavy, who was sent by the Russian Government to the Crimea in order to give an account of the manuscripts before the purchase, made a hasty list of them, his time having been too short for drawing up a more accurate one, and there being no books at his disposal in the Crimea. This new collection, although it contains, as I have stated, but a few complete works, is, in my opinion, of much more value than the first, bought in 1862. It will be seen from the following brief description how many fragments of Hebrew books, considered as lost up to the present time, are to be found here; and as there are often several fragments of the same work the catalogist will in many cases succeed in restoring to literature a complete copy of it. Other works of the collection, although not unique, since a great number of them are in the Bodleian Library, will be of the highest importance for collation, and in some cases for the completion of missing passages. However, it will take many years before such an extensive collection can be classified with success.'

"Mr. Neubauer, after acknowledging the extreme kindness of the Privy Councillor, M. A. Th. Bytschkow, Vice-Director of the Imperial Library, in facilitating his researches, goes on to enumerate the most important works which the collection contains, classified according to their subjects.

"The following are the most important works:—

"1. *Biblical MSS.*—A large number of Pentateuch rolls and Biblical MSS., the oldest of the latter being dated 913—933. They contain the Massorah, wherein additions to our text of the Massorah and many names of unknown Massoreths are to be found, not to speak of the list of various readings occasioned by the differences between the Eastern and Western schools. The

catalogue which Dr. Harkavy is preparing will give a full account of these variations. The colophons as well as the list of the Massoreths have already been published by him.

"2. *Halakhah and Haggadah*.—There are only a few leaves of Talmudical works, which will be described by Rabbi Nathan Rabbinovitz, the editor of the "variæ lectiones" of the Babylonian Talmud according to the Munich MS. Of later Rabbinical Halakhah there are large fragments of the Halakhoth Gedoloth, of the responsa of the Geonim, one leaf of R. Saadyah Gaon's "regulæ mactationis," with a commentary, Halakhoth by R. Mebasser Gaon, and finally the casuistic part on Zizith (Numbers xv. 38—40) by R. Samuel ben Hofni Gaon. In Karaite casuistry this collection is enormously rich. Besides a large number of old books of commandments, there are those (1) of Daniel of Kumes, hitherto only known by a few quotations (2) of Abu Yakûb el-Bazir (in Hebrew Joseph har-Roeh), (3) of Joseph of Kirkisân (the old Karkemish), (4) the second part of Abu Sari's (Mazliah) 'Sepher Dinim ;' besides those of Yepheth hal-Levi and others, which are also to be found in the first collection and in the National Library at Paris. Most of these are in Arabic.

"3. *Exegesis*.—In this branch the new collection outrivals every other library, although the works are not complete : *a.* Rabbinic commentaries. (1) A very old fragment of R. Saadyah Gaon's commentary on a part of Exodus ; the existence of a commentary on the Pentateuch by this famous author was only known up to the present time by quotations. (2) The commentary of Jehudah ben Bal'am on the Prophets (two large fragments almost complete) and one leaf of his commentary on the Psalms. (3) Three large fragments of R. Thanhum's, of Jerusalem, commentary on Isaiah. Also fragments of his commentary on the Psalms, and a large fragment of his grammatical and lexicographical introduction to his commentaries (?). *β.* Of Karaite commentaries there are, besides those of Yepheth ben 'Ali (almost complete) and of Salmon ben Yeruham, to be found also in the former collection, fragments of Jacob of Kirkisân on the Pentateuch, of Abu-l-Faraj Furkân Joshua on the Pentateuch and a part of the Prophets, and of David ben Boaz han Nassî on Ecclesiastes. There are a great number of

fragments containing short commentaries (or rather vocabularies) on passages of the various books of the Old Testament (all in Arabic). Numerous fragments of homilies or introductions to the Pentateuch in Arabic. On the margin of a fragment of Thanhun's commentary on Judges, passages are quoted from Abraham bar Hiyyâ and R. Joseph ibn Kapril—authors not known as having written commentaries—as well as a passage on Joshua iii. 16, by R. Moses ben Shesheth, whose commentary on Jeremiah and Ezekiel was edited by Mr. Driver from a Bodleian MS.

"4. *Grammar and Lexicography.*—There are fragments of R. Saadyah Gaon's grammar in Hebrew; a fragment of R. Hayya Gaon's dictionary; fragments of Hayyudj's grammatical works, as well as large and numerous fragments of Abu-l-Walid's grammar; of his lexicon, as well as of his *Opuscula*. There are also two copies of large fragments of Ibrahim ben Barun's كتاب الموازنة.

"5. *Poetry.*—According to Dr. Harkavy's list, there are fragments of the *Diwans* of Gabirol, of Jehudah hal-Levy, of Moses ben Ezra, of Jacob ben Elazar, of Harizi's translation of Hariri, and a great number of anonymous writings. Amongst Prayer-Books, the rite of Tuster (in Persia) may be mentioned specially.

"6. *Philosophy.*—A fragment of R. Saadyah Gaon's كتاب الامانات, and of Isaac Israeli's unknown treatise, called كتاب الجواهر and some treatises by Karaitic Jews. There are also fragments of controversial treatises of medical, mathematical, and astronomical books, both in Arabic and in Hebrew, the authors of which remain at present unknown.

ABRAM BEN EZRA'S STORY.⁴

PART I.—CHAPTER I.

LONG, long ago, when Henry of Anjou
 Ruled o'er this land and part of fair France too,
 A company of Hebrews met to keep
 Their tabernacle-feast close to the Chepe;

⁴ Founded on an untoward episode which occurred in the life of the renowned ABRAHAM ABEN EZRA, which led to that celebrity's espousal of the only daughter of the illustrious Hebrew Poet and Philosopher YEHUDAH HALAYWE. See *The Hebrew Christian Witness* for 1873, pp. 452-3.

(Our civic forefathers did not refuse
 Within their midst a precinct for the Jews ;)
 Paltiel, son of Judah, sat as host,
 Ben Ezra was the guest there honour'd most.

The last day's rites had closed—rites which impress
 That Succoth⁵ sequel to such dire distress ;
 When Jacob saved from Esau's wrath so drear
 With all his loved ones rested from their fear :
 So too that Desert life had been recall'd,
 With its stern teachings to the late-enthralld ;
 That tented⁶ life, screen'd from the desert blast,
 And led by Cloud of Presence dim and vast.

Then all solemnities and ritual closed,
 Friends (who in bowers of greenery reposed)
 Convers'd on humbler themes—

The stranger guests

Were asked of far-off climes, and wondrous quests,
 Like his who seeks the roc-birds in their nests,
 And Troglodytes would meet—or who invests
 With realism the myths of Prester John,
 Or those bright isles no man hath set foot on.⁷

But some seek eagerly another lore,
 Some would another region fain explore,
 A spirit land, a dim ethereal shore,
 Whence each wayfarer brings a mystic store,
 Or sadly leaves some wealth he own'd before :
 Life and love name these realms for evermore.—

Would he, Ben Ezra, honour'd far and wide,
 Who as a prince did o'er that clan preside,
 Would he relate the story of his youth ?
 (Their suit was urged with vehemence in truth,)
 And he the grave, the reticent, complied,
 Yielding a boon long ask'd and long denied.

⁵ See Gen. xxxiii. 17.

⁶ See Lev. xxiii. 40.

⁷ The illusory appearances at the entrance of the Indian Ocean from the Red Sea.

Tablets were drawn, we say not whose,
 To aid this tale's retaining.
 What marvel that some scribe should choose
 To store while Heaven was raining !
 Thus then began
 The aged man.

“ My friends ! say if ye hear me right, or do I still retain,
 Too closely for your following, the dialect of Spain,
 The langue d'oc, and langue d'oïl, both can I utter well,
 So stay me, if I fail all clear my retrospect to tell !
 Old am I now, and hoar—
 Yet hear me, children ! none
 Not the Campedeor ^a

Set forth in youth's bright sun
 With firmer step, or lighter brow, than mine ;
 Till with unutterable thoughts o'erweighted
 My soul (like barque, in haven overfreighted)
 Made for the open sea, and urgently
 Distanced the bounds and bonds which seem'd captivity!—

Oh restless human soul ! sent forth so far
 From thy Creator !

Call'd to strife and war,
 Allwhile is deeply veil'd thy Guiding Star,—
 Scarce can our sacred Law thy murmurs bar !”
 The Rabbi Maimon thus did oft complain—
 He, later, my familiar, midst the train
 Who seek the heights of wisdom to attain
 Where Alexandria decks Afric's plain :

“ Oh restless human soul ! hard is thy lot,
 Deep is the ambush, which thy stern foes plot.
 Victim thou art at times of the deep lore
 Which Heaven intended for thy hopes' best store !”—
 The Rabbi Maimon thus would meditate
 As we in converse stray'd or musing sate,
 Nor would such words my woes exaggerate !—

^a The Cid, who died about 100 years before.

Mine, who bewail'd the miseries of men
 As though this life of threescore years and ten
 (Whose course such secrecy doth hedge and hem)
 Bounded His mercies Who hath fashion'd them !

We have learn'd better now,
 I say not how—
 And Maimonidès
 Would disallow
 Such words as these.

I, scarce beyond my early manhood's brink,
 Had in my weariness presumed to think
 'Twere sure our Rabbi Moses' happiest hour
 Wherein (by grace of some supernal power)
 He lost all memory, and e'en forgot
 The revelations made in holiest spot !⁹

I have learn'd better now,
 And disavow
 The murmurs of my early wayward years,
 Though yet for Zion fall my bitter tears.
 Oh Israel ! in Him be aye your trust,
 Whose Presence is the gladness of the just !

Unto my parents, as became my youth,
 I named my purpose to perform Galooth,¹
 They, whom my feeble infancy had fear'd,
 They, who my struggling hopes had rarely cheer'd
 Sought not my sacred purpose to withstand ;
 But in their pride some high achievement plann'd—
 And for viatica framed this address,
 To be my stay in coming loneliness.

⁹ The Rabbis teach that all treasures of wisdom were opened to Moses on Mount Sinai, and thus did he learn during his forty days on that mountain the seventy manners of the seventy languages : prophets, hagiographa, halacoth, and stories, rabbinical reports, additions, and all in seventy different manners, according to the seventy languages, &c., &c., &c. ; and when the forty days had expired, he forgot all in one hour, until God called Yephphiah, the Prince of the Law, who returned it to Moses as a present.—See Othioth R. Akivah, fol. 11, col. 2.

¹ I. e. a Pilgrimage.

“Fare forth, my son! assume the pilgrim staff,
 From social heights we know men but by half.
 Prince of the house of David! there shall shine
 Through thy mean garb the signature divine!”
 So spake the Rabbi Mayer, knowing nought
 Of my perplexity and inner thought;—
 How there allured me but the Grédos² pale,
 The solitude of grove and stretching vale,
 The songs of birds, the flower-bestrewèd sod,
 If haply these might speak to me from God!

Here paused the Rabbi, nor his tale pursued,
 Weary, he soon sought rest and quietude.
 St. Lawrence of the Jewry's evening chime
 Imperious rung the gloomy curfew-time;³
 Yet was our city to its rest uncharm'd,
 There pass'd a cavalcade, slow, and unarm'd:—
 But eagerly the Londoners now throng
 Their widow'd, fallen Queen;⁴ and deep and strong
 Their malisons on all who did her wrong!
 And all through tumult was she borne along!

CHAPTER II.

Branches of trees and willows of the brook,
 Had wither'd in Paltiel's bower'd nook!

Since Eben Ezra spake
 Of fetters he would break,
 And journey he would take,
 All for the only sake
 Of Voice he hoped to hear
 More perfectly and clear.—

Meanwhile in hallow'd ordering had pass'd

² Grédos is the name of that spur of the mountains of Castile which being frequently covered with snow is visible at an immense distance.

³ This curfew was rung but from three church towers, of which St. Lawrence Jewry's was one.

⁴ This lady was doubtless the widow of King Stephen. Her cause had been nearly always supported passionately by the Londoners. She was probably at this time retiring to the nunnery of her endowment, at the east of London. This royal foundation is still existing at the Regent's Park.

Commemorations sterner than the last,
Hosannah Rabbah, and the atoning Fast.

Farther, since then, this Rabbi at the suit
Of all the synagogue without dispute,
Had on his listeners bestow'd the fruit
Of his devotion, and his thought acute,—
Of his deep insight in symbolic lore,
And of research in sacred learning's store.⁵

Since that bright evening had St. Lawrence chime
Seven days announced the dawn of morning prime
And from St. Lawrence Jewry's humble tower,
Nine times since then had struck the curfew hour.
My reader! still through all the lapse of years
(Effacing many a shrine amongst its peers),
Still doth St. Lawrence Jewry's faithful bell
To that strait precinct Time's swift passage tell!

Solemnities, we say, had swift succeeded,
Which for men's profit close adherence needed ;
But not alone had worship intervened,
Intrusion had occur'd.

This contravened

The promise of their Prince—their safety's lease,
Their pleasaunce had been rifled, and their peace!
Resistance aided nought, nor prayers,—and yet
Lieges they were of each Plantagenet ;
Free as the Londoners of toll and 'Change,
And free, like them, of fourfold forest range ;
But Beauclerc was necessitous, and when
Fail'd Jewish treasures to rapacious men ?

Time there had been, and not so long ago,
When Becket, Chancellor (who struck the blow,
Son of the Port-Reeve, dwelling still so near),
Was wont, as friend, amidst them to appear.—

⁵ Some of Abram Ben Ezra's most important discourses were delivered, and some of his most learned treatises were written, in London, Joseph de Mandeville acting as amanuensis.

Favour'd he is, we know, that stranger guest,
 Who with the Sons of Judah thus doth rest !
 Let Israël to such His praises tell
 Who bade men whiles in Tabernacles dwell !

Time too had been, when from fair Selwood's⁶ glade,
 Becket had wrested oak-boughs for their shade ;
 From Effra's winding stream, and flow'ry edge,
 He, with their sons, had borne the tassell'd sedge ;
 Scaring the heron from the stagnant mere,
 Startling and chasing to its glen the deer ;
 Scorning the Hebrews' dread lest rites profane
 (Practised in ages past upon that plain,—
 Druidic rites) could haply lingering stain
 Their sacred bowers, and direful ills entrain.

Still midst the forges ' stood à Becket's Hall,
 Where life chimed ever to the hammer's fall ;
 But Becket near'd the zenith of his powers,
 And long forgotten were his boyhood's hours.
 In camp, court, council-chamber was his place,
 And of first friendship gone was every trace.
 Selwood and Lyvedon and the Effra's marge
 Gone from his thought like rain from warrior's targe.
 So men despoil'd the Hebrews—by his charge !

Ay ! far from forest, field, and shaw,
 Our life may be disposed ;
 Resistless cords may press and draw
 Us to the city closed ;
 The glories which our boyhood saw
 May be as volume shut ;
 But he who follows Moses' law
 Can ne'er (in meanest hut)

⁶ Selwood Forest, which covered several of the Surrey Hills, was one of the four chases wherein, by charter of William the Conqueror, the Londoners might freely hunt. One solitary tree remains of a group, standing lately by the Brixton Road. These were believed to be the last relics of Selwood. The River Effra has been absolutely obliterated by recent building operations in the neighbourhood.

⁷ Ironmonger Lane, adjoining the Jewry.

Be banish'd quite from Nature's smiles,
 From flowers of field and fell,
 Blessed be He Who bade men whiles
 In tabernacles dwell !

Who now would fain from Selwood's oaks
 Or bear a bough or spray,
 Must hasten lest the woodman's strokes
 The last tree clear away !
 And he who now from Effra's stream
 Would draw a tassell'd sedge,
 Must only seek it in the dream
 Which Poësie doth hedge !

But short is life—too short, alas !
 That we one hour bemoan
 The flood which o'er such sheen doth pass
 The tide of brick and stone.
 So turn we from this grievous thing,
 Nor sadly thereon muse,
 At least we dread nor lord nor king
 Like these oppress'd Hebrews !

PART II.—CHAPTER I.

Within a chamber stripp'd and bare,
 Though spacious to behold,
 Ben Ezra at his kinsmen's prayer
 His further story told !

“ Through the Vis Agra—(well ye know that name,
 Since oft I have described the outward frame
 Of Toledoth, the city whence I came ;)—
 Northward I turn'd me, for the eastern gale
 (From Arragon unto Judæa's pale)
 Scented of bloodshed, bore the peasant's wail !
 With balm of Fier à Bras^a and coat of mail
 Was each knight furnish'd who the East did hail.
 Each speeding fierce to turn some battle's scale.

^a The balsam of Fier à Bras was a healing compound ascribed to a valiant mediæval knight of that name.

Northward I turn'd me, yet I waver'd long ;—
 Even the wise man knowest misgiving strong
 When his own purpose is his only guide ;
 And eager sought I omens to decide.
 Like freedman standing at traversing road,
 My heart with transient rapture warmly glow'd ;
 Yet one reflection damp'd my new-found cheer,
 Since conscience whisper'd,—

“ Didst thou place thy were ?”

Grateful with those who screen'd thy early youth,
 And fed thy soul with elemental truth,
 Where without them had been thy prized Galooth ?”

Many a mountain height was climb'd and pass'd,
 Many a torrent forded—and at last
 By lion-symbols of the mason's fret
 (Decking each gate and lordly parapet),
 I learn'd that I had gain'd the neighbouring realm ;
 Sancho presided at that nation's helm,
 Alphonso's son, his who in evil day
 Wrested Zamora from Urraça's sway.

Calza de Negro, Valparaiso left
 (That loveliest vale in mountain ever cleft),
 The wayside huts, which here and there did group,
 Yielded me barely water for my scoop ;
 The churlish peasant from his wayside shed
 Scowl'd at the seeming mendicant with dread.
 In basest poverty these peasants toil,
 Barest subsistence winning from their soil,
 Yet sun-kiss'd vines were trailing on their ground,
 Telling of days when culture reign'd around !

From Bobeda de Toro's bubbling springs
 I toilsome pass'd to Hamas, whose view brings
 Zamora's battlements in seven-fold rings.

* The “ were-gift ” (or soul-money), was the parting gift of a freedman to his lord, in gratitude for former benefits. The ceremony of manumission was generally completed at a cross-road.

(Such girdling walls had Jericho of old,—)
 Slowly I pass'd within that city fold—
 The Douro doth her outer bulwarks lave,
 And the bright turquoise hides beneath his wave :
 So too, 'tis said, no man need hungry crave,¹
 Who with those waters will his hunger stave !

Listless I stray'd within Zamora's bound,
 Here pious help, and there rejection found,
 Ah! since I turn'd me from Toledo's gate
 No consolation did my griefs abate ;
 Rather, my spirit droop'd to the estate
 Which I had counterfeited close of late.
 How grimly closed on me that gateway low,
 Whence pass'd Don Sancho to his treacherous foe.²

From all my wand'rings this was all the lore
 I added painfully to primal store ;
 Peasants and princes, scholar's lot alike,
 Show mark where sternest fate at will may strike.

Since, I have learn'd each age *must* have its test,
 So to each soul a touchstone must be prest ;
 Since, I have learn'd men *perish* not by need,
 Only by wanton strife and evil greed ;
 Now I have learn'd he who thus oft doth sigh,
 Pitying, grieving, doubting, e'en as I,
 Scorneth his Lord, whom joy should magnify !
 But as I said, passing Zamora's gate,
 Life seem'd the plaything of a cruel fate.

At a tall mansion wearily I stood,
 And ask'd for cooling drink and needful food ;
 Unheeded seem'd my prayer—I moved aside,
 When within hearing women's voices cried,
 " It cannot ! cannot ! cannot ! shall not be !"
 And as in horror they regarded me !
 True ! as the flower of men I walkèd not,
 But as my sire's farewell was not forgot,

¹ The waters of the Douro are said to be here as nourishing as chicken broth

² See History of the Cid.

I scarcely deem'd myself a hideous blot,
 Intruding on such bright illumèd spot !
 Beyond the jealousies, which passers screen'd,
 The mistress of that fair abode had lean'd ;
 And by her side (as dove in guarded nest)
 Esther her sole, her beauteous child did rest.
 But terror now these shelter'd ones assail'd,
 Anon they crimson'd, and anon they paled !
 Esther, in dread, now clasp'd her mother's breast,
 Starting again, with utter fear possess'd !

These women rent their robes, and look'd towards me
 As though the cause of their calamity !
 The master paced his hall distressfully
 (Him soon I knew for Judah Halévi),
 Then pass'd he out if haply he might see
 Some other pattern of humanity.
 His countenance I deemèd bore such look
 As did our Rabbi Moses when he took
 Vengeance on him who scorn'd reproof to brook
 (That son of Egypt named in Sacred Book).³

Mutt'rings I heard,—of vows, of Jephtha's oath,
 As though this matter might concern us both.
 Oh Halévi ! scribe of the song immortal !
 How vividly I see thy stately portal,
 Though scores of years since then have worn my staff,
 And from my life so long been wrenched its half !⁴

I turn'd me for departure, nothing loth,
 Shunning all share in this new Jephtha's oath ;
 But forth that master came, and in drew me,
 And claim'd that I his son-in-law should be !
 Reproaches from the women whelm'd us both,
 E'en from fair Esther, shrinking from such troth ;
 Ah ! how I now abhorr'd my pilgrim guise,
 Abasing me in Hebrew maiden's eyes !

³ In a pathetic poem of Ibn Ezra's, this expression occurs:—“Thus spake Abraham after *half his life* had been taken away,” referring to the loss of his wife.

⁴ Exod. ii. 12.

I, scarcely conscious, yielded to my lot,
 What did I leave that might not be forgot ?
 Halévi bow'd him as to mighty spell,
 Nor did those troubled women long rebel.
 My pilgrimage I ventured to relate,
 That mother's wrath I dared to deprecate ;
 Esther I deem'd, was moved, far moved from hate,
 But nothing told I of that former state,
 When hanging on my words the elders sate.

CHAPTER II.

Scarce can I tell ye if in past distress,
 Ever had sprung my cry of loneliness
 (That cry of Adam when companionless) ;
 Scarce can I tell ye if there had o'erspread
 At sight of Esther (even in her dread)
 Some cloud of fragrance, whence did fair unfold,
 Hope of the joys which woman's smile doth hold,—
 Hope which stay'd Jacob, weary years to cope
 With blight and blast on Laban's Syrian slope.

I dream'd of that maiden day and night,
 And long'd to read in those sweet eyes aright,
 Yet to her presence none did me invite,
 Save when some short repast did all unite ;
 But I digress, my friends, and wander quite !

All undeterr'd by murmurs of his spouse,
 Judah Halévi (to fulfil his vows)
 Me by instruction fitly would equip
 For our unsought and close companionship ;—
 He need not thus have toil'd, had I reveal'd
 Culture which our Sephard so free doth yield ;
 But proud, I scorn'd to storm that fort averse
 (That maiden heart, that matron so perverse),
 Content if waived my presence, waived her curse—
 Judah Halévi ! blessèd be the days
 Thou soughtest needlessly my lot to raise !

He found me not so dull and uninstruct,
 But still that mother did my peace obstruct !
 Still did she flout, and still the maiden shrank,
 And still from bitter wells my spirit drank.
 But luck comes once to every mortal's gate,
 At mine he did alight, and e'en did wait.
 My children ! hear me, none was e'er forsaken
 Whom Israel's God for his defence hath taken !

My learning (which my pride so deep did mask)
 Was not this learned poet's only task,
 The story of Hadassah (Hebrew Queen,
 In pomp so meek, in danger so serene)
 With thrilling numbers eager did he weave,
 So labour'd he from morning until eve !
 Long had he sought, yet sought he still in vain
One fitting measure, midway in his strain.

So eager his research for numbers fit,
 His work for daily bread he scarce would quit !

"Nay ! master mine, twelve hours are in the day
 'Twixt morning prime, and shades of evening grey,
 Time for each needful task the Judge bestows !"
 Thus I entreated, urging his repose.
 But vain my urging.

And as the sinking camel, spurr'd by blows,
 The sooner on the waste his carcase throws,
 So failure long-continued, broke the spring
 Of Halévi's devout imagining !

Once did my Master labour intermit,
 And though he briefly did his toil remit,
 I in his absence mounted in the breach,
 This failing measure I perchance might reach ;
 Thus spake I to my soul, and did dispute,
 "The fallen palm-tree yieldeth still some fruit !
 Haply some scanty drops remain of wine,
 Which in Sephard was loved and prized as thine !"

I, in his absence closed the halting verse
 Render'd some lines more full, and some more terse ;
 Sweet Esther's history was now complete,
 (How fain was I her praises to repeat !)
 Judah, returning, view'd the work elate,
 Yet words near fail'd him in his wonder great !

"Who hath been here?" he in amazement cried.
 "Only myself," I tremulous replied.
 "Abram ben Ezra's words," quoth he, "are these,
 Well do I know his measures, his degrees !
 Phrases which grasp e'en more than they express,⁵
 Wherein the greater croucheth in the less."
 "How," ask'd my Master, "how can these things be?"
 "Only," responded I, "*that I am he.*"

Madly he seized me, madly me he press'd,
 In joy exultant to his very breast !
 Urgent he bore me to the women's bower,
 Where spread was banquet for the midday hour,
 And me presented by my rightful name,
 And honour for their guest did joyful claim—
 Nor linger'd Esther nor her mother fond,
 Unto his precept urgent to respond !

As they who think (ere beams the morning glow)
 Grimly to trace the banner of a foe,
 And nerve for battle—when light gleams, and lo !
 Fair in the sun their best friends pennons show,
 And from the bugles best-known signals blow :
 Thus did we meet—'twas thus—'twas even so !
 In one short moment all our bearing changed,
 Ours, who had deem'd our life so adverse ranged.—
 The Mother spake, "Be thou our helper now,"⁶
 "I will make Abram rich !" my host did vow,
 Nor once did Esther joyance disallow !

⁵ This suggestive style seems to have been particularly adopted by the speaker, especially in his treatises on the ceremonial law; wherein he was believed by many to hint his belief in Jesus of Nazareth as the Messiah.

⁶ These two expressions are historical on the part of Judah Halévi. The former is based on the meaning of the word Esther; meaning, a helper. The second is an expression of the Patriarch's, viz. Gen. xiv. 23.

Hope, bounding sprang within my searèd heart,
 I, at that banquet gladsome took my part,
 Then first I learn'd from her so prone to chide
 (My future mother at my very side)
 How had befallen this my wondrous lot,
 My pilgrimage how stay'd at this one spot:—
 And while I listen'd, gladness so uprose,
 As a deep fount its long-pent water throws ;
 Yea! as from Rock of Meribah there flow'd
 Torrents of water o'er our fathers' road !

In eager communing around that board
 (Where in confusion yet reign'd sweet accord)
 That stately mother solved the mystery,
 Close guarded till that happy hour from me:—

Thus it had fallen.

Urgently and long

This matron now serene, had loud and strong
 (Yea! as with Ishmaëlitish brazen gong !)
 Mourn'd Esther yet undeck'd with wifehood's crown :—
 My Esther! (be in Paradise thy bed),
 What had I lost if thou hadst sooner fled,
 Sooner, than on thy threshold was my tread!
 Or had I hid me at thy parents' frown !

Shameful this mother deem'd it, that unprized
 Esther should dwell;
 This do the Nazarenes esteem no slur,
 But hideous to her
 (That mother rash, and surely unadvised,
 Of daughter loved so well)
 Was this her fear lest loveliness should fade
 Ere for her bridal Esther were array'd !
 And lost thus to her race should be a Hebrew maid !

Yet still Halévi of paternal care
 Had seem'd to take less count than birds of air—

(These do, my children, at the least
 Eject their brood from home-spread feast !)
 " Of royal Esther Halévi would sing
 His own sweet Esther haply withering !"
 Such were that mother's taunts in long-drawn string.

Goaded at last by such reproachful speech
 From her whose voice did ever chiding reach,
 Judah Halévi—on that self-same day
 Whereon I to his dwelling sad did stray—
 Swore thus :—

 " By earth, sky, sea, and all therein "
 (In number of such words there lurketh sin !)
 " Whoever of mankind shall next draw near,
 Shall as my son-in-law full swift appear ! "
 Judge then his grief when I, as sordid waif,
 Approach'd the treasure—e'erwhile deem'd so safe !
 Judge then of wrath which shook that mother's frame,
 When to their gates as mendicant I came !

In eager communing around that board,
 (Where in confusion still reign'd sweet accord,)
 Anger and grief and pain were all forgot,
 All shadows of that Past which then—was not !—
 Like wind that blows and cometh not again,
 Must be our gladness and may be our pain,
 But children, hear me ! time nor care could wrest
 My mem'ry's treasures cull'd in hour so blest !
 May some such store to all your hearts be press'd !

Within that land of Beulah I abode,
 My Esther with fresh loveliness e'en glow'd,
 Soon in the closest bonds did we unite,
 Yet still my loved one bless'd her father's sight,
 And long we drank of gladness and delight.—
 Zamurah's battlements enclosed no hearth,
 Nor yet the winding Tagus in its path,
 Which pass'd our own in blessedness and rest !—
 Ours who had met so sad, so sore distress'd !—

Oh! Israël, in Him be aye your trust,
Whose Presence is the gladness of the just!

Thus gave Ben Ezra count of that recoil
Which closed in joy like theirs who find the spoil;
And as last words were utter'd of that tale
(So long ago within the Jewry's pale),
St. Lawrence of the Jewry's vesper chime
Bestow'd thereon a cadency sublime,
Moved was each heart to own that sacred time
When on ascending hours our prayer should climb,
And thanks be render'd like sweet incense cloud,
And in our Father utmost trust avow'd.

My reader! when with eager, rushing feet
Thou dost next thread these Hebrews' old retreat,
Draw breath one instant,—to recall the hour,
When Ibn Ezra talk'd in Succoth bower—
And may his teaching for thy good have power!

I. G. R.

December 9th, 1876.

THE PROS AND CONS ON THE ETYMOLOGY OF CERTAIN WORDS IN THE, NOW OBSOLETE, CORNISH LANGUAGE.

(Being a paper read before the Congress of the British Archaeological Association at Bodmin, on Tuesday, August 15, 1876, by the Rev. Dr. Margoliouth.)

My original intention, when I consented to prepare and read a paper before this learned Association, had been to choose as my Thesis "The uncertainties of modern Philological Science, as illustrated by the *Pros* and *Cons* on the Etymology of certain words in the now obsolete Cornish Language." I then thought, and I think so still, that the uncertainties of modern Philological science may be as clearly and as cogently demonstrated as the uncertainties of modern Physical science have lately been proved by the accomplished Professor of Moral Philosophy in the University of Cambridge. As I am, however, limited to half an hour, and as the subject which I at first thought of would

certainly require six half-hours, at least, to have some sort of justice done to it, I purpose to confine myself at present to the latter part of my originally intended theme.⁷

Many students of the archæology of Cornwall—whether monumental or linguistic—have, of late years, been bewildered by a couple of popular essays. These essays—when the multitude of words in which these discursive discourses are analyzed—may be reduced to the following elements:—Some sparkling epigrams, some bold paradoxes, some attempts at witticisms, some irrelevant digressions, some entertaining diversions, and some amusing puns. No one accustomed to close reasoning need be told of the effects of such compounds. They perplex their readers and confound their hearers. Such compounds may appropriately be compared to the expedients adopted by ingenious debaters and expert diplomatists, who have recourse to all sorts of strategy in order to produce a favourable impression in behalf of their client, or party, as the case may be, and thus achieve a temporary victory at the cost of forensic logic and matters of fact.

There is, however, some force in the remarks of a certain popular professor in one of those essays, entitled “Cornish Antiquities,” respecting the study of the Cornish Language. The author alluded to lays down the following rule:—“Whatever in the Cornish dictionary cannot be traced back to any other source, whether Latin, Saxon, Norman, or German, may safely be considered as Cornish, and therefore [?] as ancient Celtic.” I would respectfully suggest some slight alteration and amplification in the *ex cathedra* canon. I would venture to propose that the rule may be read somewhat as follows:—“Whatever in the Cornish dictionary, and in *Cornish traditional lore*, cannot be traced back to any other source, whether Keltic, Latin, Saxon, Norman, or German, may safely be considered as the remnants of archaic Cornish, or as the gleanings of some ancient language which was spoken by a people with whom the early settlers in Cornwall, at one time or other, came into contact and held converse.” Those vestiges and traces form some of the most perplexing problems in modern philological

⁷ The larger work originally intended is now complete in MS. It may ere long go to press.

science, the solutions of which were not even attempted by modern professors of "The Science of Language."

I proceed to adduce some sentences and sentiments which were, once upon a time, frequently on the lips of the early inhabitants of this country. I have culled them from the researches of an eminent Cornish Scholar of last century, who elected to assume the name of MEIRION.

There used to be a sentiment in the now obsolete Cornish language which sounded something like

MEIGEN-I HWYL ELY-V.

This has been englished, literally, "My protection is from the Intelligences." Can Keltic, Latin, Saxon, Norman, or German supply the etymology for the three words of the original Cornish? Certainly not! What language, then, is capable of doing it? I respectfully submit that a member of the Semitic, and not of the so-called ARYAN, family of languages can do so. The sentiment is found almost *ipsissima verba* in Psalm vii. 11, which in the sacred tongue stands thus:—

מני על אלהים:

In the English Version this sentiment has been rendered, "My defence is of God." Literally, "My shield is upon God."

There used to be a sentence in the now obsolete Cornish language, which sounded—when enunciated by archaic Cornishmen—something like "Py yw-o Maeloc y-cavad I-A-YW VO sav-wyod yw-o Maeloc y-cavad. Sela." This sentence signified, according to the best Cornish scholars, "Who is he that is possessor of attainments? I that am Him of Hosts, He is the possessor of attainments—Behold." I should like to hear a modern Professor of Comparative Philology trace back a single word, in the sentence just quoted, either to Keltic, Latin, Saxon, Norman, or German. To what source do I trace it back? Again, to the Book of Psalms. I find the last verse of the twenty-fourth of King David's sacred Odes, to run thus in Hebrew:—

מי הוא זה מלך הכבוד יהוה צבאות הוא מלך הכבוד סלה:

The adaptation from the Hebrew into the old Cornish is too palpable to require more on my part than simply to direct the

attention of the genuine philologists to both languages. The English Version of the sacred text just quoted is the following :—
 “Who is this King of Glory? The Lord of Hosts, He is the King of Glory. Selah.” I shall presently furnish, I venture to think, a more intelligible meaning of the whole of that Psalm, than the translators of the English Authorized Version, or the annotators on it, since that Version was made, have yet vouchsafed.

There used to be a term in the now obsolete Cornish language which was known as “BENI ELYV.” This expression signified “REARED ONES OF POWER.” Now the only etymology that can be furnished in explanation of the phrase, is a comparison with it of a certain analogous ancient sacred term. Let me first state the Cornish etymology of the first word of the term under analysis. *Banu*, in archaic Cornish, meant “what is raised, reared, or conspicuous; raised, exalted, high:” *Banau*, “heights, conspicuous things, or heads.” Hence BENI, “raised, or reared, ones;” BANÄU, “to raise, to rear, to erect, to make lofty or conspicuous;” BANU, “to rear, to make lofty, to become high.” Neither Keltic, Latin, Saxon, Norman, nor German, furnishes any key to the etymology of that word.

Let us see whether the sacred tongue can do anything to help us in the matter. בָּנָה, BANAH is the Hebrew word for *to build*. אֲבָנָה. IB-BANEH, “*I may obtain children;*” literally, *I may be builded.*” In archaic Cornish, A-BAN-WY meant, “that I may rear;” Y-BANWY, “I may be raised.” BENI ELYV is nothing more or less than an adaptation of the Hebrew term alluded to, namely בְּנֵי אֱלֹהִים of Psalm xxix. 1, which in the original signifies, SONS OF THE MIGHTY ONES; whilst among the primitive Cornishmen the same phrase meant REARED ONES OF POWER. Essentially the same, in import, in the immutable Hebrew and the, now obsolete, Cornish.

The identity of those sentences which I have already quoted—both from the phrases current amongst the primitive Cornish and the never-dying sacred tongue—is self-evident. But those quotations, moreover, afford a clue to the antiquity of the interchange of certain letters in the Hebrew Alphabet, which are

⁸ Gen. xxx. 3.

enunciated by the same organs of speech. In those quotations already adduced, the *labial* letters **ב** **פ** furnish a case in point. The **ד** in **ד**, in the twenty-fourth Psalm, is changed into **פ** by the Cornish adopters of the word. Hence we have the word *Py* in lieu of **ד**. In the term borrowed from the twenty-ninth Psalm the final **ד** is changed into a **ב**, **ו**, or soft **פ**. Hence we have *ELYV* in lieu of **ד**.

Before I proceed to quote a couple of sentences which are identically the same in Solomon's Book of Proverbs and in the now obsolete primeval Cornish, I wish to make a few remarks on the last two passages which I have adduced from David's Book of Psalms, namely, Ps. xxiv. 10, and xxix. 1. The former must have been a great favourite with the Jews of that period, when we take its context—even the whole of the Psalm of which the passage quoted is the conclusion—into consideration.

The tenor of that sacred anthem shows that that ode of praise had been composed for, and performed on the occasion of the bringing of the ark by David to Zion.⁹ This anthem was moreover performed by the whole temple choir, whilst the ark was carried in procession into the august sanctuary which Solomon had reared.¹ The Psalm was so indited and arranged as to admit of its being celebrated antiphonally.

During the procession to the Temple it was sung as follows:—

First semi-chorus. “The earth is to the Lord and her fulness;
The vain world, and the dwellers in her.”

Second semi-chorus. “For He hath founded her upon the seas,
And will establish her upon the rivers.”

First semi-chorus. “Who shall go up to the hill of the Lord?
And who shall abide in the place of His holiness?”

Second semi-chorus. “He that is of clean hands and pure of heart;
Who hath not offered his soul to a vain thing;
And hath not devoted himself to guile.
He shall bear away the blessing from the
LORD,
And righteousness from the God of his salvation.”

⁹ 2 Sam. v., vi.

¹ 1 Kings viii.

The procession having now reached the portals of the Temple:—

First semi-chorus. “This is the abode of those that seek Him.”³

Second semi-chorus. “Even such as long for Thy presence, even Jacob. Selah!”

The Levites—the bearers of the sacred ark—now approached the massive gates of the Temple, and claimed admission for the King of Glory, who condescended to promise to dwell between the wings of the CHERUBIM, which were to overshadow the ark. The following was the divinely-dictated formula for the Levites, who carried the ark, the gate-keepers, and the grand chorus:—

The Levites. “Lift up, O ye gates, your heads;
And be ye lift up, ye everlasting doors,
And let the King of Glory come in!”

The Keepers of the gates. “Who is this King of Glory?”

Grand chorus. “The LORD strong and mighty!
The Lord mighty in battle!”

The Levites repeat. “Lift up, O ye gates, your heads,
And be ye lift up, ye everlasting doors:
And let the King of Glory come in!”

The Keepers of the gates, whilst they throw open the ponderous portals. } “Who? He the very one?”

Grand chorus, whilst the procession throng through the gates. } “The King of Glory!
He is the Lord of Hosts!
The King of Glory! Selah!”

Such a glorious scene, and such an august anthem, could not fail to make a lasting impression on the Israelites' mind. Wherever they lived and moved, they used that psalm—when ever they met together to worship God—as a hymn of praise. The psalm forms part of the Jewish Liturgy at the present time also, and is used when the scroll of the law is replaced in the sacred receptacle, called by the Jews “Ark.”

I might have proceeded to point out a like arrangement of the twenty-ninth Psalm, from which the term בְּנֵי אֱלֹהִים, or BENI ELYV had been adopted by the early Cornishmen—probably used by them as a designation for their religious teachers,—but I am under orders to be brief.

³ I take the word דָּוָר here—which has been indiscriminately rendered in the version of the original of the Old Testament, “generation”—in its primitive sense, namely, “dwelling,” “abode.”

Now for a couple of passages which are identically the same in the, now obsolete, Cornish language and in Solomon's Book of Proverbs. The first I shall quote is the following :—

“DYRAC BUTH-HI AI-I-SENGYD.”

This has been englished, by a great Cornish scholar of last century, into “The avenue of her dwelling he would go to tread.” Can the etymology of a single word in that sentence be traced back to Keltic, Latin, Saxon, Norman, or German? By no means! That sentence is only a transliteration of a certain description by the wisest King of Israel of a “young man void of understanding,” one of whose characteristics it is :—

דרך ביתה יצעד :

Literally, “He will go the way which leadeth to her house.”³

Anent the same, the primeval Cornish language had the following dictum :—

“DYRACEI SÂL BUTH-HI EA-WAREDETH IL CADEIRIAU METH.”

This has been rendered, by the same Cornish philologist, into “That leads to vileness is her abode, going the descent of the seat of failing.”

Let any would-be scientific philologist parse this sentence ever so cunningly, and he will fail to prove that he can trace it back whether to Keltic, Latin, Saxon, Norman, or German. Proceeding, however, to the end of the same Solomonic chapter from which I have given the previous quotation, I find the last verse of the same to read as follows :—

דרכי שאול ביתה יורדת אל חדרי מות :

Literally, “The ways of hell is her house, going down to the chambers of death.”⁴

These remarkable identifications would be sufficient to account for such names as David and Solomon being favourites with the ancient Cornish princes. Diligent students of archaic history and philology may espouse the probability that primitive Cornishmen held converse with a people whose vernacular was the language which David and Solomon spoke and wrote. Such students can even afford to smile when charged by a popular professor with wild credulity, and wilder conjecture, for believing that some of the people who were conversant with the original

³ Prov. vii. 8.

⁴ Prov. vii. 27.

of the Books of Psalms and of Proverbs may have visited this country in the respective early days, when the authors of those books were yet respectively in the land of the living. I, for one, am neither afraid nor ashamed to give expression to such an opinion.

Modern research proves day by day that the credibility of sacred history is unimpeachable. The compilers of the First Book of Chronicles make mention respecting David, that he said thus:—"Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, for fame and for glory THROUGHOUT ALL COUNTRIES. I will therefore now make preparation for it. . . . Now, behold in my anxiety I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight, for it is in abundance,"⁵ &c., &c. The items of the provisions, as enumerated by the aged king, prove that David must have had emissaries throughout all the countries that were then come-at-able; and in which he desired that "the house that is to be builded for the LORD should be exceeding magnifical for fame and glory." May not Cornwall have been one of those countries? It was once rich in the ore of certain metals which David collected with such anxiety.

The compiler of the Books of Kings quotes the following statement respecting the palmy annals of Israel:—"And all the earth are seeking the face of Solomon to hear his wisdom which God put in his heart."⁶ His Temple was renowned over the then known world, so as even to induce his cotemporary Queen of the South, "from the uttermost part of the earth," to visit the court at Jerusalem. Why should it be thought incredible that the primitive people of ancient Cornwall had also learnt, some way or other, something of Solomon, his people, and their language? Especially when whole sentences from the Books of Psalms and Proverbs became incorporated in the archaic language of ancient Cornwall. Professor Max Müller makes the trite observation:—"As soon as we know anything of the history of the world, we know of wars and alliances between Greeks and Lydians and Persians, of Phœnician settlements all

⁵ 1 Chron. xxii. 5—14.

⁶ 1 Kings x. 24.

over the world.”⁷ Why, then, should not Cornwall have had a Phœnician settlement on its soil? We know that there was a strong link of sympathy between the second and third kings of Israel and their contemporary kings of Tyre and Zidon, or Phœnicia. Moreover, we are distinctly told respecting Solomon, that the king had at sea a navy with the navy of Hiram.⁸ Why, then, should the opinion that there were Jews in Cornwall in the days of David and Solomon be held to be a wild conjecture? Do not archaic history and archaic philology establish a strong *prima facie* probability that the normal Cornishmen had Jews in their midst as settlers, and that the language of the latter might have become an important element in that of the former, even without having had to undergo Professor Max Müller’s metamorphic process? So that “whatever in the Cornish dictionary and its traditional lore cannot be traced back to any other source, whether Keltic, Latin, Saxon, Norman, or German, may safely be considered as the vestiges of early Hebrew settlers in this country.” I feel no difficulty in accepting Sir Edward S. Creasy’s statement in his “History of England from the Earliest Times,” that “the British tin-mines mainly supplied the glorious adornment of Solomon’s Temple.”

I now come to a later period in the ancient annals of this country, in connexion with Jewish settlements in Cornwall, subsequent to the world-famed prosperous reigns of David and Solomon. I am led to believe that some of the dispersed of Judah, after the conquest of Palestine by Nebuchadnezzar, had found their way, not long after that dire calamity, to this part of the British isle. There used to be a pathetic saying among Cornishmen in the days of yore which sounded as follows:—

BY-LLWNG ADON-YDH HOLL NEUODH IAGO.

I return to my oft-repeated challenge. Can a single word in that Cornish sentence of lamentation of olden times be traced back, whether to Keltic, Latin, Saxon, Norman, or German? The answer must be still the same. *Certainly Not!* The whole of it is a transliteration of part of the second verse of the second chapter of the Book of Lamentations. The following are the words of the sentence in the original of Jeremiah’s elegy:—

⁷ “Chips,” vol. iii. p. 260.

⁸ 1 Kings x. 22.

בלע אדני [ולא חמל] את כל נאות יעקב:

The signification of which is the same in the original as the one by which the ancient Cornish interpreted the transliteration, namely, "The Lord has swallowed up all the tabernacles of Jacob." The only difference in the sentence, between the original and the transliteration of it into Cornish traditional lore, is that the two words חמל ולא, "and hath not pitied," are omitted in the latter. It would be but natural for the dispersed ones, immediately after the nation was scattered far and wide, to have the above *jeremiad* constantly on their lips wherever they found a resting-place. Hence its adoption by Cornishmen in the days of yore. It is interesting to notice the evidence which the last quoted sentence, as well as the one from the eighth verse of the seventh chapter of Proverbs, affords as to the vexed question on the proper pronounciation of the Hebrew letter י. The Cornish transliterations pronounce in favour of NG.

Guided by the same evidence—even the testimony of the etymology on certain words in the now obsolete Cornish language—I am led to believe that some Jews must have found their way to Cornwall, and held free and easy intercourse with Cornishmen at a later period; probably during the Roman invasion of this country. There existed once an amicable alliance between the Hebrews and the Romans. It is a well-attested fact that many Jews served as soldiers in the Roman army.

I proceed to cite some expressions in the Cornish language which we cannot trace back to the Hebrew Scriptures even, but which are found in some ancient portions of the Jewish Liturgy—post-Biblical products. The two witnesses that I shall now call are two terms by which early Cornishmen apostrophized the Almighty. The first is EL CHWAI, which, by interpretation, means INTELLECTUAL POWER OF THE QUICK. The second term is MYCHWEII METHION. It is paraphrased, THOU DOST QUICKEN THOSE THAT HAVE FAILED. I do not think that the philologist is yet born who would dare to attempt to trace back those two terms just cited, whether to Keltic, Latin, Saxon, Norman, or German. Let me just furnish a couple of remarks on the etymology of the Cornish words CHWAI and MYCHWEII.

CHWAI, in ancient Cornish, meant *activity, quickness, briskness*. CHWEIAW, *to be brisk, or quick*. MYCHWEII, *Thou dost quicken*. Both those terms frequently occur in the Jewish Liturgy, written אל דו, and מַחַיֵה מֵתִים pronounced EL CHAI and MECHAYEH MAYTHEEM. The terms respectively signify "GOD OF LIFE," and "THE QUICKENER OF THE DEAD ONES."

The next witness that I shall summon is another term by which the great Creator is designated. The old Cornish of that designation is found in the term, TIBAEDH-BAR-WECH SÆR-EI-NI. To which Anglo-Cornish scholars have attached the following paraphrase: "*Thou take to Thyself the state of increase, our Former;*" that is, "*Thou who hast formed us.*" Where can we find the key to either the words or to their paraphrases? Certainly neither in Keltic, Latin, Saxon, Norman, nor German! Do I know the key to those words? Yes, certainly; in the Jewish Liturgy, in one of the morning hymns of praise, which begins with the words תַּתְּבָרַךְ צוּרֵנוּ. The Cornish term just cited is but an indifferent transliteration of its original. The meaning of the Hebrew is "BE THOU BLESSED, OUR ROCK," or FRAMER.

The last witness that I shall call at present is another description of the Almighty in old Cornish; namely, BARWCH WYTTI IÂ EL-EI-NI MAELOG Y-HWYLMA. The meaning which Cornishmen attached to that sentence was the following: "*Seat of increase art Thou, Supreme, our Intellectual Power, Possessor of the space of revolution.*" I ask at present, for the last time, Is there anything analogous in Keltic, Latin, Saxon, Norman, or German, in word or meaning, to this passage? But it is to be found, word for word, in the Jewish Liturgy. It is the beginning of almost every Jewish thanksgiving collect to this very day; and is now repeated by every devout Jew, about fifty times in the course of the day. It stands thus in the Synagogue Book of Common Prayer:—

בָּרַךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם:

The literal translation of which is, "Blessed art Thou, O Lord, our God, King of the world."

It is interesting to note the change adopted in the trans-

literation of the ineffable Name יהוה. It is no more I-A Yw-vo, as in the case of Psalm xxiv. 10; but simply IA. The Jews had already lost the proper pronunciation of the most sacred Name, and were warned not to pronounce it, lest they should do despite to the Third Commandment in the decalogue. The Saxon word "God," for אלהים, was not yet known in this island. The pronunciation of the word מלך had also undergone a change. Instead of the former MAELOC, some Jews began to pronounce it MAELOG; thus illustrating the permutations which take place in the Hebrew palatal letters, גינק. I would also briefly remark why the word ברוך was made to signify *Seat of Increase*. I need only refer, at present, to Deut. xxviii. 3—6, where the promises of all kinds of increase begin with the word ברוך, "Blessed." I have much more to say on every quotation which I have adduced, but I must give heed to my liability to the limited time for my paper.

The few indisputable identifications between archaic Cornish and pure Hebrew which I have already adduced, are sufficiently encouraging to make us search for the etymology of many other words, besides those heretofore quoted from the former language, in a Semitic tongue rather than in one of the so-called "Aryan family of languages." I say the *so-called* "Aryan" advisedly, inasmuch as the very term "Aryan" is traced back to a tongue of the Semitic family of languages, even ערה "to plough," "to pull up." My search in that exploration field, which began about thirty years ago, has not been fruitless. I must, however, limit myself, in this paper, to a few words, and those few words are selected mostly from the "Chips from a German Workshop:" the reason of this selection will soon become obvious. I begin with the hackneyed couplet:—

"By Tre, Ross, Poll, Lan, Cæer, and Pen,
You may know most Cornishmen."

Out of the six words, four must be traced back to a Semitic language. TRE or TER, which signified a *dwelling-place*, is unmistakably traceable to the Hebrew word דור "to dwell." The interchange between the ט and ט is of frequent occurrence in Semitic languages.

LAN, which signified a *fenced* place, a place of meeting or assembling, is evidently the same as the Hebrew word לָן, "to abide," "to lodge." Hence the Hebrew term מִלָּן, which answers exactly in import to the old Cornish term LAN.

CÆER, which signified a *town*, is obviously the same as the Hebrew word קִיר. This and the preceding word LAN furnish the etymology of the name CAERLEON.

PEN, which signifies in Cornish *head*, is evidently from the same vocable as the Hebrew word פָּנִים, from פָּנָה, *face*, hence *head*.

ARADAR, a *plough*, is from the same root as the Hebrew word מַעְדָּר, from עָדַר, "to dig," or "to plough."

SETH, which signifies in Cornish *arrow*, is clearly the same as the Hebrew word שֶׁטׁ.

KIST-VAEN, a *stone enclosure* or *chamber*, is best explained by the Hebrew words קִסְתַּ אֶבֶן.⁹

DINAS, *castle*, is analogous to the Hebrew word בֵּית דִּין.

MAR-YEDHEWON, which, by some eccentric process, has developed into *Mara-zion*, and has thus afforded so much pabulum for different and indifferent analytical philologists and archæologists, is a compound of the archaic Cornish word *Myr*, *mur*, or *mir*, moving, roaming, and *Yedhewon*, or the Hebrew יְהוּדִים, *Jews*, both in archaic Cornish and Hebrew. The most reasonable translation of that word of contention is neither "the bitterness of Zion," nor "the markets," but the place of the "roving Jews."

TY, which is the Cornish for *house* or *chamber*, is an adaptation of one of the Hebrew terms for the same, namely תַּי.¹

CAR, Cornish for *to dig*, is undeniably from the Hebrew כָּרָה.

HAL, Cornish for a *salt-marsh*, is very much like the Hebrew חוֹל, especially when we bear in mind the Hebrew term חוֹל הַיָּם, the *sand of the sea*.

BEICHIAW, Cornish for *to cry*, *to wail*, *to roar*, is unquestionably a transliteration of the Hebrew vocable בָּכָה.

CAN, Cornish for *in possession*, and CANIAW, *to possess*, is obviously borrowed from the Hebrew root קָנָה.

⁹ Ezek. ix. 2, 3, 11.

¹ 1 Kings xiv. 28.

So much for the *Pros* on the etymology of certain words in the now obsolete Cornish language. I need not be told that I should not be allowed to indulge myself, or to try your patience with an analysis of every word in the Cornish dictionary.

As I was challenged by Mr. Jago to give my opinion of the origin and meaning of the name *Bodmin*, I venture to do so. I respectfully trace it back to the two Hebrew words *בית מעין*, BETH MAYON, the house of the spring, or fountain: the principal and attractive feature of the site, in whose vicinity the town was originally built. BETH MAYON in process of time became Bodmin. I dismiss the etymology of *Bod-manach*, the town of the monks, or *Bod-mynydd*, the dwelling under the hills, as fanciful and unscientific.

Now for the CONS. The advocate for a contrary view to that espoused in my preceding remarks is a very formidable one. Not because of his undoubted power, but because of his popularity. Some of the best educated men often mistake for a time brilliant fluency of speech for inspiration, and an extensive popularity for infallibility. The Professor of Comparative Philology in the University of Oxford attempts to prove, in a characteristic essay entitled, "Are there Jews in Cornwall?" that there never were any Jews in Cornwall at all.

The essay, divested of its irrelevant accessories—which take up twenty-five pages out of the thirty of which it consists—may be divided into two parts. *First*, a laborious effort to prove that which requires no proof, namely, that modern Welsh is the product, by a metamorphic process, of various languages, such as archaic Cornish, Latin, Saxon, Norman, and German. *Second part*, an attempt to refute that which cannot be disproved, namely, that there ever were Jews in Cornwall at any time. The way the second part is sought to be established is by contesting the origin of the word MARA-ZION, and that the term "Jews' house" is a corruption of TY, *house*, into TSHEY!!! This, as the essayist himself informs his readers, was achieved by three jumps.

Were it not for the serious tone which now and then surprises the critical reader of the essay, one might imagine, when reaching

the clenching stroke, "Thus vanish the Jews from Cornwall," after the sledge-hammer arguments which I have just mentioned, that the essayist was in a playful humour at the time when he indited that amusing treatise ; that he was parodying the logical acumen of some literary adversary. The occasional outbursts of trite historical facts, downright and real—though utterly beside the question immediately in hand—preclude the idea that the accomplished professor indulged in irony against any one. The critical reader is compelled, *volens nolens*, to ascribe the production of the fourteenth essay in the third volume of "Chips from a German Workshop," to imperfect information.

Omnivorous reader though Professor Max Müller may be, he could not possibly have read everything. For instance, if he had been conversant with the passages which I have quoted, and identified, from archaic Cornish, the Hebrew Scriptures, and the Jewish Liturgy, he would never have inflicted so great an injustice on himself as he unfortunately has done in his essay, "Are there Jews in Cornwall?" By-the-bye, the title is a misnomer ; inasmuch as there is a Jewish synagogue, with the usual staff of synagogue officials, at Penzance.

The two last paragraphs of the *Postscript* appended to the essay under notice illustrate the value of his *cons*, in matters of Cornish archæology, whether monumental or philological. Here are the closing paragraphs of that peculiar *Postscript* :—

"I had myself searched very carefully for any documents that might prove the presence even of single Jews in Cornwall previous to the time when they were banished the realm by Edward I. But my inquiries had not proved more successful than those of my predecessors."

This is pretty positive ! Let me now quote the paragraph, the very last one of the *Postscript*, which follows the one I have just read :—

"At last, however, with the kind assistance of Mr. Macray, I discovered a few real Jews in Cornwall, in the third year of King John, 1202, viz. one Simon de Dena, one Deudone, the son of Samuel, and one Aaron. Some of their monetary transactions are recorded in the '*Rotulus Cancellarii vel Antigrahum Magni Rotuli Pipæ de tertio anno Regni Regis Johannis*' (printed under the direction of the Commissioners of the Public Records in

1863, p. 96), and we have here not only their names as evidence of their Jewish origin, but they are actually spoken of as '*prædictus Judæus.*'

"Their transactions, however, are purely financial, and do not lead us to suppose that the Jews, in order to make *tin*, condescended, in the time of King John, or at any other time, to the drudgery of working in *tin*-mines."

Astounding wit! Most dignified satire!

It is not too much to say that the pun does neither point a moral nor adorn the essay.

AN HISTORICAL SKETCH OF THE CONTROVERSY BETWEEN CHRISTIANITY AND JUDAISM.

BY THE REV. A. BERNSTEIN, M.A., OF ST. ALBANS.

CHAPTER I.

THE following paper pretends to be but a humble chapter of Church History with special reference to the Mission to the Jews. I prefer the word "controversy" to the word "mission" for the heading; for the word "mission" implies an enterprise to convert or proselytize those of another religion to Christianity, which, according to our views, is not strictly applicable to the Jews. For we boldly assert that true Judaism is nothing else than real Christianity, and *vice versâ*. "Controversy," on the other hand, implies a calling in question, which is the true Judaism.

In endeavouring to trace its history, it is but natural to begin with the time of Christ and His Apostles.

And though, with regard to that period, we might more properly designate it a controversy between one party of Jews and another, yet *κατ' ἐξοχήν* the above title is a more suitable one.

The subjects of controversy were not then so numerous as alas! they are now; for the Jews had only yet the Bible alone, and were in great expectation of the Messiah. It amounted no more nor less than to this simple question which was put by the disciples of John the Baptist before Christ,—“Art thou he that

should come, or do we look for another?" In reply to this question, Jesus referred them to His miraculous works, and through these to prophecy, as Divine testimonies that He is the Messiah. These evidences were sufficient for the time being, and it appears to have satisfied them.² We know that many guileless Israelites, like Philip and Nathaniel (who possessed that virtue which Rabbi advised the Emperor Antoninus to pray for, viz. a cool temperament), when candidly examining the prophetic description of Messiah and comparing it with the person of Christ, have been convinced that He is the one of whom Moses in the Law and the prophets did write. Those who accepted Him as the Messiah had no difficulty with regard to those sublime doctrines appertaining to the Messiahship; and the events which subsequently happened on the days of the Crucifixion, Resurrection, and Pentecost wonderfully corroborated them in their faith. Nor did their opponents controvert such doctrines concerning the Messiah as his Divinity, vicarious Suffering, and Mediation, which are now impugned by the Jews, for they held them themselves, though in a confused manner. Granting for a moment that the Pharisaic formula is correct which says "that the written law cannot be interpreted except through the verbal law,"³ we can prove the cardinal doctrines of the Christian faith from the ancient Rabbinical writings. The fact is that the belief in the Messiah has ever been, until recent times, an essential part of the creed of Judaism. And Maimonides bears testimony to this fact by saying, "He that believes not in the coming of the Messiah, not only denies in the prophets, but also in the law of Moses, for the law testified of him."⁴

The Jews then living, in seeing that the Old Testament is but an introduction to which the conclusion is wanting—a treasure without a key to open it—certainly, a law without grace to save, ending with a curse, and pointing to its coming remover, were anxious to find this desideratum for the salvation of their souls.

² For John, according to prophecy, expected the Messiah to be also the Judge of the world; and, in an hour of distress, this idea became the prevalent one with him.

³ קל מי ש'איתו ס'אמין בו או מי ש'איתו ס'חוקה ל'ב'איתו לא ק'שאר ל'ב'אים ל'לבר היא פ'אר א'אמ
ב'ה'ורה ונ'משה ר'בינו ש'דרי ה'ה'ורה ה'ע'ודה ע'ליו.

Hilchoth Melachim, section 11.

⁴ ש'אין תורה שנ'מב י'ולח להתבאר כי אם על ידי תורה שנ'על ס'ה.

R. Bechai Cad Hakemach, p. 77.

The Pharisees stepped forward and offered justification in an inefficient and wearisome burden of self-righteousness, whilst Jesus offered it in His own person. He said, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." The controversy which ensued between Him and the Pharisees was not a doctrinal but a personal one. They were never startled by the boldness and apparent incredibility of the assertions He made concerning the Messiah, but refused to acknowledge that the prophecies were fulfilled in Him. Neither did He controvert their doctrines, but their morality. The Talmud was then yet in embryo, and the traditions which He denounced were unscriptural customs and ceremonies with which the Pharisees made the word of God of none effect. (See the whole context of Mark vii. 1—13.)

From the charge of the High Priest against Christ just before His crucifixion we see that he did not repudiate the Divinity of the Messiah, but out of envy rejected it in the person of Jesus.

"I adjure Thee by the Living God that Thou tell me whether THOU be the Christ, the Son of God" (Matt. xxvi. 63).

That the betrayal and accusation was instigated by motives of personal hatred against the "Man of Sorrow," is evident from the following historical record:—

"In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th day of March, in the holy city of Jerusalem, when Annas and Caiaphas were the Priest and High Priest of God, Pontius Pilate the governor of Lower Galilee, sitting on the presidential chair of the Praetor, condemns Jesus of Nazareth to die between two malefactors on the Cross, on account of these great and notorious charges of the people:—

1. Jesus is a seducer.
2. He is an agitator.
3. He is an enemy of the Law.
4. He calls *Himself falsely* the Son of God.
5. He calls Himself falsely the King of Israel.
6. He entered the temple followed by a multitude carrying palm-branches.

⁵ John vi. 40.

“Therefore (P. P.) orders the first centurion Quirilius Cornelius to bring him to the judgment-seat, and forbids *all poor and rich* persons to hinder the execution of Jesus. The witnesses which signed this sentence are: 1. Daniel Robani Pharisee, 2. John Zorobababli, 3. Raphael Robani, 4. Capet, a scribe. Jesus will be led out of the city through the gate Struenea.”⁶

How exactly was thus the prophecy of Isaiah fulfilled in Jesus: “We hid as it were our faces from Him; He was despised, and we esteemed Him not.” This will also partly account for the rapid and marvellous increase of His disciples amongst the Jews only six weeks after the above sentence was executed. For as soon as His visible presence was no longer amongst them, their personal hostility gradually subsided, and many, reflecting more calmly on the life He lived, the work He accomplished, the death He suffered, and on the immortality which He brought to light by His own resurrection, were prepared to hear from St. Peter that thus it was necessary that He should undergo death for the remission of sins, and to be baptized by him in the name of the Scriptural triune God. The increase of Hebrew Christians was continually multiplying itself until in the year 60 A.D. their number amounted to tens of thousands. (See Acts xxi. 20.)

On the other hand, the opponents became from this time and onward more heart-hardened, and began to attack not only the person of Christ, but also the doctrines connected with Him, which they themselves held from time immemorial. This they did in dissimulation,⁷ as it now often happens when a Jew is unable to refute the arguments of a missionary. The controversy, as carried on by the Hebrew Christians, seems to have been more of an apologetic and defensive than of an offensive character. They acted everywhere, though preaching Christ in all synagogues, on the principle adopted by St. Peter, to give an answer to every man that asketh a reason of the hope that one has with meekness and fear.⁸

As long as the temple stood in Jerusalem, the churches in

⁶ See Schmidt's Jerusalem, p. 117. This sentence in the Hebrew language and engraven on a copper-plate was found A.D. 1280, in the city of Aquileia, in the kingdom of Naples, when excavating in search of Roman Antiquities. At the time of the French expedition to the South of Italy, the commissioners of Art who followed the expedition discovered it in a monastery of the Carthusians, and it is now kept in the chapel of Caserta.

⁷ Acts xxiii. 6.

⁸ 1 Pet. iii. 15.

Judæa were what we would now call in outward communion with it, in a similar manner as the synagogues, of which there were 480 in the city, and, according to Epiphanius, the Hebrew Christians called still the church a synagogue, which word means in the original the same as ecclesia. Jerusalem was still the centre of missionary operations, and Israel still occupied the first rank on the list of missions. For, according to the legacy of the Divine Author of missions, "the Apostle and High Priest of our Profession,"⁹ the mission to humanity was to begin at Jerusalem.

It is really a wonder that some Christians can yet find an objection to Jewish missions, in the face of the last words of the three synoptic gospels, which declare the Saviour's command to go and teach all nations, and then to initiate them into the saving faith by the rite of baptism. It is certain that the Church of England need not apologize for sending the Gospel back to the Jews; for she not only teaches in her prayers that she is a missionary Church for all nations, but also by silent symbolism, which from its strangeness speaks louder than words. At the conclusion of the Gospel in the Church, the minister is not ordered to say, "Here endeth the Gospel," because the Gospel should not end in the Church, but be extended to all nations, Israel included.

With the destruction of Jerusalem, and the consequent flight of the Christians to Pella, Hebrew Christianity lost much of its native energy and national interest. A great hush followed the storm, and the tidal billows of the Gospel took their calm course westwards, whilst the few remaining opponents retired to Bither, Tiberius, and Pumpeditha, and established antagonistic schools. It seems as if a truce had been formed by mutual agreement between Jews and Christians, in order to gain time for settling their respective internal affairs. We know only of one apostle that was yet alive, who could exercise an influence over his nation—the aged St. John, then either at Ephesus or an exile on the isle of Patmos. But he was of a too loving disposition to enter on the arena of controversy. He could only write epistles as a father to little children, and warn them "to try the spirits whether they be of God, for many false prophets would come

⁹ Heb. iii. 1.

into the world." This prediction became true very soon after in the appearing of the false Messiah Barlochbah, who reigned for two years at Bither or Bethhoron. The fourteen bishops which succeeded St. James in the see of Jerusalem till the time of Hadrian A.D. 120, seem also to have been very reticent in regard to the mission to their own people. Owing to persecution, to which both Jews and Christians were subject from the hands of the heathen, and to a common desire to demolish the heathenism of the Roman empire, that period was not opportune for controversy among those who were in harmony at least on the revelation of the Old Testament. But Oxlee, a very learned English Theologian, gives a different reason for the neglect of the Fathers in carrying the mission to the Jews. These are his words:—"In the infancy of the Church, and immediately after the general dispersion which necessarily followed the sacking of Jerusalem and Bither, the Greek and Latin Fathers had the fairest opportunity of disputing with the Jews, and of evincing the truth of the Gospel dispensation; but, unfortunately for the success of so noble a design, they were totally ignorant of the Hebrew Scripture, and so wanted in every argument that stamp of authority which was equally necessary to sanction the principles of Christianity and to command the respect of their Jewish antagonists. For the confirmation of this remark I appeal to the Fathers themselves, especially to Justin,¹ Barnabas, and Irenæus, who in their several attempts to Hebrew learning, betray such portentous signs of ignorance and stupidity, that we are covered with shame at the sight of their criticism." (See Oxlee on the Trinity and Incarnation, p. 4.)

Notwithstanding this, it is known that Origen and Jerome learned a little Hebrew from Jews, and that the sacred tongue was in great esteem with the Fathers. It is reported that at the death of St. Hilary, Jews sang Hebrew psalms at his grave.

But whatever excuses the Fathers, with the exception of Justin Martyr, could find in neglecting the controversy with the Jews, the latter found no excuse for neglecting to attack the Church either secretly or openly whenever an opportunity offered itself. Such opportunities were not wanting. The imperial edicts of Constantine against them, the more definite fixing of

¹ Dial. cum Tryph. Col. Ed.

the Christian Sabbath and Easter, the heresy of Arius, the encouragement they received from Julian the Apostate, all these tended to widen the breach between them and Christians. Seeing that the acknowledged champions of Christianity relied solely on the Septuagint Version for their knowledge of the Bible, they discarded it altogether, yea they forbade the reading of it; applied themselves to the study of Hebrew with all their might, collected all sorts of odd and droll sayings of the Rabbis, formed them into an appendix to the Bible, and stamped them with Divine authority as the words of the Living God. To give an instance of this curious process:—It was reported traditionally that when once a Gentile came to Hillel, and asked him, “How many laws have you?” Hillel wrote in reply, “An *a* and a *b* ;” he probably meant that the whole law was contained in the two commandments; viz. “to love God with all the heart, &c., and one’s neighbour as one’s self;” but the Rabbis understood him to mean that the written law and tradition are equally Divine. And not only so, but they embodied in this newly devised revelation a stringent rule, that he who studies the written law alone (without Rabbinical comments), is equal to an atheist.* This process of collection of the Talmud went on from A.D. 190, under the emperors Antoninus and Comodi, till about A.D. 500, the time of Justinian, when the *Corpus juris Judaicum* was published, as if in mock imitation to the *Corpus juris Justinianum*.

Thus it came fully to pass what the prophet saw only in part when he said in the name of God, “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” (Jer. ii. 13).

But notwithstanding that the patristic period presents little activity on the part of Christians in the mission to the Jews, and much of active fortifying opposition on the part of the Rabbis, it is a relief and a comfort to find that God did not leave Himself without witnesses for the Gospel truth amongst the Jews, and these were members of their own nation. The first in order is Josephus. His testimony is more remarkable because he

* כל העסק בתורה בלבד דומה כמי שאין לא אלהי.

Abodah Zarah, f. 17, col. E.

lived outwardly under the pale of the synagogue, and there can be no doubt to a candid mind about its authenticity, because the great phalanx of ecclesiastical writers from Origen, A.D. 230, till the present time quote it. Writing of what happened when Pontius Pilate was governor of Judæa, he says,—

“Now there was about this time Jesus a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning Him; and the tribe of Christians so named from Him are not extinct this day.”³

After this noble testimony for Christ borne by Josephus, who lived and died under the pale of the synagogue, the reader may be glad to welcome a few eminent Hebrew Christian witnesses of the first three centuries. Little is known of the fifteen Hebrew Christian Bishops except of the first, whose record is in the New Testament. Their names are as follows:—James the brother of the Lord, from A.D. 33—60; Simeon, the son of Cleopas, 74; Justus I., to 107; Zachæus, or Zacharias, to 111; Tobias, perhaps the same as prince Tobia, a descendant of Anan, who was surety for Antigonus when he was taken captive to Armenia; Benjamin I.; John I.; Matthias; Philipus, or Benjamin II.;⁴ Senecas; Justus II.; Levi; Ephrem; Joseph; Judas or John II. The dates of the latter are unknown. These Bishops were as a matter of course held in great veneration in the early Church, so that the veneration of them became proverbial. “*Mos antiquus obtinuit ut Ælia id est Jerosolyma episcopus honoretur salva metropolis propria dignitate.*” In 197, when Victor was the Bishop of Rome, one of these Bishops of Jerusalem convened a council to decide the question concerning the celebration of Easter. Of the Hebrew apostolic fathers I place Barnabas first in the list. Though he properly belongs to the apostles, and is sometimes called an apostle, yet as he is

³ See Josephus, *Antiquities*, book xviii., chap. iii.

⁴ See Morery, art. Jerusalem.

not considered as a canonical writer, he may have been a connecting link between the apostles and the fathers of the Church. Much can be learned about him from the N.T. itself, and in a united form from Smith's Dictionary of the Bible. One passage in Acts xi. 24 gives us a full description of his character: "He was a good man, and full of the Holy Ghost and of faith."

Barnabas was, as his name signifies (a son of a prophet), a mighty preacher of the Gospel, and shone as a bright star amidst the surrounding darkness of Rabbinical traditionalism on the one side, and of paganism on the other. His father's name was Joseph, of the tribe of Levi, and he was born in Cyprus, and is supposed to have studied with St. Paul in the school of Gamaliel in Jerusalem. After he embraced Christianity he showed his fidelity and gratitude to the Saviour by selling his land and laying the price of it at the feet of the Apostles. He was separated by the Holy Spirit, together with St. Paul, for the mission among the Gentiles, and they both were appointed and sent out by the apostles. After travelling together for some time, they separated, and Barnabas accompanied St. Mark to his native country Cyprus. Theodor le Lecteur assures us that he preached in Liguri, founded the Church at Milan, and suffered martyrdom. His body was found in the year 488 by Antheme, Bishop of Salamis, with the Gospel of St. Matthew lying upon his breast. The Greeks affirm that he was martyred by the Jews in Salamis, while others believe that he died at Cyprus. This is not material, where or how he died; we may positively affirm that he suffered for the truth's sake. The Epistle to the Hebrews is attributed to him by Tertullian, and Jerome says that he wrote a letter, but that it is not canonical. It was cited by Clemens of Alexandria, Origen, and Tertullian. It is written in Greek, and there exists also an ancient Latin version of it. It was first published in the year 1645 by Père Hugues Menara and by Dom. Luke d'Acheri. It is in the library of the fathers. Its authenticity is doubted by some, who attribute it to some Jewish author because it contains many fabulous things, but Dupin gives it as authentic.*

Hegesippus is another eminent Hebrew Christian among the

* See Dupin's *Ecc. Hist.*; Mosheim, Lardner's works; and Morery, p. 76.

Fathers. He was born after the Apostolic period.⁶ After he became a Christian he went to Rome, and remained there under Popes Anicetus, Soter, and Eleutherus, who flourished from A.D. 157—185. He was the first ecclesiastical historian, and gave an account of the events that occurred in Judæa from the time of the Crucifixion to his own, in five books. His style is very easy and simple. Jerome remarks that he wanted to imitate the style of the Scriptures. What an invidious observation! and what a poor encouragement to preachers and writers of the present time! He gave an account of the martyrdom of St. James,⁷ the first Bishop of Jerusalem. Only a few fragments of his writings are extant in the history of Eusebius. Père Hallain edited these fragments with notes upon the five books, especially the part which refers to the destruction of Jerusalem and the Jewish wars. This was printed in separate form in Basil, and in Cologne in 1559. Some doubt is entertained by critics in reference to their authenticity, and it is supposed that they are the work of a later writer who copied from A. Marcellus and Josephus. But this does not concern us. We are thankful to know that Hegesippus was one of the first fathers of the Church, and that he bore testimony for Christ, and exercised an enlightening influence upon his generation. He died in the year A.D. 180.

Aristo, of Pella, was another Hebrew Christian historian of the second century. He wrote a work giving an account of the Judæo-Roman war, under the celebrated false Messiah Bar-Cochba, which is quoted by Eusebius and Jerome. A chronicle of Alexandria reports that he presented an apology for the Christians of Athens to the Emperor Hadrian. The dialogue between Jason, a Hebrew Christian, and Papiskos, a Jew from Alexandria,⁸ is also attributed to him, of which we have only some fragments in Grabe, *Spicilegium* II., p. 127. Thus says the account of it, given by a person who translated it into Latin: "We have here the obstinate hardness of the Jewish heart softened by Jewish warning and gentle chiding, and the teaching of Jason on the outpouring of the Holy Spirit victorious in the heart of Papieus. When P. was brought by this teaching to an

⁶ *ἄπομνηματα*, Memorials of the Hist. of the Church.

⁷ See Dupin, Lardner, Cave.

⁸ *Ἀντιλογία Ἰδσοῦ καὶ Παπίσκου περὶ Χριστοῦ*.

understanding of the truth, and was fashioned into the fear of the Lord, through the mercy of the Lord Himself, he put his trust in Jesus Christ, the Son of God, and asked of Jason that he might receive the mark of baptism."

Epiphanius is another celebrated Hebrew Christian of that epoch. He was born, according to Cave, of Jewish parents in the year A.D. 320 at Besanduse, a village of Palestine. Sozomen says that he was under the most excellent monks. It is certain that he was still a youth when he went to Egypt, and came in contact with the Gnostics, who had almost won him over to their party. He, however, withdrew in time and returned to Palestine, where he studied under Hilorion and Hysicus, the fathers of the monks of that country. He was attracted to the monastery by a certain monk, Lucius, who lived a holy life. Others say that one Cleobius converted him. E. himself became a monk, and founded a monastery in his own village, of which he was the prior. At that time monastic life was still in its virgin purity and free from the plague of later times. In 367 he was elected Bishop of Salamis, and afterwards he was called to Constantia or Fomaguste, the metropolis of Cyprus, where he acquired great reputation by his piety and writing. In 382 he was sent with imperial letters to Rome in order to assist in settling the claims of Paulinus to the see of Antioch. In 391 a contest between him and John, Bishop of Jerusalem, broke out. E. accused John of holding the errors of Origen, and ordained Paulinus, a brother of Jerome, deacon and priest in a monastery of Palestine which belonged to his jurisdiction. Both parties referred the dispute to Theophilus, of Alexandria. The latter favoured John, and persecuted Epiphanius' monks. E., on the other hand, called a council together in 401 at Cyprus, which excommunicated the other party, and wrote to St. Chrysostom to do the same. C. refused to do so, and Epiphanius came to Constantinople himself, and ventured to denounce publicly in the Church of the Apostles all the adherents of Origen. He would scarcely speak to Chrysostom, and was so exasperated that when the Empress Eudoxia asked him to pray for the young prince Theodosius, who was then dangerously ill, he replied that the prince would not die if she would avoid to hold conversations with the defenders of Origen. The empress was surprised at this

presumptuous answer, and sent him word that if God should think proper to take away her son she would resignedly submit, but it was not in his power to raise the prince from the dead, as he had but lately suffered his archdeacon to die. In his farewell to Chrysostom he said, "I hope you will not die a bishop," who replied, "I hope you will never return to your own country." Both hopes or prophecies were realized. Another version from which the above probably took its rise is that he said to the accompanying bishops, when he was about to embark in a ship which was to take him home, "I leave to you this profligate city with its palace and theatre." He died at sea (430). I mention the above particulars in Epiphanius' life for the purpose of showing that, although he wielded a vast influence in the Church, whose zealous orthodox champion he was, yet he neglected to carry on the controversy with his own brethren according to the flesh. He had neither leisure nor a sufficiently charitable temper to qualify him to be a useful missionary to the Jews, whom he constantly stigmatized as heretics. This is perhaps his best apology, and may also vindicate other Hebrew Christian fathers of those ordeal trying days. Apart from his temper, Epiphanius was a good, sincerely pious, and learned man. Though Scaliger says that he knew nothing of Greek and Hebrew, yet he admits that "there is a treasure of antiquities in him;" and Dupin, another adverse critic, admits that he possessed much erudition. Jerome called him a *πεντάγλωστος*—a man of five tongues—for he was versed in Hebrew, Syriac, Egyptian, Greek, and Latin. Mar Dedailæ styles him a good and holy man, but little conversant in the arts of rhetoric and grammar, as appears from his writings. His works are (1) *Πανάριον* or *Κιβάτων*, i. e. an apothecary containing medicines against all heresies—a refutation of Paganism, Manichæism, Sabbellianism, and Arianism. (2) *Anchorat*, or exposition of the faith. (3) A tract on weights and measures, and another on numbers of the Bible. (4) Tract on the twelve costly stones which were worn by the high priest. (5) *Life of the Prophets*. (6) A letter to John of Jerusalem. (7) A letter to Diodorus of Torsus, and nine Sermons. Some of his works are still in high repute among scholars. Tradition says that his body was brought to Benevent, a town in Italy. Some German towns

° See, in addition to above authorities, Bellarmin.

claim to possess some relics of him. His *fête* day was kept in the Greek Church very early on the 12th of May, in the Latin Church only from the beginning of the 8th century.

Hillel III., a descendant of Gamaliel, and son of Judah II. ; according to others, the second, though living nominally under the pale of the synagogue, may also be classed among the celebrated Hebrew Christians of that period. He was one of the teachers of the Gemara, and prince of the captivity. He invented the cycle of ninety years, to reconcile the course of the sun with that of the moon by making seven intercalations, and changed the Jewish era, which used to be reckoned from the time of Alexander the Great's visit to Jerusalem, to the epoch of the Creation, which he fixed in A.D. 3760. It may have been done in order to refute the Christians in their arguments about the time of the coming of the Messiah, for the Jewish tradition was that 4000 years from the Creation must pass before the Messiah would come. He published a correct edition of the Hebrew text of the Bible, which bore his name, and remained until the 16th century. He also translated the Gospel of St. John, St. Matthew, and the Acts of the Apostles; and probably while engaged in this work he became convinced of the truth of Christianity. Origen knew him, and Epiphanius says that he embraced Christianity before his death (*Hæres.* c. 30). The report runs as follows:—"Eusebeius, of Verceil, went to see Joseph, of Scythopolis, who told him that Hillel, on his death-bed, sent for Cuteo, the Bishop of Tiberias, on the pretext that he wanted medicine from him. When the bishop came, the servants were sent out, and he baptized him in the year A.D. 310. Hillel left a sum of money for distribution among poor priests. A witness of this baptism was Joseph, one of Hillel's friends or physicians, who also, after many inward struggles, became a Christian, and received an appointment as tutor in the court of Constantine, where he exercised his influence mainly for building of churches, and for the general improvement of the condition of the people in Palestine.

Joseph was made Count of Tiberias, where he built a Christian church on the site of a heathen temple. While rejecting the fabulous story quoted by Milman, "that the Jews enchanted the lime which was to be used for mortar, and it would

not burn until he dispelled the enchantment by making the sign of the cross upon holy water,"¹ and rejecting also the assertion of a French writer, that he healed demoniacs with miraculous power,² we may accept the report for certain that he was a holy man, and had much to contend with his unbelieving brethren. He was persecuted by them, scourged, thrown into the river Cydnus in Cilicia, from which he was rescued by Christians. He was a great opponent of the Arian heresy, and gave refuge to Eusebius, of Verceil, when an exile in Scythopolis. He first found and published the Hebrew Gospel of St. Matthew, written by the Apostle's own hand. Another distinguished Hebrew Christian, by name of Joseph, was a physician to Bishop Basilius the Great. When his patron was dangerously ill, Joseph, finding that he could do no more for him to save his life, was so affected that he shed tears. But the bishop comforted him, and assured him that Jesus the Messiah can send a remedy when physicians give up all hope. And so it was; shortly after he recovered. This steadfast and simple faith made such an impression upon Joseph, that he and his family embraced the religion of the Gospel (see Dr. Kalkar's History of Missions, and in reference to Hillel in addition to the above authorities, Calmet's Dictionary of the Bible, and Basnage's History of the Jews, p. 654, Rotterdam Ed., 1706). I cannot conclude these short biographical sketches without remarking that the Hebrew Christians of the patristic period were burning and shining lights, and though that period cannot be characterized by very loud controversy with the Jews, it is far better to win followers to Christ by following His example (Isa. xlii. 2), than by using the noisy and violent method of the succeeding age, of which, however, I shall give a sketch next time.

(To be continued.)

¹ Milman's Hist. of the Jews, vol. iii. c. 30.

² Morery, art. Joseph.

SOME FACTS AND FICTIONS RESPECTING THE SULTANS.

THE following extract from a work³ which has been published upwards of a quarter of a century, and has now been out of print for upwards of a score of years, may not prove uninteresting to our readers at this present time.

“We are no more disgusted with such blasphemous assumptions on the part of haughty sultans, as the following :—

“‘King of kings, and lord of lords, ruler of the East and West, and of all parts of the world, prince of the holy and chaste city of Jerusalem, shining with the brightness of God, thrice happy lord of the refulgent Mecca, tamer of infidels, and scourger of the unbelieving race of Christian vassals, lord of the White and Black Seas, the most mighty and invincible Sultan, who has the power from God to rule all people with a bridle, and to break open the gates and bars of all cities and strong places, into whose almighty hands are delivered all the ends of the world—none excepted.’ Abdoul Megid is quite satisfied to style himself ‘ruler of the White and Black Seas’ alone. He does not attempt either to tame or scourge the infidel and unbelieving race of Christians ; and is, moreover, in daily apprehension of a sound flogging from that bear of a Christian, Nicolas ; and if it were not for infidel France and the unbelieving race of English Christians, the poor Sultan would be a great deal tamer even than he is at present. All sorts of churches are multiplied. Islamism may be renounced with impunity, and Christians even admitted into mosques. There is one thing only wanting, according to Mohammedan creed, to the final downfall and annihilation of the Moslem faith in the Ottoman empire. It is the introduction of bells into the mosques, of which there was some talk ; the present Sultan being so anxious to introduce all the European customs and manners, that he actually made the preposterous proposition, a Mullah declared, of calling down upon his empire the perdition which was once the lot of the Grecian empire, and all through bells, according to a prophecy, which is the following :—

“‘The time shall come when earthquakes shall confound,
With unresisted shock a sterile ground ;

³ “A Pilgrimage to the Land of my Fathers,” vol. ii. pp. 111—116.

When the wide ocean shall be stain'd with blood,
 And bulwarks float on the portentous flood ;
 When smoke and fire shall join to form new rods,
 And mortals ravish thunder from the gods.
 Then shall the courage by mean swains possess'd,
 Lead the bold East to overrun the West ;
 The pride of conquest shall adorn the field,
 And the tall cross to the bright crescent yield.
 But ere the growing moon her full attains,
 Her waning face shall see her sons in chains ;
 In a black hour a fatal bell shall ring,
 Sure mark of swift success to a new mountain king.' ⁴

“‘And none but Abdoul Megid,’ continued my informant, ‘would think of introducing bells. A true Mussulman would never think of upsetting an empire which was gained by the help of the Prophet. But Abdoul Megid is a Greek infidel. He was trained to be an Islam-hater from his youth up.’ I asked, ‘Was not the sultan’s father, Mahmood, a true believer?’

“‘No,’ replied the indignant Turk, ‘he was a wolf in sheep’s clothing ; he was a usurper and an infidel, and died a child of Eblis. Listen to me, and I will tell thee the whole deep-laid plot, which ensnared our holy religion to overthrowing, by the hands of the relentless enemies of the Prophet. It is not prudent nor expedient to be too pious, even though professing the true faith. Everything has a limit, stretch anything beyond its appointed bounds and it will snap.’ Here Mustapha stretched a piece of Indian-rubber and broke it, in illustration of his theory.

⁴ This maudlin, crazy vaticination is said to have been given utterance to by a frenzied derwish, when the Byzantine capital was besieged in 1452, under Mohammed II., who first assumed the prerogatives given in the former part of the above letter. All this information I obtained one day while walking out by myself with a Jewish guide, Züsse by name, when we went into a coffee-house at Hasquei and there met with a very officious and talkative story-teller. Not being a proficient Turkish scholar, Züsse was of the greatest service to me in translating the rapid effusions of our loquacious Turk, who cost me about twenty cups of mocha. I thought for a long time that the above was the result of Moslem imagination, but to my surprise I found the same in an old folio, published ‘Anno Domini 1709, by Aaron Hill, Gent.’ Mr. Hill put the translation into verse ; and as it is essentially the same in meaning with the prose translation which Züsse furnished me with, I scruple not to adopt the poetical version.

Mr. Hill adds a few lines in explanation of the above prophecy, which may not be uninteresting :—“This prophecy they [the Turks] look upon as verified in the destruction of the Grecian Empire about the time that gunpowder and the use of cannons was invented. The *swains* who were to lead the *East* to overthrow the *West* were *successful shepherds* who laid the first foundation of their *present empire*. The *Cross* they look upon to signify the empire of the *Greeks*, alluding to the banner of *Constantine the Great*. The *waning of the Moon* before *her full*, they say denotes the ruin of the Ottoman family, before they have obtained their wish of universal monarchy.”

The Turks are peculiar historians and chronologists. Here is a specimen of their archaeological annals :—“Oghus Khan, the son of Kara Khan, a descendant of Turk, a grandson of Japheth, was a mighty king in the days of Abraham. One of his sons was named SOLOMON ; he was the king of the universe, Homer was his brother, Julius Cæsar was his Admiral, Alexander of Macedonia was his commander-in-chief ; and Job his civil judge.

“Our rightful Sultan was indeed named Mahmood, and was indeed a pious and faithful Moslem. Alas, for the glory of his kingdom, he was too pious. Not only did he punish vice with unmitigated severity, and reward virtue with unbounded liberality, but he loved his religion and his country with a father's love, and was in return beloved by his subjects with filial affection. He was beautiful to look at; the brightness of his face rivalled the splendour of the moon. But he was too humble to allow his dazzling countenance to be admired; he therefore never appeared without covering over his face, nay not even to his most beloved wife. Eblis took occasion of this his unsullied piety, and turned it into a battle-axe for the demolition of the Islam power and religion. Young man,’ he turned upon me, ‘never be over-pious. If you were handsome, I would counsel thee never to cover thy face, thou mightest be exchanged in the twinkling of an eye.’ I was too anxious to hear the sequel to interrupt my narrator. I looked therefore all attention, whilst he smoked a pipe and drank the thirteenth cup of coffee.

“Listen, thou man of understanding, to the stratagems of Eblis, and behold the instruments of his wicked deeds. The Prince of darkness, the ally of the Emperor of Russia, put into the heart of his obedient child, namely, the Russian Emperor, a spirit of uncontrollable covetousness, especially for the things which belonged to the faithful servants of Allah. And it came to pass, on a certain day, whilst our pious Sultan was sitting on the seat of judgment, and passing sentence upon the different culprits, a prince from the north country, Russia, was announced, desiring to speak to Mahmood—peace be upon him—face to face, and mouth to mouth, and ear to ear, by themselves, and no other with them. Mahmood, who in his simplicity thought all princes to be guileless and just, feared no evil; and therefore rose up from his seat, and with unaffected confidence motioned to the Russian prince to follow him. Both of them entered into a private council-chamber, and left the plaintiffs, defendants, witnesses, and officers in the judgment-hall to ponder and wonder, what could the purport of this secret communication be? Half an hour ran away; a muffled figure entered the house of judgment, unaccompanied by any other person, which caused a little surprise; but as none of the faithful had a personal knowledge of Mahmood, they suspected

nothing serious. By the influence of Eblis, he proceeded with the administration of justice, as if he had been born and bred in the seraglio, and sucked the breast of a sultana. When all the cases were dismissed, the people separated, and the Sultan, according to custom, was led with great glory and honour to the sublime and royal palace.

“It was whispered in secret places as a most strange and an unaccountable thing, that the face of the prince who came from Russia should have been seen no more. But no one dared to raise his voice above a whisper. For a few days the Sultan made no stir, and the excitement about the Russian prince died away. As soon as the Sultan got to know that all was quiet again, for he had already his secret spies, he began, by degrees, to bring in new customs and laws, breaking down, slowly but steadily, all the ancient landmarks of our holy religion. Many faithful and pious officials were discharged from the service of the Sublime Porte; and new ones, strangers to all and to everything, appointed in their places. The gentle, the meek, the lowly, the pious, the faithful and devoted Mahmood, was substituted by a proud, haughty, impious, faithless and frivolous tyrant. Could Mahmood himself have become so base a character? Just as it is impossible for a harmless little lamb to become a ramping and a roaring lion, so is it impossible that the just Mahmood should have been turned into an unprincipled despot. It was the Russian prince whom Eblis by his wiles brought into the seraglio; and Allah permitted all this on account of our sins, which were, and are, many. Yes, to the ignorant and uninformed, the Sultan, and the vizier, and the bashaws may appear Mohammedans, but not so to the initiated. All this, however, is according to our sacred prediction; a day is yet to come when all the countries belonging to Mohammedan nations shall be subdued by the infidel Christians, either by foul or fair means; but when all these water-floods shall have gone over our heads, then Jesus the son of Mary will appear to our rescue, and give us a dominion both in heaven and earth, and all those who will not obey the Prophet shall go with Eblis into perdition.’

“The above crude narrative speaks volumes as to the mind of Mussulmans respecting the hold Mohammedanism is exercising over the Turkish mind.”

THE OAKS OF A LA RONDE.

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

IN the extreme south-west of England, between the Bristol Channel and the larger channel which separates England from France, lie the counties of Devon and Cornwall. Through the former runs the granitic chain of the Cornish highlands, with many wild crags and clefts; at the back of the other is Dartmoor, a particularly damp table-land, bestrewn with blocks of granite, and, owing to its marshy character, good for nothing but to serve as pasture-land for cattle. But the low-country, which extends from this moor to the sea, sheltered from the north-wind, is very much more fertile. Here, on a hill, stands the ancient capital of Devon; and at its foot the Exe flows through the lovely warm valley, teeming with fertility, down to the sea. Farther south, at the mouth of the Exe, is the little town of Exmouth, the port of Exeter. Here, in Exmouth, we will take up our quarters, and make an excursion from thence. We stroll northwards along the high-road leading to Exeter. After walking nearly two miles (English) which takes us a good half-hour, a manor-house of singular appearance to the right of the road strikes our attention. In the centre appears a round house, thatched with straw, evidently the dwelling of the proprietor, but so different from English country-houses, that we could rather fancy it to be the settlement of a party of South Sea Islanders. The Guide-book to Exmouth mentions this establishment among the places of interest in the neighbourhood. It is now in the possession of a Miss Hurlock who lives at *A la Ronde*.

As the outward appearance is so peculiar, so is it with the interior, which is more oriental than western, or rather has a style of its own. On entering, we find ourselves in a spacious hall. This hall is octagonal, and the rooms are grouped round it. No doors lead into these; but ingress and egress are effected by sliding panels which are pushed up or down. Above, round the upper part of the hall, runs an inside gallery, decorated with a wonderful pattern of shell-work. But more remarkable

still, if possible, than this strange dwelling, is the tiny chapel in an adjoining field, and the equally tiny almshouse built beside it. Over the entrance is the inscription, "*The Point in View*," and over the inner door this motto:—

"Some point in view
We all pursue."

The Guide-book remarks, what we find to be correct, that from this lovely *point* there is indeed a wonderfully extensive *view*; you see the little promontory of Exmouth stretching into the sea, and many other splendid views: it certainly is a beautiful out-look. But the meaning of the inscription goes farther and higher. It signifies that the true "*Point in View*" for mortal men lies beyond this world of beginnings and endings.

The whole estate gives reason for concluding that some good soul of devoted faith and benevolent, loving spirit must have lived here a retired and consecrated life, with but moderate means at command, and therefore with much self-denial and economy. The octagonal hall of *A la Ronde* was evidently not intended for grand assemblies (the thatched roof would not have suited the house in that case); it seems rather to have formed a meeting-place for the inmates for purposes of devotion. Even now the chapel is also used as a school for six girls, who are educated and clothed gratuitously out of the funds of the charity. The alms-house still shelters three old unmarried women, each of whom receives a weekly dole of four shillings. A dwelling is also provided for a schoolmistress, whose salary is twenty pounds a year. And even a parsonage is not wanting to make *A la Ronde*, as it were, a little world in itself.

Who was the ruling spirit under this thatched roof? who founded all these pious charities? A marble tablet in the chapel confirms our opinion that it must have been a woman, who, lonely and forsaken, would have come here and sought in this way to gain and give out love. "Here sleeps in Jesus Miss Jane Parminter. She resigned her soul into the hands of God her Redeemer on the 6th of November, 1811.

Here sleep, no noise shall break the rest
Till the last trump proclaim thee wholly blest.
Then shall thy former partner claim each dust,
And both in one made perfect join the just."

But Miss Jane was not entirely alone. She had a sister Mary,

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who outlived her and resembled her, leading a similar life rich in love to her fellow-creatures ; she passed away on the 18th of December, 1849. Few now remain in those parts who remember this pair of sisters. But it is the object of my story to show that they were not forgotten by God, nor yet left without a blessing even in this world upon their work.

But where are the oaks of *A la Ronde* which give the title to this my narrative? In order to value what these remarkable trees will whisper to our ears, we must turn from the marble tablet over the grave at Exmouth to another at Bethnal Green, one of the eastern portions of the city of London. There, at Bethnal Green, is an enclosed space which has not its fellow on the earth at the present time. It is a labyrinth of buildings, whose aim and object is the spiritual and temporal welfare of the sons and daughters of Israel. The chief of these buildings is the Episcopal Jews' Chapel, in which Divine Service is performed alternately in Hebrew and English, as it is only done elsewhere at Christ Church on Mount Zion in Jerusalem. In this chapel of Palestine Place, London, is an epitaph couched in the following terms:—"Sacred to the Memory of the Reverend Lewis Way, M.A., who died on the 23rd of January, 1840, in the 67th year of his age ; whose timely generosity established this house of prayer of the Church of England and the Jews ; whose incessant journeys at home and abroad laid the foundation of Missionary work among God's ancient people : whose powerful preaching of Messiah the King was not without fruit, helping to put to rights the wrong of centuries : whose interpretation of the Word of God woke up the Church of Christ to take a sympathizing part in the conversion and restoration of the Jews. This Memorial tablet was erected by the President and Members of the Society for Promoting Christianity amongst the Jews in sincere thankfulness for his labours, and with the humble desire to praise God in him. "For Zion's sake, will I not hold My peace, and for Jerusalem's sake will I not be silent" (Isa. lxii. 1).

It is, in fact, to this Lewis Way that the mission of the Church to Israel is indebted for the fresh impetus it has received in the present century. What was done in that direction in the previous hundred years by the Lutheran Church and other denominations had in the year 1800 come to a dead stand-still.

In the year 1801 there came to London from the Missionary Institute of Pastor Janicke at Berlin a newly-made proselyte named Frey, who wished to engage in the service of the London Society for the mission to the lost sheep of the house of Israel, and to become a member of this Society. He was appointed first for a year provisionally, and afterwards in 1805 definitively, to labour amongst the Jews in England. Then passed four years or thereabouts, till the equal claims of the Jewish and Heathen missions began to be recognized, and an independent society was formed for the first time. But its organization took longer to settle than its designs for missionary work. However, from the time that Lewis Way was won over to the cause of Israel, a new era began for the Society. The difficulties about a confession of faith were put an end to by its open connexion with the Church of England, and thus quietly settling them. The great disproportion between its income and plans for work he did away with at once by making over immediately a sum of 10,000*l.* sterling, which he had intended to bequeath to the Society. By this munificent benefaction the building and endowment of the Bethnal Green Chapel, the foundation-stone of which had been laid by the Duke of Kent, Queen Victoria's father, were effected. And now Lewis Way started, at his own expense, for the Continent, to prepare the way for mission-work among the Jews, which England meant to undertake. In Berlin he inspired Sir George Rose, the English Ambassador, with zeal for the holy cause; and not only him, but also the Crown Prince, afterwards King William Frederick IV., who from that time praying with all his heart for Israel's welfare, helped to establish a Christian bishopric in Jerusalem, and made Berlin what it now is,—the German head-quarters of the Mission to the Jews. WAY afterwards visited St. Petersburg, took the heart of the Czar Alexander by storm, and obtained for Solomon, the first Russian Missionary to the Jews, a letter giving him full freedom of action; a thing of which he himself declared, and with reason, that no ruler had done the like since the letter which King Artaxerxes sent by Nehemiah to the governors beyond the Euphrates. He met the Czar Alexander most opportunely, at a later period, at the Congress of Aix-la-Chapelle in 1818, where he presented to the



assembled princes and potentates a petition pleading the cause of the Jewish Mission, which was not agreed to without opposition. We next find him at Nizza, stirring up people to take the part of the Jews at Jerusalem, and obtaining by a collection 230*l.* to send to the Society, which sum was given towards the fund for erecting a Mission-station at Jerusalem. Farther on we come upon him undertaking a journey to Jerusalem in person; but sickness compelled him to relinquish his design, but not till he had sown the seed by which the Antura-College established on Mount Lebanon for missionaries to the East, became a valuable auxiliary station for bodily and spiritual preparation for the work. At last we see him in 1826 as a speaker at the Anniversary in London. He went no farther. After giving ten years of his life to the cause of Israel he looked on himself as a worn-out tool. But the impetus given by him has not ceased to this day. He is, to speak correctly, the father of the Jewish Missions of this present century.

And now we inquire how LEWIS WAY was led to this zeal for Israel's cause, and this takes us back to *A la Ronde*. It was through Miss Jane Parminter that he received this mighty impulse, and through him the Jewish Missions. But the work did not proceed from her during life (for WAY never came into contact with her), but after her death, through a testamentary proviso of the old maiden lady, which was as extraordinary as her life and strange establishment. This proviso related to a group of stately oaks, standing in the place where she was buried. Laughed at and derided as the whim of an eccentric person, the remarkable clause in the will was passed from mouth to mouth till it pierced like a fiery arrow through the soul of LEWIS WAY, and set it ablaze.

Miss Parminter loved the Jewish people as the people of the Old Testament Covenant, in preparation for salvation,—the people from whom came the Messiah,—the nation whose restoration after nearly two thousand years of exile and punishment is still predicted by the prophets. She was well acquainted with the BOOK of Books, whence she drew the daily food of her soul. She read in the fifth book of Moses the word of God to Israel:—“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 among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, . . . that then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations. . . . If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee : 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." She read this in Deuteronomy, and found the very same promise in all the prophets, and, as a Christian believer in the fellowship of Jesus, understanding that the great sin of the Jews is the rejection of their Messiah, she drew from these promises the conclusion that directly they repent and look with faith on Him whom they have put from them, a glorious return into the land of their forefathers awaits them. Shall we blame her because, notwithstanding all the subtilities of theological dogmas, she chose to take the words of Scripture in their literal sense ? This knowledge of the Word did not remain in her mind as an unfruitful germ, but became a mighty power in her soul, and the restoration of Israel was the great object of her longings and prayers ; and as she, a lonely woman, living retired from the world, could labour neither with her tongue nor with her pen towards this grand future, she conceived the idea of showing her love to Israel and firm conviction of their future destiny, by a testamentary provision,—singular, to say the least, and of an enduring nature. She chose for this purpose a group of her favourite oak-trees, under whose shade she had often lifted up praying hands. "*These oaks,*" so ran one of the clauses of her will, "*shall remain standing, and the hand of man shall not be lifted against them, till Israel returns and is restored to the Land of Promise.*"

These oaks of *A la Ronde* were the means of arousing to a concern for Israel the man who, above all others, has done such great things for the cause in the present century. It was in the winter of 1811, that LEWIS WAY, then living at Exmouth, was riding along the road to Exeter in the company of a friend. His friend drew his attention to the peculiar-looking house at the side of the road, at *A la Ronde*, and observed, "That house belonged

to a Miss Parminter. She has lately died, and left behind her a most extraordinary will, providing that those oaks are never to be cut down till the Jews have returned to the possession of Palestine." These words made a very powerful impression on Lewis Way. Up to that time the promises of Israel's future destiny had been strange to him; but now a belief in the truth of them entered into his heart with thrilling conviction, fastened on him by the acts of the deceased lady. She seemed to him as if rising from her grave,—like Rachel weeping for her children in the prophecy of Jeremiah,—and standing by the oaks of *A la Ronde*, they and she together seemed stretching out towards him their help-beseeking hands.

These consecrated oaks are still standing at *A la Ronde*. And yet scarcely a person at Exmouth knows anything of the testamentary clause. The present vicar even knew only of a confused report, which stated that Miss Parminter had ordered the oaks to be preserved that the Jews might build ships with them, or, if not, use them in some other way. And the gardener, who has lived there for nearly twenty years, knew no more than that he had heard say that the deceased lady thought a great deal of the trees. But we have the story on the very best authority, namely, a letter written by Miss DRUSILLA WAY (which we give farther on), describing the sympathy which her sainted father felt for Israel from the first, his self-devotion to labour for the cause (which is not forgotten to this day), and stating that it was by means of the oaks of *A la Ronde* that the first idea of such work entered into his heart.

The sense of the will was not that the oaks were to be cut down as soon as the hour of Israel's freedom should arrive, but that they should remain, till that time, untouched by the hand of man, as a witness of the faith of their dead mistress in the future restoration of Israel. Let us, then, in spirit visit these venerable trees, now long past the jubilee year of their mission of witness, and let us mingle with the rustle of their leaves our heartfelt aspirations for the redemption of the people of whom Isaiah says they are like an oak, out of which,—after it has been cut down and only a stump left in the earth,—a holy shoot shall come, which shall sprout forth anew, and so make the old tree renew its youth. God's promises are inviolable. It is our place to take

them to our hearts in faith,—without interpreting them after our own fashion,—and to expect the fulfilment of those things to which they undoubtedly point. The oaks of *A la Ronde* prove what a great blessing rests on prayers and faith which are founded on a childlike, undoubting confidence in the words of Scripture.

Hark ! hark ! a soft and gentle sound
Is heard above us, and around.
It is the echo of her prayer,
Who, oft beneath these oak-trees fair
Implored the Saviour's tend'rest grace
For Israel's loved, long exiled race.

These dedicated trees proclaim
To men of every land and name
That Jacob's sons, from land and King,
In sorrow still are wandering :
And make our hearts within us burn
With fervent prayers for their return.

Stir their green leaves, oh ! summer breeze,
And wake in us sweet memories
Of that blest hour, when, on the cross,
Their King and ours retrieved our loss !
And may they, vanquish'd by His love,
Soon walk with us to light above.

For when God's Israel lifts her head
And rises up, as from the dead,
Bright Gospel-light shall beam afar
And shine, as doth the morning star.
And our Redeemer, Israel's king,
His "*many sons*" to glory bring.⁵

In November, 1875, the Rev. P. L. D. Acland, Pastor of Broad Clyst (diocese of Exeter), paid me a visit. I asked him whether he would, on his return, find out for me all the proofs of the story of LEWIS WAY'S waking up to the interests of Israel by a sight of one of the wildest nooks of Devonshire, which was, by the will of the owner, to be left untouched till the re-establishment of the Jews in the Promised Land. This request he has fulfilled in the most faithful and conscientious manner possible.

In Exeter none of the lawyers whom he questioned had any knowledge of the singular will. And then it suddenly came to his memory that an old friend of his had married a Miss Way.

⁵ These lines of Julius Sturm, being so *apropos* to the subject, and at the same time being in their original form necessarily unintelligible to the great mass of English readers, I have ventured, to the best of my poor ability, to reproduce in an English form—though with much fear and trembling—knowing how far short they fall in the matter of doing justice to the beautiful original.

December, 1876.

A. F. O. I., Translator.

He communicated with the family, and obtained for me from Miss Drusilla Way, the eldest daughter of him who fell asleep in the year 1840, the valuable information which is subjoined at the end of this narrative. It fully establishes the truth of the story. But he also travelled himself to Exmouth, and procured for me a guide-book, which was quite an old-fashioned one, but found scarcely any mention of the testamentary clause in Miss Jane Parminter's will. So that without the testimony of Miss DRUSILLA WAY, the story would have been banished to the realm of tradition and its fancies. So that we are the more pleased to have its authenticity vouched for by this veracious witness.

"It is indeed true," writes Miss DRUSILLA WAY, "that my father's first interest in the Jews was aroused by an incident of a peculiar nature. It happened in the winter of 1811-12, when he was living at Exmouth, in Devon. A friend with whom he was riding pointed out to him a house named *A la Ronde*, the owner of which, a Miss Jane Parminter, had lately died, and had left the remarkable clause in her will that certain trees were not to be cut down till the Jews were restored to Palestine. This information produced the most powerful impression on him. His subsequent deep spiritual concern for the salvation of the ancient people of God, and his untiring efforts on their behalf, date from this starting-point. The prophecies relative to Israel's destiny became from that day the objects of his zealous studies. He made inquiries whether the Christian world up to that time had done anything for the Jews, and found that not long before a society had been formed in London, with the object of bringing the Jews to the Christian faith. It had many difficulties to surmount, and was almost entirely in the hands of the Dissenters, so that the Church of England was plainly leaving these to do a duty which it was manifestly her mission to perform. The Duke of Kent, who was then ready to bestow his patronage on any benevolent institution, lent his name to the work. In the year 1813 my brother and myself, then children, were taken to see his Royal Highness lay the first stone of the present Episcopal Jews' Chapel at Bethnal Green: but soon after that he withdrew his patronage, as he had become doubtful as to the propriety and duty of proselytism."

"My father was a faithful son of his Church. It was, there-

fore, his dearest wish that the Church of England should take the lead in this sacred work, and not allow herself to drop into the rear as a mere auxiliary. And the members of the Society who did not belong to the Church were, in fact, ready in the most self-denying manner to draw back when they saw the conduct of the work undertaken by others in a way likely to be more successful. My father now visited his friends, the Bishops Ryder and Burgess, then presiding over the sees of Gloucester and St. David's, entreating them to undertake the patronage of the Society, and Sir Thomas Baring to be at its head as President. But the latter gentleman hesitated at first to give his consent, as the Society was not only without means, but considerably in debt. Then my father paid down the sum of 10,000*l.* to set the sinking ship afloat again. At first Sir Thomas Baring refused to accept this rich donation, but my father silenced his scruples by explaining to him that he had already bequeathed the 10,000*l.* in his will to the Society, and that he would much rather pay it to them at once to help the Society out of its difficulties; and so the enterprise was fairly launched again, and began its course anew, which it has held on to this day. Not only the Foreign Mission-stations, but the Jewish Schools, the Jewish Operatives' Institution, and the other active branches of the Society grouped round the chapel then sprang into existence; and a valuable collection of Hebrew books which form a considerable and highly-prized item in the library of Palestine Place, were given by my father to the Society.

“In the year 1817 he went to the continent to prepare the way for the Society's operations. In Berlin he won over to its cause Sir George Rose, the English Ambassador, who, from that time, has been one of its most zealous supporters. Introduced through him to the Crown Prince, he won him over also, for he took such a fancy to him that he afterwards sent him an allegorical picture on enamelled porcelain as a mark of grateful remembrance by the hands of Sir George Rose. His great aim and object was to reach Russia. Here, at St. Petersburg, he had four deeply interesting interviews with the Czar Alexander, who listened with eager attention to all that he laid before him relative to the condition of the Jews, and the duty of Christians towards them. The Czar at that time conceived the plan of forming a Jewish

colony in the Crimea, which, however, was never put into execution. It was his express wish that my father should accompany him to the Congress at Aix-la-Chapelle, to lay before the assembled princes the cause of the Jews. Sir Thomas Acland, who was present there, stood in the most friendly manner beside my father while he made his appeal to the crowned heads of Europe.

“Without the slightest partiality, I can affirm that my father was the pioneer of the Church of England in her missions to the Jews; and God only knows how many were influenced by his example and exhortations to join with him in the prayer of the Psalmist, (102nd Psalm, 14th verse) ‘*Thou shalt arise, and have mercy on Zion: for the time that thou have mercy on her, yea, the set time is come. For thy servants think upon her stones: and it pitieth them to see her in the dust.*’”

אתה תקום תרחם

ציון

כי עת לחננה כי בא מועד:”

With this Hebrew quotation from the Psalms closes the communication of our respected friend, who has thus given us the means of proving the accuracy of a most peculiar and richly-blessed history of events which, without her testimony, would perhaps have raised up a host of critical doubts.

When I told my friend Julius Sturm, the poet, of the Jewish Mission, the above story, he, the author of “*Israelitischen Lieder,*” felt the poetic afflatus so strongly in his soul that he composed the lines⁶ which close my narrative of the consecrated oaks.

ESSAYS ON THE POETRY OF THE BIBLE.

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INTRODUCTION.

THE subject of these essays justly claims the attention not only of the learned, but of all who value the Bible as the record of divine revelation. The work we have proposed is to investigate and illustrate “the Poetry of the Old Testament;” so that they

⁶ See previous note. The narrative proper closes with the short poem on p. 103.

who only know the Scriptures in an English translation may yet appreciate their simple majesty and beauty, and thence view them as an abounding store-house of the truly poetic and sublime, as well as trust in them as the guide of their lives and the ruler of their hearts. It is true indeed that all searching the Scriptures with a humble and prayerful spirit may learn enough to guide them into the way of life ; yet it is equally true that it is our duty and privilege to go on to perfection in knowledge as well as perfection in grace. Nothing, then, that can aid us to obtain this knowledge should be lightly esteemed, but we should press into the service everything that can illustrate the emphasis of its infallible and life-giving teaching.

To enter, then, upon our subject. It must be obvious, even to superficial readers of the Bible, that a great portion of its contents is poetic, both in form and substance, though they are perhaps unable to describe the marks by which to distinguish its poetry from its prose. If, then, we should use every means that may help us to obtain a general understanding of the Scriptures, we should certainly pass by no hint, however slight, that may serve to open out those loftier flights of inspiration, to unfold those portions of the divine Word, which speak to our inmost affections, and as it were summon us to surrender the very citadel of our hearts.

Before, however, entering into particulars, it may not be out of place, as showing the importance of this investigation, to call to mind this fact, that though the Scriptures were throughout inspired of God, and all their contents are essentially God's word, yet they were written by men who retained all the characteristics of their age, their nation, and their own individual disposition. Hence such a view of their perfect humanity, as will justify our present investigation, is quite consistent with the belief in the full and complete inspiration of all and every part of the sacred Scriptures. Gausson, in his well-known work on the inspiration of the Bible, has very forcibly exhibited the harmony between God's part and man's part in the authorship of the sacred books. "It is thus," he says, "that God, who desired to make known to His elect in a book, that was to last for ever, the spiritual principles of divine philosophy, has caused its pages to be written, in the course of 1600 years, by priests,

by kings, by warriors, by shepherds, by publicans, by fishermen, by scribes, by tent-makers, associating their affections and their faculties therewith, more or less, as He deemed fit. Such, then, is God's Book." "It is God speaking in man, God speaking by man, God speaking as man, God speaking for man." Or as he says again, "It is with profound gratitude—with an ever-growing admiration—that we contemplate this living, actual, dramatic, humanitarian character, diffused with so powerful and charming an effect through all parts of the Book of God: yes, here is the phraseology, the tone, the accent of a Moses, there of a John; here of an Isaiah, there of an Amos; here of a Daniel, or of a Peter; there of a Nehemiah, there again of a Paul." "It is the word of Moses, the word of Amos, the word of John, the word of Paul; but still the thoughts expressed are God's thoughts, and the words are God's words." Again, "Isaiah, Daniel, Jeremiah, Ezekiel, and the author of the Apocalypse have each stamped upon their prophecies their peculiar style, features, manner, in a word their mark—just as Luke, Mark, John, Paul, and Peter have been able to do in their narratives, or in their letters." The inspired Word "then was sometimes the artless and sublime simplicity of John; sometimes the impassioned, elliptical, rousing, and logical energy of St. Paul; sometimes the fervour and solemnity of Peter; Isaiah's magnificent and David's lyrical poetry; it was the simple and majestic narratives of Moses, or the sententious and royal wisdom of Solomon—yes, it was all this; it was Peter, it was Isaiah, it was Matthew, it was John, it was Moses; yet it was God."

The Bible, then, was altogether by man, as well as altogether from God. Like Christ Himself—the incarnate word—who is as truly man as He is truly God, it is perfectly human as well as perfectly divine. It is a record of the workings of man's passions and affections, as well as of God's attributes and character; of the struggles, the difficulties, the moral and spiritual vicissitudes of the sacred writers, as well as of God's gracious interpositions in their every time of need; a history of the inner life of the subjects of its narratives, as well as of God's wonders wrought in their behalf. Since such is the character of the Bible, and therefore of its poetry, our present investigation is both lawful and useful; for whatever will enable us to understand the

writings of the human authors of the Bible, will also help us to learn the mind of the Spirit, who inspired them in writing; whatever will open out to us the heart, the thoughts and feelings of the sacred writers, will also help us to understand the wonders of God's government, which they—though seeing as in a glass, darkly—now set before us in a living picture. Such, then, is our subject. Now, by a careful review of its principal divisions, we hope so to define and illustrate certain principles, as to enable you to pursue the investigation for yourselves; thus placing in your hands a key to the rich treasury of the beautiful and the sublime contained in the sacred volume.

We now enter upon the first part of the subject. "The outward framework, or metre." The first subject that arrests our attention is the outward structure of the divine poetry of the Old Testament, that peculiar arrangement of the words in each sentence, or line, by which—at least in its outward sound or appearance—it differs from the prose.

I. The poetry of each country, when the natural development of the genius of its language and the spirit of its people, has its own peculiar metrical arrangement or mode of versification, as its proper vehicle for the expression of elevated and poetic feelings. And this mode may be easily discovered by careful examination of some well-known examples of native popular poetry. Such will be our present plan with the poetry of the Hebrew Scriptures, or—more generally—of the poetry of the Bible, that is of the New as well as of the Old Testament; for as the Apostles and other writers of the New Testament were Jews, and the basis of their education was the Old Testament Scriptures, therefore, while they wrote in Greek, they thought, as it were, in Hebrew. So whatever is true of the Poetry of the Old Testament is also applicable to that of the New, being only the continuation of the Old presented to us in the more modern dress of the Greek language.

1. The first example, nearly the oldest extant of a decidedly metrical character, is Gen. iv. 23, 24:—

“And Lamech said unto his wives:

Adah and Zillah, hear my voice; Ye wives of Lamech, hearken to my speech:

For I have slain a man to my wounding, And a young man to my hurt.

If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold."

Omitting the introduction, which is plainly prosaic, there are in this fragment six lines, arranged in three divisions; and as each of these divisions contains two lines, it is therefore called a distich, or couplet. And if we examine them, we shall see that each line of a couplet answers to the other with greater or less regularity; and that in both lines of each couplet things answer to things, and words to words, by a certain rule or definite arrangement. The lines which thus agree or answer to each other are said to be parallel lines, the word "parallel" properly describing things placed beside each other for the sake of contrast or comparison. Parallel lines, then—in this sense—are lines capable of being placed beside each other and compared together; and the agreement resulting from this comparison is called the parallelism either of the lines, or of the sentiments and truths contained in them. With this explanation, we will now examine this extract. For example, take the first couplet: in the first line are the words, "Adah and Zillah," while in the second the answering expression is "Ye wives of Lamech." Then, again, the first line concludes with "hear my voice," and the parallel to it in the second line is "hearken to my speech." In the second couplet, the parallelism—at least in form—is not so complete as in the first; for to the three terms of the first line, there are only two in the second, one term being omitted, to be supplied from the first line. The three terms are, (a) I have slain, (b) a man, (c) to my wounding. The term omitted in the second line is that which answers to the first of these; the agreement is perfect in the other terms; "a young man" in the one answering to "a man" in the other: and "to my hurt" having as its parallel "to my wounding." So to make the couplet complete in form, we must borrow the omitted expression from the first line; thus:—

"I have slain a man to my wounding;
And I have slain a young man to my hurt."

Then in the third couplet there is the same ellipsis or omission as in the second, with this difference, that the second member is

omitted, and in the former couplet it is the first ; though both are alike in this, that they omit the verb, or the word expressing the action ; thus :—

(a) If Cain, (b) shall be avenged, (c) sevenfold.

(a) Truly Lamech . . . (c) seventy and sevenfold.”

Now this may seem a very simple and bald piece of poetry, and scarcely to deserve the name, yet it cannot be denied that it is truly metrical, that the words are arranged in a certain artificial order, by which the language ceases to be that of common life ; that it is more elevated in its tone, and leaves a deeper impression than if in mere prose, and without any such studied arrangement.

2. Our next example is from the well-known prophecy of Balaam, Num. xxiii. 7, 10 :—

And he took up his parable, and said ;

- (1) Balak, the King of Moab, hath brought me from Aram,
Out of the mountains of the east (saying),
- (2) Come, curse me Jacob ; And come, defy Israel.
- (3) How shall I curse, whom God hath not cursed ?
Or how shall I defy, (whom) the Lord hath not defied ?
- (4) From the top of the rocks I see him,—
And from the hills I behold him ;
- (5) Lo ! the people shall dwell alone,
And shall not be reckoned among the nations.
- (6) Who can count the dust of Jacob ?
And the number of the fourth part of Israel ?
- (7) Let me die the death of the righteous,
And let my last end be like his.”

This poem, omitting the introduction, consists of seven couplets, and in each the similarity or parallelism of the parts is perfect, though some of the terms are occasionally omitted. To show this, we will examine each separately.

The first couplet : the first line of this consists of three terms, while the second has only one, the omitted terms being only a repetition of those in the first line ; thus :—

- 1st line (a) Balak, the King of Moab, (b) hath brought me,
(c) From Aram ;

2nd

(c) from the mountains of the east.

The second couplet : each line has three terms :—

1st line (a) Come, (b) curse me (c) Jacob :

2nd line (a) Come, (b) defy (c) Israel.

The first term in each line is the same ; the second terms “Curse me ” and defy;” and also the third “Jacob ” and “Israel ” are parallel expressions.

In the third couplet the resemblance is very evident : “How shall I curse?” having its parallel in “Or how shall I defy?” and “whom God hath not cursed?” in “(whom) the Lord hath not defied?”

The terms of the two parts of the fourth couplet are manifestly similar. “From the hills ” being parallel to “From the top of the rocks,” and “I behold him ” to “I see him.”

And so throughout the other parts of the poem ; for in each couplet there is a double picture of the same idea, the statement of the first line being repeated in the second, under another form, and by the use of different words, but similar in sense, at least in their present application. Thus in the fifth couplet the parallel expressions are “dwell ” and “be reckoned,” or reckon itself ; “alone ” and “not among the nations.” In the sixth, the two latter terms of the first line, “dust ” and “Jacob,” finding their counterpart in those of the second “number of the fourth part,” and “Israel ;” and so likewise in the concluding distich there is the same resemblance in its component parts ; “Let me die the death of,” and “my last end ;” “of the righteous,” and “like his ” being parallel expressions.

Now this examination shows us that in this prophecy there is not only true poetry of sentiment,—a lofty, elevated tone of speaking, a vivid picturing of the truths presented to the prophet’s mind—but also a clearly defined metrical arrangement, in which one line bears a due proportion to the other. And it is further worthy of notice, that this metrical arrangement is not like that of the Western languages, which consists in the measured agreement, or proportion of a certain number of syllables in one line with another definite number of syllables in another line : nor, again, is it merely the agreement of the one set of words with the other ; but it is rather the agreement of subject with subject,

act with act, quality with quality. It speaks—not so much to the ear in the similarity or equality of syllabic sounds—a metre almost entirely lost, when translated into other languages—but it rather speaks to the mind and to the heart; and consists chiefly in the similarity or parallelism of the images presented to our contemplation. And it is from this peculiarity in its metre, that the poetry of the Bible retains almost all its force and beauty, even, when—an exile from the land of its birth,—it is presented to us clothed with the words of a strange language. And this—as is forcibly taught by the old Latin poet—is the mark of a true and lofty poetry; that however you may change the order of the sounds and words, and separate the verse into its original elements, you will still find all the marks of a true poet.⁷ But if you examine any poem—written in one of the Western or European languages—presented to us, as the Bible is, in a translation; though you find much poetic feeling and sentiment remaining, yet there will be little—if any—metre, or balanced arrangement either of the words or of the ideas: and therefore, however beautiful in its native tongue, yet when translated, it will differ but little from poetic prose, or from the elevated language of the orator. But on the contrary, the Poetry of the Bible, in whatever language presented, retains not only much of its poetic force and beauty, but also the distinguishing features of its metrical arrangement, or rhythm. Thus, as might have been expected in the poetry of a book written under the inspiration of the God of heaven and earth, it speaks to the hearts not merely of one people, but of all, and is therefore the proper vehicle to convey God's message to all the nations of the earth. And this fact—that it is a poetry which suffers but little alteration in all its changes of outward form—is indeed no unimportant moral evidence to those who can feel its force, that the Bible is altogether from God, because it is altogether for man; and because it speaks not merely to the men of Israel, but to universal man, so that its teaching is capable of being applied to all the sons of Adam, bearing with it a balm for every wound, truths which every mind may contemplate with joy and admiration, and on which every heart may rest for comfort and support.

But to resume our investigation. In the examples already

⁷ *Invenias etiam disjecti membra poetæ.*—Hor. Sat. I. iv. 62.

examined, each of the poetic divisions consists of two lines, between which there is a mutual agreement or relation, and this is the most common and simple form. There are, however, instances of a more complex nature; and of these we will consider two or three examples.

- (1.) Ps. xviii. 7, 8.—v. 7. “Then the earth shook and trembled :
The foundations also of the hills moved and were shaken,
Because He was wroth.”

The first two lines of this triplet exhibit under different, but parallel, expressions, a great disturbance in the ordinary course of nature, and the third line shows the cause: “Because He was wroth.” And like this is the arrangement of v. 8:—

“There went up a smoke out of His nostrils ;
And a fire out of His mouth devoured ;
Coals were kindled at it.”

The first two lines follow out the idea with which v. 7 ends, “the wrath of God ;” and describes it under the parallel images of “smoke going up out of His nostrils,” and of “fire out of His mouth devouring.” The parallelism of these expressions is very manifest, “fire” answering to “smoke ;” and “out of His mouth,” to “out of His nostrils ;” and “went up,” a phrase describing the ascent of smoke out of a burning furnace, has, as its corresponding term, “devouring ;” and then the third line exhibits the intensity of that devouring fire—the wrath of God—by showing its results, “Coals were kindled at it.”

- (2.) One more example. Hos. vi. 1, 2:—

- v. 1. “Come, and let us return unto the Lord :
For He hath torn, and He will heal us ;
He hath smitten, and He will bind us up.
- v. 2. After two days will He revive us :
In the third day He will raise us up,
And we shall live in His sight.”

This passage consists of six lines, in two divisions, or triplets, between which there is an intimate connexion. A close examination will show the unity of the subject. In the first triplet, the first line stands by itself, and the second is parallel with the third; but in the second triplet, the first and second lines are parallel, and the last stands by itself. The verses then

are thus connected ; the concluding parallel of the first contains a general expression of confidence in God's returning favour, and the commencement of the second describes more particularly the grounds of that confidence ; then, to complete the union, the first and last lines, forming as it were the boundaries of the passage, are also closely connected as the act and the result.

These illustrations will give a general notion of the outward framework, or metrical arrangement of the poetry of the Bible ; an arrangement which, from its very nature, is capable of an almost endless variety of combinations.

II. In all the examples already examined, there is a mutual relation or correspondence between the terms of each division of the poem ; hence these verses or couplets are usually called parallels. But this relation, or correspondence, may be of different kinds ; for there may be the relation of similarity, the relation of opposition, or the similarity may be simply in the form and construction of the sentences, without any necessary connexion of meaning. From this difference in the nature of the relation or correspondence arises another classification of the metres of the Bible, distinguished by the different manner in which their subjects are viewed in connexion with each other. To give a correct notion of the difference between them, I will define each class, and then illustrate it by examples.

A. *Synonymous, or by some called Cognate Parallels.*

To explain these terms : *Synonymous* words are those which have the same general idea, but a specific difference in each ; and therefore *Synonymous Parallels* have in their parts the same general idea or statement with a specific or particular difference. The title *Cognate* is of similar power ; it means related or connected, and therefore points out that similarity, which is usually called a family likeness. In other words, the relation or correspondence of one part with another is of similarity or likeness ; a cognate or similar sentiment or truth is contained in each part ; and the terms expressing it, though different in outward form, are yet nearly equivalent in meaning. A few instances of this kind of metre will illustrate the definition.

(1.) The first example is one already referred to, Num. xxiii. 7—10. In both parts of each of the seven couplets, of which

this short poem consists, there is the same subject, though the terms used to express it are to a great extent different in each. The subjects of the first couplet are the person that summoned Balaam, and the place from which he had been brought; now the latter—the place—is described by two different but nearly equivalent expressions; “from Aram” in the one; “from the mountains of the east” in the other. In the second, the purpose for which he had been brought from his distant home is vividly represented, and as in the very words of Balak; and this again consists of two parts, the act required, and the nation who were to be the objects of it. They are both expressed by terms somewhat different, though having in this connexion nearly the same meaning. The act required is “Come, curse,” and “Come, defy;” and the nation to be cursed and defied is also spoken of by two different names; “Jacob” in the one, “Israel” in the other. In the third the prophet again takes up the language of Balak, but only to refuse compliance with his request; and added to it are the reasons for his refusal. And in this also is the same variety of expression.

“How shall I curse? How shall I defy?
 God hath not cursed him. The Lord hath not defied.”

Then in the fourth, Balaam describes his vision of Israel, perhaps as dwelling in his future home amongst the hills and mountain fastnesses of the land of Canaan; but with the same change of terms as before. “From the top of the rocks,” and in the second line “From the hills;” and “I see him” in the one agreeing with “I behold him” in the other.

The fifth couplet pursues, as it were, the history of the nation, which—called to curse—he was constrained to bless; for describing their separation and continued isolation from all other nations, he makes a like alteration in the expressions used; “Dwell alone,” having as its answering terms, “not reckon itself among the nations.”

The sixth exhibits in like manner Balaam’s astonishment at the great numbers of this favoured people; for he speaks of them as “the dust of Jacob,” and “the number of the fourth part of Israel.”

And then in the seventh distich, he winds up this remarkable prophecy, by the expression of a strong—but, as the sequel proves,

an inoperative—desire for a blessing on himself like that on Israel ; making, however, the same change in the terms as in the rest of the poem, the object of his wishes being the “death of the righteous ;” and then more emphatically, and perhaps comprehending more than the other, that his latter end may be like that of righteous Israel. Here, then, is a very beautiful and simple example of the metre, called the Synonymous or Cognate Parallel.

(2.) To illustrate it by another example, let us examine Prov. ii. 1—5, in which the similarity of meaning, and diversity of expression in each part of the couplet are very distinct.

v. 1. “ My son, if thou wilt receive my words,
And hide my commandments with thee.”

There is the same subject in each line of this couplet, but differently expressed. “ My words,” varied by the more specific term, “ my commandments ;” and “ If thou wilt receive,” by the more emphatic phrase, “ If thou wilt hide with thee.”

v. 2. “ So that thou incline thine ear unto wisdom,
(And) apply thine heart to understanding.”

In each of these parts is the same general notion ; that is, the active habits resulting from a true reception of God’s Word, but in each the language is beautifully diversified : “ Incline thine ear ” in the one line changed into the more forcible expression, “ Apply thine heart ;” “ Wisdom ” and “ Understanding ” being used as equivalent terms.

v. 3. “ Yea, if thou criest after Knowledge,
(And) liftest up thy voice for Understanding.”

Here is the same subject continued, but viewed in another light, expressing greater intensity of desire, with earnest efforts to obtain the object of it : “ If thou criest,” and, stronger still, “ If thou liftest up thy voice,” “ after Knowledge,” varied by a like phrase, “ for Understanding.”

In verse 4 the subject rises in intensity, with the same general likeness in the thoughts, and variety in the expressions that clothe them.

“ If thou seekest her as silver ;
And searchest for her as (for) hid treasures.”

“ If thou seekest ”—yea, “ if thou searchest ;” that is, diligently,

“as silver,” yea, “as for hid treasures.” Then in verse 5, the result of this earnest seeking for knowledge and truth is exhibited in the same manner, as those already reviewed:—

“Thou shalt understand the fear of the Lord ;
And find the Knowledge of God.”

Here “thou shalt understand” is varied into “thou shalt find ;” and “the fear of the Lord,” into “the Knowledge of God.”

B. Before leaving this portion of the subject, it will be well to consider a peculiarity you may have already remarked ; that in some of these examples the second member of the couplet not only diversifies the language of the first, but to a certain extent even the general notion common to them both. To bring out this peculiarity we will now examine two or three passages where it is more openly seen ; that is, in which the second so varies the first, that it generally rises above it with a marked distinction of meaning, and with increased emphasis of expression. From this feature, that the meaning of the couplet comes out gradually, and reaches its fullest development at the end, this variety is sometimes called *Parallels Gradational*, from the gradation or gradual rise in its emphasis and power.

(1.) The first passage we will examine is Ps. lxxiii. 5, 6:—

v. 5. “They (are) not in trouble (as other) men ;
Neither are they plagued like (other) men.

v. 6. Therefore pride encompasseth them about as a chain ;
Violence covereth them (as) a garment.”

In this passage “trouble” in the one line is spoken of more forcibly in the next as “plagued,” “pride” with greater intensity as “violence ;” and the “chain” or ornament of the first line is changed into the stronger because fuller expression of “garment ;” exhibiting the whole outward conduct of the subjects of the poem.

(2.) In Ps. ii. we meet with this increased and gradual emphasis. This is more distinctly seen in vv. 3—5, 8, 9, 11. The words of the wicked and rebellious kings and rulers in v. 3,—

“Let us break their bonds asunder,”

and then more forcibly,

“And cast away their cords from us,”

so that not a vestige of God’s sovereignty may remain to

remind these rebels of their sin. Again, in v. 4, 5, David's description of the dangerous consequences of their folly rises in intensity in each line ; for he thus speaks,—

“ He that sitteth in the heavens shall laugh ; ”

then in the next line the same truth, but yet more strongly,—

“ The Lord shall have them in derision,”

or more literally,

“ Shall mock at them,”

“ Then shall He speak unto them in His wrath ; ”
and with yet greater energy and emphasis,—

“ And vex them in His sore displeasure.”

There is the same rising force and emphasis in God's promises to the Messiah contained in vv. 8, 9,—

“ Ask of Me ;

And I shall give Thee the heathen for Thine inheritance ; ”
and to remove all doubt as to the extent of that inheritance, He says, with yet greater precision,—

“ And the uttermost parts of the earth for Thy possession.”

In the next verse the Psalmist exhibits the results of that dominion :—

“ Thou shalt break them with a rod of iron,”

which he follows up by a vivid but figurative declaration, that no kingdom or power shall remain to contest the sovereignty with the Son ; for says he,—

“ Thou shalt dash them in pieces like a potter's vessel.”

And lastly, in v. 11 is the same gradual advance in intensity of thought and feeling :—

“ Serve the Lord with fear,

yea more,

And rejoice with trembling.”

(3.) Again, in Ps. v. 4—6 is another distinct example of the Gradational Parallel, each successive line advancing in emphasis and power.

“ Thou art not a God that hath pleasure in wickedness ;

Neither shall evil dwell with Thee.

The foolish shall not stand in Thy sight :—

Thou hatest all workers of iniquity.

Thou shalt destroy them that speak leasing :
The Lord will abhor the bloody and deceitful man."

Few words are needed to show the gradual increase in each of these lines of intensity of expression. In the first line the subject is set forth negatively : " God delights not in wickedness : in the second positively and more strongly, that so far from delighting in it, "evil shall not dwell with Him." In the next two couplets the same subject is continued ; but the mode of representing it is changed from the abstract to the concrete ; that is, instead of the qualities themselves, he speaks of the persons, in whom they are found, and every line advances beyond the preceding in vividness and power : thus in the first place, he says, negatively "the foolish," that is, the boastful, the proud and insolent, shall not stand before God ; then positively and more emphatically,—

"Thou hatest all workers of iniquity.

Thou shalt destroy them that speak leasing (i. e. lying).

The Lord will abhor the bloody and deceitful man."

(4.) Ps. xxxiii. contains another beautiful instance of this style of poetic composition. The first three verses are a kind of introduction to its principal subject, and are an invitation to praise God for His goodness and mercy. Passing these, we will at once examine the main body of the poem, contained in verses 4—11 :—

v. 4. "For the word of the Lord is right ;"
yea, not only His word, but further,

"And all His works are done in truth."

v. 5. "He loveth righteousness and judgment ;"
and this He proves, for

"The earth is full of the goodness of the Lord."

v. 6. "By the word of the Lord were the heavens made ;"
and then to exhibit the same fact more emphatically, the Psalmist adds,—

"And all the host of them by the breath of His mouth !

v. 7. "He gathereth the waters of the sea together, as an heap,"
and then, as exhibiting a yet greater abundance,—

"He layeth up the deep in storehouses."

v. 8. "Let all the earth fear the Lord ;"

but with a deeper sense of reverence, he continues,—

“Let all the inhabitants of the world stand in awe of Him.”

v. 9. “For He spake, and it was (done);”

and then to show its lasting results, he further says,—

“He commanded, and it stood fast.”

v. 10. “The Lord bringeth the counsel of the heathen to nought;”

and in the next line the same truth, but with yet greater force,

“He maketh (even) the devices (i. e. the thoughts) of the people of none effect;”

and then with direct reference to the preceding verse, and in striking contrast with it, the Psalmist says,—

v. 11. “The counsel of the Lord standeth for ever,”

even “The thoughts of His heart to all generations.”

(5.) One more example, from Isa. lv. 6, 7—

“Seek ye the Lord, while He may be found;”

and then, with increased emphasis in both the chief terms, he adds,—

“Call ye upon Him, while He is near.”

“Let the wicked forsake His way;”

that is, his manner of living; and not only the wicked his way, but further,

“And the unrighteous man (i. e. the man of iniquity or vanity) his thoughts.”

“And let him return unto the Lord,

And He will have mercy upon him:”

or, in general terms, let him return to the Lord, the covenant God, and He will have compassion upon him. Then in the concluding couplet, the prophet uses more precise language, and as it were exhibiting his own experience of God's love:—

“And to our God,

For He will abundantly pardon;”

thus directing the repentant sinner, not only to the Lord, the covenant God, but also to Him whom he calls “our God,” whom by experience we know to be faithful and loving: and then the promised result, which in the former part is thus expressed, “He will have mercy upon him,” is thus set forth in the conclusion, “for He will abundantly pardon;” or, more literally, “He will

multiply to pardon ;” making His pardoning mercy, not only equal to our transgressions, but even extending beyond them.

One more peculiarity in some examples of this kind is deserving of notice ; that in many there is a double parallelism ; that each part of the parallel consists, not of two principal terms, but of two lines, and that there is the same agreement between them as between the parts of more simple verses : thus the stanza consists of four or more subordinate lines, of which the first and the third, the second and fourth, &c., agree with each other. These we may properly call Double Parallels. Examples of this variety are very common. We will examine two or three.

1. Ps. cxliii. 7, 8 :—

- (1) “ Hear me speedily, O Lord ;
- (2) My spirit faileth :
- (3) Hide not Thy face from me,
- (4) Lest I be like them that go down into the pit.
- (5) Cause me to hear Thy loving-kindness in the morning ;
- (6) For in Thee do I trust.
- (7) Cause me to know the way wherein I should walk ;
- (8) For I lift up my soul unto Thee.

This extract consists of eight lines ; and of these the 1st and 3rd, 2nd and 4th, 5th and 7th, 6th and 8th, are parallel to each other, with a greater or less degree of accuracy.

2. The same feature may be seen in Isa. lii. 11 :—

- (1) “ Depart ye, depart ye ! Go ye out from thence,—
- (2) Touch no unclean (thing) :
- (3) Go ye out of the midst of her,
- (4) Be ye clean, that bear the vessels of the Lord.”

In this also the 1st and 3rd, the 2nd and 4th, answer to each other, only that in each succeeding pair the subject of the first part is repeated with greater force, and fuller details ; as for example, the charge “ touch no unclean thing ” of the 2nd line is strengthened by that of the 4th, in which the reason is given : “ Be ye clean that bear the vessels of the Lord ! ”

3. As a last example, take Amos ix. 2, 3 :—

- (1) “ Though they dig into hell,—
- (2) Thence shall My hand take them ;
- (3) Though they climb up into heaven,—

- (4) Thence will I bring them down :
 (5) And though they hide themselves in the top of Carmel,—
 (6) I will search, and take them out thence ;
 (7) And though they be hid from My sight in the bottom of the sea,—
 (8) Thence will I command the serpent, and he shall bite them."

These lines are, as it were, one grand continued parallel, each part of it consisting of four divisions ; man's supposed attempts to flee from the power and justice of God, exhibited under different forms in the 1st, 3rd, 5th, and 7th lines, and the manner in which God will defeat their various devices set forth in the 2nd, 4th, 6th, and 8th lines.

These illustrations are sufficient to show the ordinary forms of Hebrew versification ; and an attentive study of them will be a great assistance to the understanding and appreciation of the features of all the rest.

(To be continued.)

ON ΔΙΑΘΗΚΗ AND ITS COGNATES.

Διαθήκη TRANSLATED "COVENANT."

(1.) Luke i. 72, 73 : To remember His holy Covenant, The oath which He swore to . . . Abraham.

(2.) Acts iii. 25 : Ye are the children of the prophets, and of the covenant which God made (covenanted) with our fathers.

(3.) — vii. 8 : And He gave Abraham the covenant of circumcision.

(4.) Rom. ix. 4 : Israelites, to whom pertaineth the . . . covenants, and the giving of the law, &c.

(5.) — xi. 27 : For this is My covenant with them when I shall take away their sins.

(6.) Gal. iii. 15 : Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

(7.) — verse 17 : The covenant that was confirmed before of God in Christ.

(8.) — iv. 24 : For there are the two covenants, the one from the Mount Sinai. (For the other, see v. 28.)

(9.) Ephes. ii. 12 : Ye were without

Christ, aliens . . . and strangers from the covenants of promise.

(10.) Heb. viii. 6 : He is the Mediator of a better covenant . . . on better promises.

(11.) — verse 8 : When I will make a new covenant with the house of Israel and with the house of Judah.

(12.) — verse 9 : Not according to the covenant I made with their fathers . . . they continued not in My covenant.

(13.) — verse 10 : This is the covenant that I will make . . . I will put My laws into their minds, and write them in their hearts.

(14.) — ix. 4 : Which had the golden censer, and the ark of the covenant, and the tables of the covenant.

(15.) — x. 16 : This is the covenant that I will make with them.

(16.) — x. 29 : Hath counted the blood of the covenant.

(17.) — xii. 24 : Jesus, the Mediator of the New Covenant.

(18.) — xiii. 20 : Through the blood of the everlasting covenant.

Διαθήκη TRANSLATED "TESTAMENT."

(1.) Matt. xxvi. 28 : For this is My blood of the New Testament.

(2.) Luke xxii. 20 : This cup is the New Testament in My blood.

(3.) 2 Cor. iii. 6 : Who also hath made us able ministers of the New Testament.

(4.) — verse 14 : The same veil is untaken away in the reading of the Old Testament.

(5.) Heb. vii. 22 : By so much was Jesus made surety of a better testament.

(6.) — ix. 15 : For this cause He is the Mediator of the New Testament for the redemption of transgressions under the first testament.

(7.) — verse 16 : For where a testament is, &c.

(8.) — verse 17 : For a testament is of force after men are dead.

(9.) Heb. ix. verse 20 : This is the blood of the testament.

(10.) Rev. xi. 19 : There was seen in His temple the ark of His testament.

Διατίθεμαι.

(1.) Luke xxii. 29 : And I *appoint* unto you a kingdom, as My Father hath *appointed* unto Me.

(2.) The covenant which God *made* with our fathers.

(3.) This is the covenant that I *will make* with the house of Israel.

(4.) This is the covenant that I *will make* with them.

Participles of this verb occur in (7) and (8) of the second series, viz. *διαθέμενος*, rendered "testator."

IT will be observed here that the same word is translated in the A. V. by "covenant," eighteen times, and by "testament," eight times. As to the first series,—

On No. 1 we remark that "covenant" and "oath" are in apposition—they signify, in part, the same thing, viz. the oath confirming or completing the covenant. This oath was interposing, mediating, or placing Himself (*ἐμεισίνεσθαι*). This is the same as "swearing by Himself." A testament, in the sense of a will, requires no oath from the testator. The thought of a will in this connexion, is outrageous. If the term "covenant" is right here, then all reference to it must retain the term. This, and some one other besides, are called "the covenants of promise;" that other is found in Jer. xxxi. 31—34, and repeated in Heb. viii. This covenant, said Jehovah, will be "when I take away their sin."

No. 2. "Children of the *testament*" would have no meaning, hence "covenant" is right here. Children of a testator would be intelligible; children of a covenant would mean those reckoned so through that covenant.

No. 3. Circumcision is spoken of as a covenant: this we know was "a token of the covenant" (Gen. xvii. 11).

No. 4. Here are "covenants" spoken of, what are they? In Nos. 11. and 12 they are clearly stated. The latter of these two is also spoken of in No. 7.

No. 5. This, though differing in degree and development

from that which is specially designated "the Gospel of the grace of God," is truly a covenant of grace.

No. 6. If "testament" had been put here, there would have been no incongruousness; the same thing asserted of a covenant in this place is true of a will.

No. 7. This confirmation may be seen in Gen. xv., God's oath.

No. 8. How oddly *testament* would sound here need not be pointed out—a will from Sinai!

No. 9. The Ephesians as idolaters were without "the covenants of promise"—the one to the Israelites as such in Heb. viii., the other to all as many as believe in the Saviour Jesus Christ.

No. 10. The "better promises" must be so as compared with some other. What are they? Were there any promises under the law? and are they meant? Or was the promise made to Abraham contrasted here—the first covenant of promise with the second?

We are distinctly told that the law could not disannul the promise which was given four hundred and thirty years before. The sole promise of the law was, "If ye be willing and obedient, ye shall eat the good of the land" (Isa. i. 19). The promise to Abraham was earthly possessions, a numerous seed, and to be a blessing to all nations. We are told that this seed was Christ, Gal. iii. 16; that is, as we must suppose it to mean, Christ is the most eminent accomplishment of the promise. Surely the manifest meaning of the promise of a vast natural posterity is not eliminated by this comment (see Gal. iii. 29), or it would look like a mere quibble. It is something like Heb. viii., "Now of the things which we have spoken this is the sum" (*κεφάλαιον*): that is, the sum total; but the whole is not really here, only the most prominent feature of it.

Perhaps we may safely conclude that "the better promises are those in Jeremiah, for they contain pledges of security in obedience, which the former to Abraham did not. God said to Abraham, "This is my covenant which ye shall keep, between me and you, and thy seed after thee" (Gen. xvii. 10). This was not a promise of security, but a duty enjoined, and a promise provisionally.

Nos. 11, 12, 13, have all reference to the same covenants—the old which was “ready to vanish away,” and “the everlasting covenant.” This last has a dual character, viz., as it will be exhibited to the earthly people, and as it has already been developed in the heavenly people.

No. 14. The meaning given to the word here must rest entirely on the congruity of an “ark” and “tables,” viz. of commandments with the nature of a will, or of a covenant.

No. 16. What would the blood of a will mean? So also in No. 18.

No. 17. See below.

We now consider the second series of Scriptures.

Nos. 1 and 2. Here again arises the inquiry—what can blood of the new will mean? Or new will in My blood?

No. 3. What would ministers of the new will mean? The only minister is the one who administers, and such is not a minister or servant (*διάκονος*).

No. 4. By “the Old Testament” is meant either the whole of the Scriptures given to the people of Israel, or the Pentateuch only. Surely this is a covenant containing His will.

Nos. 5 and 6 may be compared with Nos. 10 and 16 of the first series. Why, it may be asked, should the same Greek word be rendered by two very different English words when the circumstances are precisely the same? Some exception may be taken to the passage containing the word “surety,” as constituting a dissimilarity. The Greek is *ἔγγυος*, occurring only this once, not at all in the LXX., but once in 2 Maccabees x. 28. Hesychius explains it by *ἀνάδοχος*, *one who accepts for another*. Perhaps the two together, *μεσίτης* and *ἔγγυος*, illustrate the whole of the condition; the first the position only, the latter its object—one between God and who pledges Himself for all dues to be rendered, God to man, man to God.

“A better testament.” This must mean better than some other. Our translators have, with singular inconsistency, called the old Scriptures “a covenant” *eight* times, and a “testament” *three* times. In one passage (1st Series, No. 14) they have translated “ark of the covenant,” and in another (2nd Series, No. 10) “ark of His testament.” Unless the different words are synonymous this cannot be right.

But Christ is called "the Mediator of a better covenant—or, new—or, everlasting." Here then arises the inquiry, Are we, the subjects of a new dispensation, subjects also of a covenant distinct from the foregoing? The answer must be, No, if Christ was the Mediator of the one which God made with Abraham. This is stated in No. 7: "The covenant that was confirmed before of God in Christ." But there may be many distinct enactments in a covenant. There seem to be two in this:—First. To Abraham and his seed according to the flesh. Second. To those who form "the Bride, the Lamb's wife," destined to reign with Him.

There is nothing of the nature of a will in all this. A will requires no mediator, no surety. A will is only the record of the purpose and intention of the testator, to be carried out after his death. To establish its validity witnesses are required, not mediators or sureties.

Nos. 9 and 10 may be referred to Nos. 1 and 14 of the 1st Series.

We have now to consider Nos. 7 and 8, which, from the amount of controversy that has taken place, are by far the most eminent of the two series. A new rendering is here proposed, with the preceding verse.

Heb. ix. 15. And for this cause He is the Mediator of the New Covenant, to the end that—as there was (literally, there being) death for the redemption of transgressions under the first Covenant—they who are called might receive the promise of an eternal inheritance.

Verse 16. For where a covenant is, there is necessity that death be endured by the mediator.

Verse 17. For a covenant is of force (confirmed) after the death of mediators, otherwise it is of no strength at all while the mediator liveth.

A will requires the death of him who devises. He devises what he himself has acquired either by his own efforts or by another's will. The transaction now under consideration is the conveyance of an estate—of "an eternal inheritance." Is that by will or covenant—the both parties still existing?

It may be said that a covenant is commonly meant, but that in these verses it is clearly a testament that is meant. To many

—perhaps to the greater number—this is not clear ; some of these are eminent scholars and divines. This must be determined by two considerations—congruity and verbal criticism.

1st. *Congruity.* Why should the writer leave the subject of a *covenant*, so entirely kept to in chap. viii., and the whole of the former part of the ninth chapter—the first half—and then adopt the same word for a *testament* in the latter half. Indeed, with the single exception of vii. 22, the word *testament* occurs nowhere else in this epistle. If the translation is correct in this last instance, then it is wrong in viii. 6 and xii. 24. No one can question this. In ix. 15 we read that transgressions, that is, those who committed them, were redeemed by death, so also—as the argument clearly proceeds—the object of the Mediator, Jesus Christ, was that by his death, as *μεσότης*, we who are called might receive the promise of an eternal inheritance, which elsewhere is spoken of as receiving the atonement (Rom. v. 11).

In Exod. xxiv. 8 are the words “blood of the covenant :” this is in the LXX. *διαθήκης*. This was the blood of sacrifices, “burnt offerings, and peace offerings of oxen unto the Lord” (verse 5). Are sacrifices attendant on a will? What is done with the blood? “Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you.”

(Verses 6—8). Observe it was a book read in the audience of the people, containing commands which the people engaged to perform. This was the covenant which Jehovah made with the fathers of the Jewish people, Heb. viii.

Both parties were sprinkled with the blood—Jehovah, in the altar, and the people in their own persons. All this would be utterly inconsistent with the confirmation of a will. There is death, but of neither of the contracting parties. It is the death of the Mediator, the type of Him who is “Mediator of the New Covenant.” This being indubitably a covenant, we pass on.

2nd. As to verbal criticism.

First. *Διαθήκη* from the last paragraph does mean, sometimes

at least, a *covenant*, as the LXX. have used the word to embody the transaction there narrated. It is perhaps strictly *anything placed between*: hence by metonymy the sign is put for the thing signified, as, "the covenant of circumcision," viz., the covenant of which circumcision is the sign; and "the redemption of transgressions" (Heb. ix. 15), viz., transgressors. The thing placed between the parties might naturally give its own name to the transaction. *Circumcision* was not the covenant, it was the sign; that which, coming between God and the sinner, procured immunity for the one under the law, as for Moses, "by the way in the inn." So *διαθήκη*—something placed between in making a covenant—became the name of the covenant itself. Consider,—

<i>ἀποθήκη</i> ,	anything laid by; a repository, granary.
<i>προσθήκη</i> ,	„ to; added
<i>συνθήκη</i> ,	„ with (another); agreement.
<i>ἐπιθήκη</i> ,	„ upon, or to; an accession.
<i>καταθήκη</i> ,	„ down; a deposit.
<i>παραθήκη</i> ,	„ added to; a deposit.
<i>παρακαταθήκη</i> ,	„ „ ; intensive.
<i>ὑποθήκη</i> ,	„ under; a foundation, or a pledge.

One objection to the word *covenant* has been raised which is worthy of respect from its reverential character; that to speak of a covenant between an infinitely holy God and so degraded a creature as man is incongruous. (Parkhurst.) But we see by considering the above quotations, especially Nos. 5, 11, 12, and 13, First Series, that the consent of two parties is not necessary in order to establish the covenant; although it is so indeed in Exod. xxiv. As to the New Covenant, the consent of the second party is in acceptance of the conveyance. But indeed, as to the New Covenant, the two consenting parties are manifest from the beginning, viz., God; and man's substitute: Christ at the same time is the substitute, and "the Surety," "the Mediator." The mode of taking the most solemn of all oaths, as between God and Abraham, and referred to in Jeremiah xxxiv. 18, 19, is typical of this inexpressibly awful covenant involving the salvation or destruction of the human race. One might raise the question, Did Christ take the place of all mankind, or of His redeemed only? It is sufficient to say that the Scriptures do

not set up this inquiry, but rather suppress it by saying, "There is one Mediator between God and *man*."

A more earnest contest is anticipated over the meaning here given to *διαθέμενος* = *μεσίτης*. What is the meaning of *διατίθεμαι*? Verbs in *-μαι* are the most ancient, as *ἄπτομαι* is plainly more ancient than *ἄπτω*: the latter means *to kindle*, as a fire, always in Luke; the former *to touch*; the primitive method of kindling a fire was to make two pieces of wood touch, then by friction to kindle them into a flame. The rendering of *ἄπτομαι* in the English version might always be *touch*. In composition, "*διὰ* is *all through*, as in *διαβαίνω*: *between*." (Liddell and Scott.) So *διατίθεμαι* may be *to place between*, whatever other meanings may be assigned, as *δίλημι* is *to send through*, *διαγυγνώσκω*, to discern between. Regimen will vary meanings. This is an obvious law with all words: we mangle *linen*, and thus smooth it; we mangle a *carcase*, and thus roughen it. So *colere domum* is, *to build* a house, but *colere Deum* is *to worship* God. The meaning of *διαθέμενος* will then be *placed between*, the same as *μεσίτης*, for position. The single difference—and it is important—is that the latter indicates automatic action; the former, the action of another, as to *getting* into position: in other words, the Mediator Himself is indicated as going between (*μέσος*, *between*, and *ἔγω*, *I go*); the other is *διὰ*, *between*, and *θέμενος*, *placed*.

It may be urged that a solecism is involved in this construction, viz. "a covenant is of force after the death of mediators." One might take refuge behind the English version, "a testament is of force after men are dead." What men? Only one man makes a testament or will. If the objection to this proposed rendering is valid on this ground, it would be equally strong against the A. V. But it may be justified—both one and the other—by the fact of generalization: a covenant, any covenant, and so covenants in general are valid after the deaths of mediators, and so of any will or wills after the death of testators. For *ἐπι*, *after*, see Phil. ii. 27, "sorrow *after* sorrow" Anglicè, "upon:" also Acts xi. 19, "*after* (the death of) Stephen." And Mark vi. 52, "*after* (the miracle of) the loaves."

Assuming these arguments to be legitimate, and that so far certain points have been established, there is further the consideration:—

First. Whether διαθέμενος does mean a *testator*; and, if so, is it the meaning here?

Second. Does διαθέμενος also mean a *mediator*; and, if so, is it the meaning here? i.e. we have to balance the claims of the two meanings.

According to Liddell and Scott, διατίθεμαι διαθήκην τινὶ means "to make a covenant with one." This may be verified by reference to Nos. 2, 13, and 15, only that the dative is not always found: in two of these places πρὸς with the accusative, and elsewhere ἐπί. But that διαθέμενος means a testator seems to rest solely on the authority of our translators, and of those who side with them, with only topical sanction. It is true that διατίθεμαι does mean to *appoint, dispose*, as in Luke xxii. 29, "I appoint unto you a kingdom," but here only in the N. T. has it this meaning. In the other passages viz., Acts iii. 25; Heb. viii. 10; ix. 16, 17, and x. 16, the verb and the noun are in connexion. In all these, except the passage under consideration, the noun διαθήκη is rendered "covenant." Does the participle which occurs here, and not the verb, change its meaning? Of course, if διατίθεμαι is *I appoint*, then διαθέμενος may be the one who appoints, the *testator*. Still for this we want the positive evidence that the terms have ever been employed for a will.

Another term for διαθέμενος has been proposed, viz., *Pacifier*, and one remarkable instance is cited from Arrian. See Parkhurst and Scapula, under διατίθεμαι. This can be but an issue of the work of the μεσίτης: it is a valuable contribution to the inquiry presenting the issue of the interposition.

The objection that νεκρὸς is never applied to the dead bodies of the lower animals is thus of no moment; it is set aside by considering διαθέμενος = μεσίτης.

There has been no known difficulty shunned in the above inquiry, and the admission first made in favour of the rendering "testator" is scarcely worth anything, for no unchallenged instance of such a meaning can be adduced, whereas several instances occur in the Scriptures, perhaps admitted by all, where the meaning is, a *covenant*.

There are two other words to be noticed. "That by means of" as a rendering of ὅπως is scarcely authorized: it is clearly

introductory to, and must be construed with *λάβωμεν*. The meaning given to *φέρεσθαι* has the sanction of Rom. ix. 22; Heb. xii. 20.

“Ye are not come unto the mount that can be touched and that burned with fire, nor unto blackness, and darkness, and tempest. . . . But ye are come unto mount Zion, even unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; . . . and to Jesus the Mediator of the New Covenant.”

W. HOWELL.

Clifton.

NOTE.—A JERUSALEM RUMOUR.

WE were favoured with the perusal of an extraordinary letter, dated “Jerusalem, September 14, 1876,” written by one of the resident Rabbis in the Holy City to a well-known Christian gentleman in London. The purport of the letter may be gathered by the following extract from it:—

“A wise and godly man who for years was chief Rabbi over many thousand Jews, and left manuscripts, amongst which there was found a sealed packet, upon which was written that it should not be opened till ten years after his death. When the time was expired it was opened by his sons, who are Rabbis in the same position as their father was. It was found to contain several pages all relating to the MESSIAH who is to redeem the whole world. Copies of this manuscript were given by his sons to many learned men, one of whom came last year to Jerusalem with a copy, and this week I have succeeded in obtaining a copy from him for myself.

“Believe me, dear —, after I got this copy I could not sleep for many nights for studying the words of that learned man. Seeing that he had explained many passages in Daniel relating to the MESSIAH; also the vision of our father Jacob’s wrestling with the Angel, who afterwards blessed him (Jacob); and the dream which Joseph explained to the chief butler of Pharaoh about the vine with three branches. Likewise many passages from the Talmud and other learned ancient books. He had also made a calculation of the different times mentioned in Daniel, reducing them all to one certain period. According to his estimate the MESSIAH is to come, according to our chronology, in the year 5638, at the time of the Passover,⁸ which according to our calculation will be 2300 years after the destruction of Solomon’s Temple, which Daniel refers to in the eighth chapter and fourteenth verse: ‘Unto two thousand three hundred days, then shall the sanctuary be cleansed,’” &c., &c.

In the beginning of last month a copy of the alleged “several pages relating to the MESSIAH”—consisting of fourteen large quarto pages—was sent to the same Christian gentleman, who kindly forwarded it to us for examination. We perused it most carefully, and found the lucubrations couched in the usual transcendental crude rhapsodies of later Kabbalists. We cannot take upon ourselves the responsibility of pronouncing the *farrago* genuine. It is probably a pious fraud—the name of the “wise and godly man who for years was chief Rabbi” is not given—if so the author displayed considerable ingenuity in so craftily imitating the style of Jewish mystics of a bygone age. Any how, genuine or counterfeit, this document proves—if proof were required—that the mass of the Jewish people, unlike the handful of free-thinking politic Jews in this country, are looking out for a personal MESSIAH, and not for such a *myth* as political privileges personifies.

⁸ This will begin with Good Friday, 1878. A somewhat curious coincidence in the date of the calculator.—EDITOR.

LITERARY NOTICES.

THE LORD'S PRAYER. NO ADAPTATION OF EXISTING PETITIONS. EXPLAINED BY THE LIGHT OF "THE DAY OF THE LORD:" IN A SERIES OF SIX ESSAYS. TO WHICH ARE ADDED THREE MORE, IN THE FORM OF APPENDICES, ON THE FIRST TWO PROPHECIES, AND ON THE CHERUBIM. By the REV. M. MARGOLIOUTH, M.A., LL.D., Ph.D., &c. &c. Author of "The Poetry of the Hebrew Pentateuch," "The Oracles of God and their Vindication," &c. &c. London: Samuel Bagster and Sons.

THE most effective means that we can adopt, with a view to afford the readers of this QUARTERLY an idea of the Author's aims in this work, is to let the writer make his own statements respecting the same. He does so in his Preface; which is the following:—

"It has often been asserted that the laconic, but comprehensive, petition which our Blessed Lord has taught His disciples, was substantially a prayer already in use, at His time on earth, in the Liturgical services of the Temple and synagogue; when "He came to visit us in great humility." I have been frequently asked, by clerical Brethren, whether it was so, and whether I could give a reference to its whereabouts, either in modern Jewish Liturgies, or in ancient Jewish writings. The frequency with which the question was put to me made me at last abrupt in my reply:—"Nothing of the kind! The Jewish Liturgy has never contained anything so glorious, so august, so comprehensive as that wonderful supplication which our Saviour dictated to His disciples, and which is known as the LORD'S PRAYER."

"About two years ago, however, I received a letter from a most estimable Brother Clergyman, one of the truest and most disinterested lovers of Israel, in which the question is mooted in the following words:—"Will you inform me where one may find, among pre-Hebrew Christian writings, any prayer closely resembling our 'LORD'S PRAYER'? I have read that such a prayer does (or did) exist in Jewish books: where? In a private letter I informed my valued friend that nothing of the kind existed in 'pre-Hebrew Christian writings,' but that subsequent to the promulgation of that Heaventaught orison the Jews borrowed certain sentences from it, and incorporated them in some of their later prayers.

"The idea, that a petition 'closely resembling the LORD'S PRAYER existed in pre-Hebrew Christian writings,' originated with the tyro-expositors of the rudiments of Hebrew and Rabbinical Literature,—such as Bartolucci, Carpzov, Poole, Lightfoot, etc., etc., after their kind—long since discredited by *bona fide* Hebrew and Rabbinical scholars and critics. It is true that, in few instances, those quaint assertions form still part of the learning possessed by certain Christian divines, but those instances are *very* few now-a-days. They have been perpetuated by neological schoolmen, such as Spinoza and his followers; who imagined that the daring propagation of premature conceptions, and doing despite to ripe and well-tryed truths, was the surest way to a reputation for profound and broad thinking.

"At the time that I received the letter which contained the inquiry anent the LORD'S PRAYER, I enjoyed the privilege of reading the sacred Scriptures of the Old and New Testaments, once a week, with a large class of Jewish inquirers, from some of the highest ranks amongst the dispersed of Judah in the English metropolis. I read that letter to my Hebrew friends, on the first occasion on which we met after I had received it;—for the query was preceded by such sentiments as the following: 'You rightly judge that I have love to the House of Israel. Yes; God has, I trust, put into my heart great tenderness and great zeal for His people whom He hath chosen, and not cast away. It is a pleasure to me to commune with any Hebrew, especially with any of Abraham's seed having also Abraham's faith in the SEED of promise and blessing.' The anxious Jewish inquirers expressed a strong, unanimous, wish that the LORD'S PRAYER should form the staple subject of our readings then, and at our several subsequent meetings. I have, of course, acquiesced in the expressed wish. I had the Liturgies of both synagogues—namely, the Portuguese and German—as well as all the Rabbinical lore that could be found there and then, especially, however, copies of the Hebrew and Greek Scriptures, placed close at hand, whilst our readings on the LORD'S PRAYER lasted. My Jewish friends have long since received what they had asked for, and found that which they had sought. The following ESSAYS contain the substance

of those especial readings which were prompted by my friend's letter. May God's blessing rest upon the reading of the same!

"I am desirous, however, that the readers of the following Essays may bear in mind that my object was not to sermonize, or to write Homilies on THE LORD'S PRAYER. Were such my intention I might easily have contrived to double or treble the number of Essays on the sacred theme. Those who look for sermons and homilies on THE LORD'S PRAYER will find them in the thousand and one different volumes, which as many diverse homilists have, from time to time, published. They will look in vain for homiletical discourses in this volume, and look equally in vain in sermon volumes for the information furnished in this opusculum.

"I have given, for the benefit of the learned, the quotations from Jewish Liturgies, in the original Hebrew. To avoid, however, the possible distraction of the ordinary reader I have placed the original quotations as foot-notes, whilst I embodied their translations in the texts of the different Essays themselves. I should not be surprised to learn that this small unpretending work may yet yield some suggestive ideas even to so learned a company of Hebrew Scholars as the modern revisers of the English Version of the OLD TESTAMENT, or to the explanatory and the critical commentators of the so-called SPEAKER'S BIBLE, who may yet deign to adopt some of the new renderings offered in the following Essays, and their foot-notes.⁹

"Experience has taught me that mere references to chapters and verses of Biblical passages, in illustration of certain expositions, are not only insufficient, but perplexing to the generality of readers; I have therefore given those passages of Scripture *in extenso*. Especially as I had often to suggest a different rendering of the original text from that of the Authorized Version.

"The three Essays, in the form of Appendices, contain the mature thoughts of nearly thirty years' study. I venture to trust that the readers will not think them unworthy of consideration; notwithstanding that they, now and then, come into collision with preconceived notions respecting the two FIRST PROPHECIES and the CHERUBIM. I have not hastily adopted the views which I propound in those Essays. Frequently and prayerfully have I meditated upon the themes, ere I committed the result of my studies to paper. I entreat my readers not to reject the same hastily without meditating upon the respective subjects, seriously and prayerfully."

בן קהלת

BEN KOHELETH, nach Chr. Aug. Tiedge's URANIA. Vien. 1876.

THIS is a translation, or rather an adaptation into the sacred tongue, of the first five books of Tiedge's brilliant, though eccentric German poem *Urania*. The accomplished translator tells us, on the title-page of his poetic version, that the reason why he sur-named his performance BEN KOHELETH¹ is the following:—Just as KOHELETH put certain orthodox sentiments into the mouths of the right-minded, and certain heterodox sentiments into the mouths of the free-thinker, whilst his aim and end was all the time to promote the fear of God; so the author of this book treads in his steps, and therefore should it share in the honourable title of KOHELETH.

The translator's name is withheld from the title-page, but we have no difficulty in supplying it. We recognize in the poem before us the same master-mind, the same skilful versifier, the same exquisite Hebrew scholarship which characterized "Milton's

⁹ Since the MS. of this work had been committed into the hands of the printers the sixth volume of the SPEAKER'S BIBLE has been published, which completes the annotations on the OLD TESTAMENT. After a careful study of the voluminous work, the Author feels compelled to maintain that the SACRED ORACLES annotated upon had but scant justice done them at the hands of the learned galaxy of expounders engaged upon commenting on the writings of Moses and the Prophets.

¹ KOHELETH is the original name given to the book of ECCLESIASTES, because of the opening words of that compilation, namely קהלת קהלת. "The words of KOHELETH." The name was an assumed one, descriptive of the writer as compiler of the laconic sayings contained in that interesting Miscellany. As many of the sentiments may have been the oracular utterances of Solomon, the compiler supplemented the title of his collection by the words of "the Son of David, King of Jerusalem." The כה or ל is no doubt elliptical.

Paradise Lost," in "Hebrew Blank Verse," Translator, I. E. Salkinson : Trübner and Co. The work is inscribed in a dedicatory Hebrew Epistle of marvellous beauty, to a certain eminent Continental Rabbi, whose name is also withheld. Neither are we at a loss to identify that great scholar, though we think it expedient, in this case, to imitate the learned Translator. The letter itself we shall translate into English in our next issue, when we shall make some critical observations on the Hebrew Poem before us. At present we furnish a translation of a Hebrew letter, which is printed at the end of the *brochure*. It was addressed by the Rev. I. E. Salkinson to the late venerable Chief Rabbi of all the Karaite Jews, Abraham Firkowitz. We saw the letter itself in 1872, when the reverend Karaite was about eighty-five years of age. His name is at present of some interest to Oriental scholars, by reason of Dr. Neubauer's examination of the deceased's library, at St. Petersburg, by the direction of the Oxford University.²

It may interest our readers to know that Rabbi Abraham Firkowitz was a man of varied accomplishments and extensive erudition ; he was the author of divers works in prose and poetry. He has been surnamed, both by Rabbinical Jews and Karaites, ABEN RESHEPH, or the son of RESHEPH, of *fiery fervour*. The epithet is obviously a formation from the Hebrew initials of his name and those of his father. It may sound strange in the ears of some of our readers when they will be told that the venerable "master in Israel" had married in 1871, when he was eighty-four years of age, for the fourth time, a young girl. We must ask our readers to bear in mind that the Karaite Jews consider themselves as the representatives of the Levitical priesthood, and their Chief Rabbi as the successor of the high priest. That functionary must needs be a married man, so that he may be able to fulfil the condition of making "an atonement for himself and for his house" (Lev. xvi. 6, 11). It was prescribed that the high priest marry a virgin (Lev. xxi. 13, 14).

It is just possible that the letter which Mr. Isaac E. Salkinson addressed to Rabbi Abraham Firkowitz was lost ; or probable, from some cause or other, that Dr. Neubauer had overlooked it ; the learned will therefore consider its appearance at the conclusion of his last work, under present notice, as a valuable addition to that volume. We have published a translation of that remarkable letter in 1872, but as the volume in which it appeared has long since been out of print, the readers of our NEW SERIES will be glad of a reprint of that very interesting epistle.

"To the honour of the Chief Rabbi—experienced in the Law and Science, a Prince amongst his people, and principal instructor of the community of the Karaim, Abraham Firkowitz.

"From the day on which I beheld your honoured face at Vienna, and was paternally embraced by you, your name was always present to me, and my soul longs to remember you. For from the days of my youth—that is, ever since I began to take shelter under the shadow of the wings of the Messiah, the Son of David, who is all my salvation and all my desire—the children of my people and my own kindred hate me because of my following the Good Thing ; and their great and wise ones excommunicate me, and are unable to speak peaceably to me. But as for me, my daily prayer ascends for Israel's salvation ; their curses do not affect me. Verily, if they utter reproaches and blasphemies against my King and my Holy One, why should I fret ? the reproaches of them that reproach Him have fallen upon me. Does not my soul cleave to Him, so that I may bear both His ignominy and His honour ? And this is all my glory and my ornament.

"Of a truth, it is a long time since I greatly desired to see my brethren, the sons of my people who hold fast to the Scriptures, who, like myself, have broken the yoke of the Talmud from off their necks ; and the Word of the Lord only is a lamp unto their feet, and a light unto their paths. But you, sir, are the first of your brethren and community that I have seen face to face ; and I rejoiced to see you as at the sight of the face of an angel.

"Yet the sight enjoyed by the physical eye does not suffice me, but I desire to understand your vital spirit—even that divine, celestial portion which God bestowed upon you. I will ask you, therefore, one question ; it is a very important one to me : I beseech you, sir, pray tell me, What think you of Jesus of Nazareth ? Is He to

² See our Memorandum, pp. 44—47.

be considered despicable and the meanest of men, who was crucified and died for His own sin? Or is He the Angel of the Covenant, who bore our sins by His death, and rose again, and now liveth to confer everlasting salvation upon all that believe in Him? Our brethren the Jews hide their faces from Him, and esteem Him not; for their sages and their chiefs in the days of the second temple accused Him of wickedness at their tribunal, and the wise men of the Talmud agree with them, and say that He was a false Messiah. But how am I to depend upon such men as those who have perverted the words of the living God, almost from the beginning of the Law to its very end; as all the sages of the Karaim will bear me witness in this matter.

“Come, now, and behold, moreover. Whom have we, among all the Talmudical *savants*, greater, juster, and more pious than Rabbi Akibha? for he is the head and front of the Mishnic dogma of all the Halachoth;³ and he himself, in his honourable position, called upon the children of his people to believe in a pseudo-Messiah—that is, Bar Couchbha (Bar Couzibha,⁴ for his character corresponded with the signification of his name). And what was his end? Bar Couchbha fell in battle, and thousands upon thousands of Jews, and Rabbi Akibha at their head, were slaughtered in the valley of the Slain; evil and hard were the troubles because of this rebellion, which passed upon the rest of their people and country in those days; similar to those at the destruction of the Temple. Then, if Rabbi Akibha, head of the whole community, erred and did not discern in the face of his Messiah that the claimant was an impostor, why should it not be deemed probable, in the generation which preceded his, that the wise men of Israel erred, and did not discern the genuine Messiah, that He was the True One? I therefore repeat my question again and again, ‘Tell me, I beseech you, with Moses and the prophets in view, What think you of Jesus of Nazareth?’

“But if this my question is irksome to you, and you are reluctant to enter into a discussion with me, touching events which have occurred in olden times; or if you should set your face against me, saying, ‘What proof and evidence have you to demonstrate that Jesus is the King and Redeemer of Israel, since He has never yet delivered Israel, nor yet raised up the ruins of Zion and Jerusalem?’ To this I rejoin and answer, ‘I am neither a prophet nor Elijah, to call down fire from heaven, to show you with whom is the truth; but my hand is not so shortened that I may not bring forth divine fire out of the law and the prophets, to demonstrate in the sight of

³ Halachoth are the oral decisions which were transmitted, according to Rabbinism, in unbroken succession, from Moses to Rabbi Akibha. There are two classes of Halachoth, (a) firmly established, (b) which may be appealed against. It is the former class which came down to Rabbi Akibha in direct succession from Moses, who received them direct from God. This Rabbi Akibha flourished in the second century, and the Talmud contains very sensational and romantic stories about his low origin, his wooing and winning the daughter of a rich and noble family; his subsequent studies and great fame; his college at Tiberias, the number of his students at the same time, 24,000. Such was the fervent ardour of their divine studies, as to scorch and kill a bird whilst flying over that vast assembly of students, whilst at work. All these our readers may either believe or not, as they please; but Rabbi Akibha’s discipleship of the pseudo-Messiah, Bar Couchbha, is historically true.

⁴ This pretender to the Messiahship of Israel—he is only one of a long catalogue of false Messiahs, in accordance with the predictions of the Redeemer—was originally a bandit; his name unknown even to the Jews themselves. When Akibha, in his old age, became that deceiver’s dupe, he exclaimed, in one of his addresses in favour of the impostor, “Behold the Star that is come out of Jacob, the days of the promised redemption draw near.” Hence the name Bar Couchbha, “the Son of a Star.” This man possessed extraordinary energy; he raised the standard of rebellion against the Romans at the then magnificent city of Bithur; organized, in an incredibly short time, an almost invincible army of Jewish patriots, and took the offensive against the Roman legions. He won several battles, and so alarmed Hadrian by his formidable onslaughts that that emperor found it necessary to bring the whole force of his army to bear upon the insurrection. Troops from Britain were sent to Bithur to stamp out the rebellion. It was stamped out at last, with fearful carnage of the patriots; the arch-rebel was killed in battle, and his Jewish survivors called him henceforth Bar Cousibha, “Son of Lie.”

very sun who the Holy Lord is ! Verily you, my father, have read that text which is often repeated, 'that in the seed of Abraham shall all the nations of the earth be blessed.' But if Jesus, His apostles and disciples, have promulgated in the world a spurious law, they were a curse and not a blessing to all people ! What concord can there be between a blessing and a counterfeit law ?

"Moreover the children of Israel, to this very day, have not yet blest the nations. Neither many nations, nor even one nation, nay, nor even one city, ever became Judaized, except it be the few Edomites, who were joined to the Jews by the coercion of the Maccabees. Such being the case, what becomes of the promise of God ? Should you say, however, that this promise is yet to be fulfilled in the last days ; if so, why has Jacob become a spoil, and Israel an astonishment, a proverb, and a byword ? Behold, they know the truth, and hold fast by the Law and the Faith ; then why have two thousand years passed away like the two thousand years of chaos,⁵ and yet there is no salvation for Israel, whether nationally or individually ! Is there no cause for it ?

"Anent this, let me emphatically proclaim that, in the days of the second House [i. e., Herod's Temple], the Lord came to His Temple and gave a Law of Truth, and a new covenant, that it might become a blessing to all the families of the earth, according to all that is in the Book of the New Testament. What ! if many nations who professed to be followers of the NAZARENE have corrupted their ways and their deeds, and proved themselves thorns and scorpions, and not a blessing, in the midst of the earth ? They became thus, not in accordance with the Testimony and the Law, but the reverse ; that is, contrary to the Testimony and the Law. They followed after the precepts taught by men, and have not walked in the footsteps of the Messiah, to provoke the eyes of His glory. A day is yet to dawn when they shall repair that which they have perverted, and walk in the light of the face of the King of life. And the children of Israel (who dealt treacherously by the kingdom of the House of David, and laid hands on the Lord Messiah) were dispersed, that they might not be any more a nation in their own land, until the day that they shall return to seek their God, and David, their king. For [then only shall they again be a united nation in the earth, high above all nations, for the word of the Lord, in the mouth of Moses and the prophets, is truth, though every man may prove a liar.

"Bear with me, sir ; it is not impertinently nor insolently, but modestly and affectionately, that I write these words, as if it were in a book ; for the word of the Lord is precious in mine eyes, and the redemption of Israel is the sum of all my longing desire. Oh ! how my spirit within me is troubled when I see the precious sons of Zion straying and thrust about like such as are smitten with blindness ; they know not wherewith they may be saved. For they neither enjoy the pleasures of this life, nor can they anticipate the bliss of the life to come. They have neither part, nor inheritance, nor dominion in the earth, like all other nations ;" and neither have they priest or sacrifice to make an atonement for their souls, that they might inherit everlasting life. They boast in vain that the Law is a tree of life to them that lay hold on it ; the Law without the Messiah is like a beautiful but fruitless tree, like a barn full of chaff without a grain of corn. The Lord's Messiah alone is the fruit of the Law, even the fruit of the 'Tree of Life,' and the bread of heaven, upon which man, by his faith, may live.

"It was this, sir, which emboldened me to make my earnest solicitude known to you ; it may be you will listen to the advice of your young servant, and apply your observations to examine and search out from the sacred Books the following :—

⁵ The Rabbis thus divide the supposed age of the world ; six thousand years previous to the septenary millennium ; two thousand years chaos and confusion ; two thousand years under the administration of the Law ; and two thousand years under the ægis of the Messiah.

⁶ It is not improbable that the English Jews, or Jews residing in England, may point to their privileges, and civil rights in this country, as contradicting the statement made above. We must therefore press upon our readers the great fact that the comparatively handful of Jews in the British dominions do not form the Jewish nation. The great bulk of the nation is to be found in the empires of Russia, Turkey, and Persia, and their position there is accurately described by THE HEBREW CHRISTIAN WITNESS above.

“To whom did the Lord swear—of which He will not repent—saying, ‘Thou art a Priest for ever’?”

“Who is the Root of Jesse which standeth for a beacon unto the people, and to Him shall the Gentiles seek?”

“Who is He that we ‘esteemed smitten, stricken of God, and afflicted? but He was wounded for our transgression, and with His stripes we are healed?’”

“Who is the righteous Branch?”

“Who is the Branch of David that shall grow up out of His place, and His name is the Lord our Righteousness?”

“What is the ‘New Covenant’?”

“Who is the Angel of the Covenant, respecting whom the prophets spoke to us in vision?”

“And perhaps I may obtain your good will thus far that you will deign to peruse my book, ‘Philosophy of the Plan of Salvation,’⁷ which I placed in your hands ere we parted, that you may perceive and discern how much the root of the matter is found in the faith of Jesus the Nazarene, and what just claims He possesses to be for a Light to the Gentiles, and to promote the salvation of the Lord to the end of the earth.

“As for me, my eyes are lifted up heavenward, and from the innermost recesses of my heart do I pray to God, the Most High, who has granted unto you length of days, upwards of fourscore years, that in His love and compassion He may make you one of His elect, and not forsake you in this good old age. Oh! that ere your sun goes down towards evening you may behold The Light, even the light of the face of the Son of God, Who is High and Lofty and very eminently exalted; whose throne is like the sun before the face of the Lord. Then shall your end transcend your beginning; for you may open the gate of redemption and salvation to the children of your house, and to your congregation, a community of upright and sincere men. So that you may be called the Second Abraham,—a father in Israel to all who keep the New Covenant, and exalted amongst all people, who shall hear your fame.⁸ The stroke of death shall then have no terrors for you, for your soul will be bound up in the bundle of life, and you will go down in peace to the grave; you will lie down and your sleep shall be sweet.

“This prayer and supplication springs from the bottom of the heart of your humble servant,

“ISAAC E. SALKINSON.”

The contents of the foregoing epistle effectually dispose of the eccentric theory—so constantly and sedulously promulgated by anti-Christian Jews, and believed in by ill-informed professing “Christians”—that Christianity is something different from the religion which was shadowed forth by Moses and the Prophets in the Old Testament.

DAS ERSTE PROBLEM, ODER DER MONOLOG EINES SKEPTISCHEN KÜCHLEINS.

By A. Glanfield Clark. London: P. Rolandi, 20, Berners Street; and Newcastle-upon-Tyne: Franklin, Mosley Street.

This is a very clever version of the very clever satire, entitled “The Rationalistic Chicken,” by the Rev. S. J. Stone, Author of “The Knight of Intercession,” and other Poems. We congratulate the brilliant and accomplished bard at the European reputation which his witty composition has acquired, as well as the amount of good it has done. We know of many a sceptic who has been laughed out of his silly philosophy, by having had made plain to his mind that his free and easy thinking did not transcend in sublimity the reasoning of a scarcely fledged chicken. The satire has been translated into French by PHILPIN DE RIVIÈRES, under the title of LE POUSSIN RATIONALISTE. The translation has done good service amongst the Gallican would-be-philosophers. We believe that the German version will be equally successful amongst the Teutonic free-thinkers. We would recommend to such of our readers as have friends and

⁷ Our brother translated the excellent work, under the above title, into Hebrew, and called it *Sod Hayeshuah*, The Mystery of Salvation.

⁸ A play on the name Abram; a compound word, the first syllable of which means father, the second, exalted.

acquaintances, of the above description, in Germany, to enclose a copy of A. Glanfield Clark's version of Mr. Stone's "RATIONALISTIC CHICKEN."

By the Translator's courtesy, we are permitted to reproduce it here:—

Wie räthselhaft, und doch wie schön das Leben,
Das ich erreicht nach langem, ernstem Streben;
Die trübe Kerkerzeit ist jetzt vorbei,
Der Geist fühlt sich, wie meine Beine, frei.

Frei bin ich jetzt zu forschen und zu fragen.
Mich an die höchsten Geisteshö'n zu wagen;
Mein reger Sinn muß Alles selbst ausdenken,
Wird niemals alten Sagen Glauben schenken,
Ich muß gesteh'n, manch' Frage scheint unklar,
Doch darf ich sie nicht lassen, wo sie war;
Was ich begonnen, möcht' ich stets vollenden:
Ich laß mich nie verblüffen noch verblenden.—

Das Erste, worüb'r ich mir Fragen gemacht,
Ist: Wie ich zuerst in die Schale gebracht?—
Dazu—Wo ich mich in der Urzeit befand,
Und—Daß ich den Ausweg nicht eher erfand.—

Hier giebt's drei Räthsel erster Klasse,
Wie nebenbei 'ne ganze Masse;
Genug um mir den Pipp's zu geben,
Sollt' ich sie all' zu lösen streben.

So laß' mich die Sache doch ernstlich beschau'n,
Wie weit ich darf And'rer Erzählungen trau'n;
Denn, daß ich mich je in der Schale befand,
Beleidigt den Stolz, und spricht Hohn dem Verstand.

Wie ist es denkbar, solch' armsel'ge Hülle
Umfaßte meines Geistes reiche Fülle?
Daß ich hineingekont, vom Schwanz zum Schnabel,
Erklär' ich einfach für die reinste Fabel.

Je mehr ich die Sach' mir bei Lichte betracht',
Je mehr ich den bloßen Gedanken veracht';
Beweist es mir, scharfsinn'gem Küchlein, erst wie,
Denn, was ich nicht fassen kann, glaub' ich auch nie.—

Wo kam ich aber wirklich her?
Der Zweifel drückt mich immer mehr;
Und doch!—es fällt mir ein—natürlich!
Das weist uns der Verstand ausführlich.

Die Welt, die Erde, ja, alles Leben,
Besteht aus Theilchen, die droben schweben;
Beim rastlosen Kreisen zusammengerast,
Besezt und gestaltet?—durch plastische Kraft.

Ei! wie die Mutter gackert dort!
Das kann sie ja, in Einem fort;
Das Alter ist ja stets bornirt,
Auch hat sie leider nicht stubirt.

Was schwacht sie da? Na, hört nur zu!
„Du dummes, eitles Hühnchen Du!
„Wohl ahnst Du nicht, daß Dir am Rücken,
„Noch klebt eins von der Schale Stücken.“—

Es ist nicht wahr,—ich kann's nicht denken,—
Wozu den Hals zum Suchen renken?—
Sie macht mir's weiß, und schwör' ich hie:
Was ich nicht sehe, glaub' ich nie.

It is beautifully got up; it is printed on stiff card-board, and has a photograph of Süs' painting of the newly-hatched chickens, which first gave the worthy Vicar of St. Paul's, Haggerstone, the idea for his cutting satire.

CORRESPONDENCE.

THE LATE DR. CURETON.

TO THE EDITOR OF THE "HEBREW CHRISTIAN WITNESS," &c., &c.

SIR,—I gladly respond to your invitation to record my personal recollection of the late Dr. Cureton.

It is, I presume, unnecessary to discuss here the claims of the Doctor to be considered an eminent Oriental Scholar. Opinions may vary as to the special value of his contributions to that branch of knowledge; but that he was painstaking, and that he widened the path already trodden, will, at any rate, be conceded.

Eminence appears sometimes to be the result of accident, or to be attained by a happy combination of industry and good fortune. The results are sometimes dazzling; and, if the horizon of knowledge is extended, we acknowledge with special gratitude the benefits conferred upon us by a Columbus or a Newton. Those, again, who adapt and almost remodel knowledge already acquired are also worthy of distinction, and thus we gratefully acknowledge our obligations to the genius of a Shakspeare and a Bacon.

I do not wish to express an opinion as to the degree of merit to be assigned to the literary labours of Dr. Cureton, and would merely remark that unwearied industry, such as he showed, must be productive of an advance in our knowledge, and may lead the way to still greater discoveries.

I would rather write of Dr. Cureton in his social and professional character.

I had the privilege of being closely associated with him during two years at St. Margaret's, Westminster, of which parish he was the Rector.

My first introduction to him left a very pleasing impression upon me. The interview took place in 1852 at his residence in the Cloisters, Westminster. His children were playing about him while he was reading a Persian manuscript.

He received me most kindly, and without that air of condescension which literary men sometimes evince towards those whose names are not recorded in the annals of fame.

His appearance was handsome and intellectual, his manners were frank, and his smile pleasing. During the two years that I was associated with him his manner towards me never changed.

As a clergyman he was indefatigable. Although very much engaged in his Oriental studies, he was not content to receive the reports of his curates about the condition of the poor, but was to be seen almost daily among the sick and afflicted, and by his judicious liberality and kindly manner endeavouring to alleviate their sufferings.

He was very indulgent towards the special failings of the poor, and deception never had the effect of diminishing his patience and benevolence. He identified himself with every scheme which had for its object the amelioration of the condition of the poor; and on public occasions he advocated their cause with an earnestness which, to those who did not know him well, appeared excessive.

Although the congregation of St. Margaret's comprised some of the most learned men of the day, Dr. Cureton's sermons appeared to me to be specially designed for the instruction of the ignorant. When, however, he was Canon in residence at the Abbey, it was evident that he recognized the duty, as a leader in the Church, of referring to political questions in their relation to the Church, to pass in review recent debates in Parliament, and to discuss their bearing upon religious thought.

As an instance, and also as an indication of his disposition, he, on one occasion, advocated with considerable force the efforts of those who were urging the abolition of capital punishment.

He may, indeed, have overestimated the efficacy of the precautions considered by some to be sufficient to protect society against extreme violence. But he stated, with his usual earnestness, his conviction that it is the duty of the Legislature, as representing Christianity, to abrogate a mode of punishment which he considered inconsistent with that profession.

On one occasion I had the privilege of meeting Signor Pannizzi, and the Chevalier Bunsen, at the residence of Dr. Cureton.

The eminent Italian, although as I have been informed most despotic in temperament, was even brotherly in his manner towards the Doctor.

In personal appearance Dr. Cureton was like the Chevalier Bunsen, but I must admit that, although this was the case, and although there was a harmony in the mind and sentiments of these two distinguished men, the handsome, grave and refined features of the Chevalier were as pre-eminent as his mind appeared to me to eclipse all present.

Dr. Cureton took his part freely in the conversation, and, in the society of his two literary friends, was one of a triumvirate which reminded me of the time when a few used to talk, and the many to listen, or only by an occasional remark give a new turn to the conversation.

These eminent men are now no more. The labours and talents of Signor Pannizzi, and of Chevalier Bunsen, have received graceful recognition from pens far better qualified than mine is to pay tribute to their greatness.

Of Dr. Cureton I may, I hope, be permitted to record my pleasing remembrance of his kindness, of uniform courtesy, of an absence of all pedantry, of enlarged views, and, indeed, of mental and moral qualities calculated to inspire the respect and affection of those who had the privilege of his acquaintance.

I am, Sir, your obedient servant,

55, Kensington Gardens Square,
December 8th, 1876.

GEORGE B. GOLDING, M.A.

December 28th, 1876.

REVEREND AND DEAR SIR,—On the margin of a J. Bates' Crit. Heb. Bible, I find the following given in explanation (in MS.) of the word יְהוָה , יְהוָה , YAH, יְהוָה , SUFFERS—referring the title, I presume, exclusively to the LORD JESUS CHRIST. As I often hear the title applied as "JEOVAH the FATHER," and "JEHOVAH the ETERNAL SPIRIT," which strike very harshly, and scarcely appropriately, on my ear, I ask: "YAH SUFFERS" a proper and just reading? I have re-read Professor WARSCHAWSKIS' article in the HEBREW CHRISTIAN WITNESS, for November 1873; also HAVERNICK's introduction to the Pentateuch; also KITTO's Encyclopædia, but am not satisfied. I feel desirous of further information.

Yours, &c.

J. W. B.

Notice to our Readers and Correspondents.

All Literary communications intended for the Editor, such as Publications for Review, Notes, Queries, &c., &c., to be addressed to him, care of the Publishers. All Business communications, such as orders for the Magazine, Advertisements, &c., &c., to be addressed to the Publishers themselves.

Several important articles—such as OUR READINGS IN THE HEBREW SCRIPTURES the Diagrams of the HEAVENS, and of the DISPENSATIONS from the BEGINNING to the END; SCRIPTURE PORTRAITS; Memoir of HILLEL; Life of Rabbi AKIBA; THE OFFICES OF CHRIST; Several Queries with Replies; &c., &c.—some of which are already in type—are unavoidably postponed for want of space.

A. L. B.—Your pulpit instructor is not the only one who darkens counsel by displaying Hebrew Scholarship, without possessing a knowledge of the rudiments of the sacred Tongue. Isa. v. 16 must be interpreted in connexion with the seventh verse of the same chapter. The sixteenth verse should be rendered:—

"But the Lord of Hosts is exalted by judgment,
And the Holy God is hallowed by righteousness!"

That is, when the house of Israel and the men of Judah shall bring forth the fruit for which the Almighty looks, even true judgment and the works of righteousness.

B. M.—It is quite true: the principal Jewish paper in this country begins to advocate, unreservedly, *conversionism*, on the part of the magnates of the synagogues, amongst certain "Christians." *Sit venia verbo.*

A WATCHMAN.—The following cutting from *The Times* of the 26th ult. will suggest a reply to your query :—

THE JEWS IN PALESTINE.—Mr. William Knighton writes to us from Kilburn :—“ During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries of Europe. In Jerusalem and its neighbourhood particularly every plot of ground for sale is eagerly bought up by them. The Jews are a wealthy race. The Turks, who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the Great Powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community throughout Europe undertook it with some degree of vigour? A Republic or a Sacerdotal Government might thus be established in Jerusalem, nominally under the Turks still, but really under the guarantee of the Great Christian Powers of Europe—a Government which might be of incalculable benefit to Palestine, in which scarcely a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources.”

גמל.—Thank you for your lesson in the Hebrew language; but we prefer to construe our motto in the sense which the “man greatly beloved” had done. (Look at Dan. xii. 2, in your Hebrew Bible.) You will therefore bear with us, if we respectfully—in this instance, amongst many others, though not in all—abide by the Masoratic punctuation, and point the second word in our motto פָּרְוֹרָה, and with all due deference decline to adopt your ingenious substitution of פָּרְוֹרָה, for more reasons than one.

J. C. G.—We cannot trace any connecting link between מוֹרָה, Deut. xxxii. 42, and Micah ii. 13, or Gen. xxxviii. 29. But we perceive a clear connecting link between Gen. xxxviii. 29, Micah ii. 13, Matt. i. 3, Luke iii. 33, and Rev. v. 5. We translate the epigram in Gen. xxxviii. 29, “How hast thou prevailed! prevalency shall be thine!” In allusion to the origin of the name פָּרֵז, or PHAREZ, from whom the REDEEMER was lineally to descend, Micah spoke of the SAVIOUR as the פָּרֵז, or PREVAILER. We translate Micah ii. 13 thus :—“He who prevaieth has gone up before them—they prevailed. They shall pass through the gate, and they shall go out by it. And their King shall precede them, even the LORD shall be at their head.” In allusion to the significant name פָּרֵז, did one of the elders say to the “Beloved disciple” :—“Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath PREVAILED to open the book, and to loose the seven seals thereof,” Rev. v. 5. More about this in our Articles on OUR READINGS IN THE HEBREW SCRIPTURES.

A RELATIVE OF THE TRADUCED.—Like you, we are not disposed to act either as the defenders of, or apologists for many of the painfully eccentric and inconsistent vagaries of the poor frail brother, your relative, who has departed this life, some few years ago, at STRASBURG. But we, like you, are in a position to give an unqualified contradiction to the gratuitous assertion that he had ever denied the FAITH, or that he had ever asked of his old bitter Jewish enemy, the *quondam* usher in a Liverpool School, for sepulture in a Jewish cemetery. We have demonstrated, on a former occasion, the value of the utterances of the Berkeley Street oracle, and of the virulent vapourings of his Bedford co-religionist—as well as of the statements of the Jewish organs, when the reputation of a HEBREW CHRISTIAN is concerned. We would as soon believe the pious Israelites who swore away NABOTH's life, or those honest Jews who swore away the Life of our BLESSED REDEEMER, as the oaths of those two men—*par nobile fratrum*—when the honour and life of a HEBREW CHRISTIAN is at stake.